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CHRISTIAN OBSERVER,

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MEMBERS

OF THE

ESTABLISHED CHURCH.

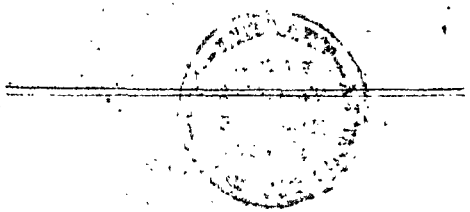
Vol. 10

143047

FOR THE YEAR 1811.

BEING

THE TENTH VOLUME.



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SOLD ALSO IN LONDON, BY SEELEY, FLEET STREET; AND SHERWOOD, NEELY, AND JONES, PATERNOSTER ROW: AT OXFORD, BY HANWELL AND PARKER, AND COOKE: AT CAMBRIDGE, BY DEIGHTON, AND NICHOLSON: AT BATH, BY HAZARD: AT BRISTOL, BY MILLS: AT EDINBURGH, BY OGLE: AT GLASGOW, BY OGLE: AT DUBLIN, BY COLBERT: AND BY ALL OTHER BOOKSELLERS, AND BY THE NEWSMEN, THROUGHOUT THE UNITED KINGDOM.

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PREFACE.

ON arriving at the close of the Tenth Year of our labours, we desire to renew our sincere acknowledgments to all who have continued to honour this work with their patronage; and particularly to those whose contributions have enabled us to prolong its existence hitherto, without manifesting, as we are disposed to flatter ourselves, any remarkable indications of decay.

In the review of the past, to which we are naturally led on this occasion, the circumstance with which we are most forcibly struck, is the different aspect which the Christian world exhibits at the present moment, from that which it bore at the commencement of our course. Nor is its aspect altered only; it is improved beyond the fondest dreams of the visionary. If we could suppose some calm, calculating, intelligent Christian Observer to open his eyes, after a ten years' sleep, on the passing scene, would he not find himself almost in a new creation? Let us not be thought to arrogate to ourselves any other merit than that of having faithfully recorded the improvement, if we take this opportunity of cordially felicitating our readers upon it.

For many an age has the Church of Christ been earnestly praying and longing for the coming of His Kingdom; while there have often been no cheering appearances to strengthen the faith or support the hope of the pious worshippers. And had not the harp of Prophecy soothed the suffering world with the prospect of a brighter day; a day in which the prayers of the faithful should be fully answered, and, all the dark and bloody superstitions which have deformed the earth being swept away, the light of the Lord should arise on Zion, and his glory be seen in the midst of her; when the Gentiles also should come to this light, and kings to the brightness of this rising;—they might well have despaired to see the goodness of the Lord in the land of the living.

To the dawning, however, of this day—the hope of all the saints on earth, the joy of all the angels in heaven, the object of the prophecies and prayers of the Church for more than three thousand years; —a day which transported with rapture those who beheld it, even in distant anticipation:—to the dawn of this blessed day we seem to be now approaching. It is impossible to regard "the signs of the times" without perceiving that the foundation is now laying for a new and better state of things. Contemplate the unexampled pains which are taken to instruct the poor; the glow of holy zeal which is spreading itself around for the distribution of the Sacred

Volume; and the harmony with which Christians of every name have united to diffuse its blessed light! See Missionaries going forth with a spirit truly apostolic, to carry the glad tidings of salvation to every corner of the earth; the Scriptures translated into more languages than distinguished the day of Pentecost, and dispersed into more lands than ever the Apostles visited; all sects and parties, who bow the knee in the name of Jesus, rising as by one consent, yet without any previous concert, to carry on this labour of love! Behold our kings, and our princes, and the nobles of the land, brightening their honours by patronising this divine work!—But why should we confine the view of our readers to our own island? Look to the East, and to the West; to the North, and to the South. —The whole moral universe is moved. Like some of the effects which have recently been produced in the material creation, by a power hitherto unknown; we perceive, in every direction, the "dry bones" shaken and starting into life, as if struck by some mighty and pervading influence. Can the Christian contemplate all this, and not be compelled to exclaim, "This is the Lord's doing, and it is marvellous in our eyes?"

But let us not indulge an over-sanguine expectation with respect to the future. Many days, nay, many years, may elapse before the kingdom of Christ shall be fully established. Much opposition may yet be encountered; many troubles may yet arise; although of the final result there can be no doubt. The Lord himself seems to be preparing his way in the earth. The seeds appear to be sowing, which must sooner or later produce a glorious harvest. Happy will they be who shall live to witness its maturity! Happy they who may be instrumental in promoting its growth! We would urge all whom our voice can influence, to aspire to a share in this blessedness; to unite their ardent prayers, their holy endeavours, in carrying on this mighty work; that in their measure they may all contribute to the advancement of that glorious period, when "all the kingdoms of the world shall become the kingdoms of our Lord and of his Christ."

But may it not be a seasonable caution to many—and with this caution we close the labours of the year—to take care lest, in their zeal for others, they forget themselves? They may give their time and their wealth to diffuse among the nations the saving light of Heaven;—yet, unless their own hearts are renewed in knowledge, righteousness, and true holiness, after the image of Him who created them, they will, in THAT DAY, be shut out from any participation in those blessings which they have been the means of conveying to others.

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THE

CHRISTIAN OBSERVER.

No. 109.] JANUARY, 1811. [No. 1. Vol. X.

RELIGIOUS COMMUNICATIONS.

EXTRACTS FROM THE CORRESPONDENCE OF THE FIRST PROTESTANT MISSIONARIES TO INDIA.

(*Continued from Vol. IX. p. 738.*)

I NOW send you a continuation of the correspondence of the Missionaries Ziegenbalgh and Grundler, with the Society for promoting Christian Knowledge.

Tranquebar, Jan. 3, 1714.—"Having finished the impression of two Malabarian treatises, we immediately put to the press the New Testament in the same language, and have wrought it off to the fourteenth chapter of St. Matthew. We have enclosed copies of both treatises. That in octavo is intitled '*The Abomination of Paganism* *; *and the Way for Pagans to be saved.*' The other contains '*The chief Points of the Catechism, and the Method of Salvation,*' for the use of catechumens and children in the schools. The last, in 4to. contains the first fourteen chapters of the Gospel of St. Matthew. By reason we were not provided with a sufficient number of letters in the Malabarian tongue, we could cast off but very few copies. This defect however has, for these three months past, been wholly supplied by our founder. The two first treatises, just mentioned, we have introduced into some of the Malabarian schools: others of them we have dispersed among the Heathen, as occasion offered, and sent them to divers places upon the coast of Coromandel. Sometimes the Heathen have asked for them themselves. We are confident they will reap no small advantage from these pieces, whenever they come to be better known in India*.

"We continue, with all possible care, the translation of the Old Testament, into both the Malabarian and Portuguese languages; and, by the Divine assistance, we have finished the translation of the first Book of Moses, in both the said languages.

"May God Almighty prosper our labours by his heavenly blessing, and grant that his holy word, like an incorruptible seed, may be scattered among these nations, to preserve them from eternal destruction!"

"The children of our schools were increased to the number of ninety-two: but some of them being taken off by death, they have exchanged this life for a better; so that the number of children of both sexes amounts at present to eighty-five. We hope they grow daily in grace, and that many at least will prove as salt among their brethren in India. They learn the sacred truths of scripture, not as a mere historical knowledge, void of spiritual life and affection; but as a doctrine, which (as the Apostle requireth) is according to godliness, and which must needs be attended with an experimental knowledge in faith and practice. This we speak chiefly with respect to many of our Malabarian scholars, who outstrip the Portuguese and Danes, not only in knowledge and probity, but also in prayer, and in meditating on the divine word.

"In the three last months, we have received nine members by baptism into the bosom of the Church; whom

* You will recollect the clamour which was occasioned two or three years ago by a similar publication of the Missionaries in Bengal.

* We trust they continue to be printed and circulated by the Society.

(as far as their advanced years, and in some a decrepit age, will permit) we endeavour to bring up more and more in the true spirit of Christianity, that so the image of Satan may be destroyed in the hearts of the Pagans, and the image of God be renewed in its stead.

"We have herewith sent you a short System of Divinity, summed up in thirty-four heads or articles. It is written on leaves, in the Malabarian manner, and we hope you will allow it a place in your library.

"As to our temporal concerns, our straits are now more pressing than they have ever been before; and if God does not become a present help in this want, the help of man seems very remote as yet, since no Danish ship is arrived, by which we might expect some relief. May the Almighty support and comfort us with his favour, especially when our enemies, by reason of those difficulties, do boast, that this work will come to nothing at last, and, as much as in them lies, endeavour to stop the stream of other people's beneficence.

"We beseech you therefore, most worthy patrons, with all possible earnestness, that that helping hand which you have hitherto so piously lent to this work, may be also continued hereafter for our support and encouragement, in so weighty an undertaking: particularly (since it is your endeavour, as well as ours), that the knowledge of Jesus Christ may be planted in the uncultivated hearts of the Heathen.

"May God Almighty preserve you by his divine providence, that you may long continue to promote the saving truth that is in Jesus!"

Tranquebar, Sept. 27, 1714.—"Those things which you judged necessary to write to us about the 24th of December 1713, did safely come to our hands upon the coast of Coromandel, the 8th of August 1714, where we received, with the profoundest respect, the counsels and paternal instructions you have been pleased to give us.

"The usual present of books, together with the sum of 70*l.* English money, collected by you for the benefit of this Mission, and transmitted for our assistance here, we receive with the highest gratitude; humbly beseeching the most gracious God to reward the bounty of the benefactors with a plentiful return of heavenly riches.

"As to what concerns in particular, most worthy gentlemen, the intimation about the commandment against idolatry, we have placed it in our catechism, page 16. But in such a manner, as to serve for a fuller explanation of the *first* commandment in the Decalogue. Besides this, *we inculcate this precept against idolatry with all possible diligence, and render as contemptible as we can, the idolatry and polytheism of the Pagans.*"

"As to what relates to party-names, or distinctions, the Divine Wisdom, which is without partiality, has taught us to abhor them. Our scholars know not so much as the bare name of Luther or Calvin: but as for the name of Popery and Papist, it is every where known in India, by reason of the vast number of Papists who wander about in this country; being abandoned both to the grossest darkness and ignorance, and to the most scandalous vices and practices.

"When we ask our scholars, what religion they are of? They answer, we are Tschettiawedakarer; *i. e.* Christians bound to observe the truly divine law; the word law being taken in that comprehensive sense, whereby it contains in it both the Law and the Gospel. After all, we assure you that we allow of no party-names to be used, either in the Malabarian or Portuguese pulpit: and we design to be equally cautious in the books we shall happen to print*.

"As it is no small grief unto us,

* I should like to have had access to the letter of the Society to which this is a reply; because I infer, from the tenor of the reply, that it must have been a model of christian candour and charity. Some members of the Society might peruse it with profit.

that we are destitute in the Pagan world of such persons, as in hard and difficult cases might supply us with good and wholesome advice; so we shall the more gratefully accept those sound instructions you shall be pleased to impart to us, for the better discharge of our trust: the blessed effect whereof is like to be, that the church planted in India will, as it were, from the first shooting of the blade, become truly Christian; and by the Divine grace, be happily preserved from such spots and defilements, as are apt to intrude into the best constitution.

"We congratulate you, most worthy gentlemen, on account of the translation of the New Testament into the Damulian tongue, designed for the use of the Heathen world. We have finished at last the impression of the four Evangelists, and of the Acts of the Apostles, and some copies are herewith sent to England: one whereof we present, with filial respect, to the most reverend President of the Society, Dr. Thomas Tenison, Archbishop of Canterbury: another to the University of Cambridge*; and the rest to yourselves, and other benefactors to the Mission."

"Last year we gave you an account of the number of the Christians in our Malabarick and Portuguese churches. God Almighty has added to them twenty-eight persons more, that have been catechised this year; though the opposition we have hitherto met with, has very much hindered the increase both of our churches and schools. The mighty hand of the Lord, we hope, will at length remove those obstacles, together with our grief which is caused thereby."

"Our thoughts concerning a Seminary for Missionaries, to be made up of students sent from Europe, and of Indians educated in our schools, are every day growing to a greater maturity. We hope that such young men, after they have been duly prepared in the knowledge of languages, and fitted for the design, the churches of Christ planted in the East Indies may reap from thence a considerable benefit for their daily increase*."

"After all, we do, with a filial reverence, recommend to your care whatever may serve to advance the propagation of the Gospel of Christ in the eastern parts of the world; that by your help and support, your councils and prayers, the hearts of the unbelievers, destitute of heavenly life and spirit, be made the temples of the Lord, and become holy and living sacrifices, well pleasing to God!"

About this time a college was formed at Copenhagen, by the king of Denmark, for the purpose of facilitating and enlarging the work of the Mission in the East Indies. The members of it immediately communicated the circumstance to the Society for promoting Christian Knowledge. In the letter which they transmitted they observe, "We cannot forget that it is the *first part of our office to publish this Royal Institution to the world, and most heartily to invite all who have a hearty concern for the salvation of the Heathen to join with us in promoting the same*†." An abstract of the Instructions of the King of Denmark (Frederick IV.) to the Missionary College is con-

* A considerable benefaction had been sent to the Missionaries from Cambridge.

* It is much to be lamented that no means have yet been devised by our bishops for obviating the difficulties which stand in the way of employing missionaries of the Church of England. They refuse to grant ordination, except under regulations which may be very proper as they apply to England; but surely a different rule would be expedient in the case of persons who engage in foreign missions.

† It will be seen from this passage how strangely at variance were the views of the good Christians of that day, who gave this letter to the world, with those now asserted by certain advocates of the Society for promoting Christian Knowledge; who praise the Society for not doing that which it was then thought the first duty of such a Society to do, viz. to publish itself to the world, and heartily to invite others to join in forwarding its objects.

tained in the publication before me. They are highly creditable to that pious prince, as the following extract will shew.

"Every member is to think it his duty, after hearty prayers put up for that purpose, to lay to heart a work of so great a concern, and to employ what gifts Providence hath bestowed upon him for advancing so Christian a design, viz. That the Gospel of Christ be preached to the Gentiles, and thereby many souls be brought over to Jesus Christ; and particularly that the Mission designed by us for that purpose, be supported, furthered, and facilitated.

"You are to make it your particular care, to assist the Missionaries already employed in this work, viz. to afford them useful instructions, to correct in them what is amiss, to encourage them in the pursuit of the work, to contrive ways for their timely supply, that they may cheerfully prosecute so good a design, and readily attend the function they are engaged in.

"You ought seriously to consider of procuring more labourers to be sent on the same errand, after they have been sufficiently tried, and found duly qualified for that work, and fit to succeed the Missionaries, if need be, in so weighty a station.

"You ought to consider what methods may be taken with the Heathen, even after they have embraced the Christian religion, thereby to promote their spiritual and temporal interest, viz. How they and their children (besides the knowledge of the principles of Christianity), may be instructed in other useful arts and sciences, and how also they may be employed, according to their respective dispositions and capacities."

A few extracts from the Prospectus published by the College on its first formation, and dated Copenhagen, Jan. 19, 1715, may not be unacceptable to your readers.

"It must be acknowledged by all, who are sensible of the difference between a state of sin and wrath, and a state of grace, to have been an inestimable blessing to these northern countries, when the Gospel of Christ was received by our forefathers about nine hundred years ago, and heathenism thereby in a great measure abolished, and expelled from these parts of the world.

"And it must be confessed, that this blessing was again renewed to us, under the happy reign of our pious King Frederick I. when Christianity, by means of Luther's Reformation, recovered much of its ancient lustre and glory.

"Praised be God, who, of his infinite mercy, has vouchsafed unto us, to enjoy that benefit, for the space of near two hundred years, which many others stand deprived of to this day!

"Praised be likewise the same most merciful God, who, of his abundant goodness, hath reserved this farther glory to our nation, that the same grace which was received by us (and that not altogether in vain), doth now again go forth from us, and spread itself in far distant countries, whereby Protestant Churches may at last see the possibility of that, which, by many, was deemed altogether impracticable.

"It is now sufficiently known to the world, what pious care his Majesty of Denmark, Frederick the Fourth, our most gracious king, has taken, ever since the year 1705, to have the Gospel of Christ preached to the Heathen in the East Indies, and a church gathered there to the Author of our most holy religion."

"Of what importance the institution of such a Mission is, and how great advantage may be expected from it, will be best understood by those who have obtained grace to work out their own salvation, and are endued with an ardent desire of rescuing also their fellow-creatures from a state of darkness and ignorance.

"Nay, should this Mission be attended with no other effect, than that the light of the Gospel, has, by this means, been happily put on a candlestick, and shone for several

years among the Heathen; yet hereby is there abundant cause administered to glorify God on that behalf."

"But any one that will seriously consider the signal and blessed success with which God hath vouchsafed to crown the fervent zeal, and unwearied application of our Missionaries, will be easily induced to believe, that He seems to be pleased with this work, as tending so much to his glory, and the salvation of souls." "The Missionaries have not only translated the whole New Testament into Malabarick, but are now engaged in the translation of the Old. It must be acknowledged to be a very great blessing to the Malabar Heathen, to have the Gospel laid before them in their native tongue, whereby they have an opportunity to learn and embrace the counsel of God, and the offers of his grace, for their eternal happiness.

"Any one who is engaged in the great work of converting others, and has thereby experimentally learnt how difficult a matter it is to gain souls to Christ, will easily believe it to be no small success, that God has so far blessed the Missionaries, as to enable them to gather a congregation, and to erect a church, where the Heathen publicly and constantly may hear the word of God in their own language."

"The gracious providence of God in a short time, vouchsafed unto this Mission such success, as gives us a fair prospect of its further progress, and a promising harvest to follow in due season, if it shall please Him to continue to the Missionaries, as we hope He will, his divine support; not suffering them to be frustrated in their undertaking by any disasters, or to be discouraged by any hardships or obstacles which usually attend works of this nature: but all difficulties will the sooner be overcome, if the benefactors in Europe shall continue to exert themselves on their behalf."

"His Majesty, in his most gracious Instructions, has intrusted us with every thing relating to the right management of this important affair; and that with so much ardour and zeal, that we have reason to tremble at those important words wherewith he concludes his royal Instructions: 'This is our most gracious will, which we expect you will observe with all deference, and such an application of mind, as you will answer the same here and hereafter, before the great Judge and Lord of us all. Do ye therefore, on your part, as becomes the faithful servants of God, and of your king, that our ardour and zeal may not be lost, nor your labour be in vain."

"It is therefore our hearty and humble request to all sincere lovers of the salvation of men, that they would lay hold of this fair opportunity which now offers itself unto them, in the happy beginning made in the East Indies, and in the charitable design upon Finmark, and also Northland; and by their advice, and their contributions, effectually assist us to rescue a multitude of precious and immortal souls from eternal ruin; especially when they see how willing we are to receive such advice as shall be communicated to us, and shall be always ready to make such use of, as is most likely to obtain the end for which it is designed, and which we have entirely at heart. And we humbly entreat, in a more particular manner, all ecclesiastical persons, Bishops, Superintendants, Provosts, and other Clergymen, as well in the dominions subject to our most gracious king, as in foreign kingdoms and countries; that they would zealously apply themselves to the advancement of so important a work as the conversion of the Heathen is; and in their conversation with other good Christians and public-spirited persons, consider of ways and means to promote it, and then communicate by letters to our Society, whatever they shall think proper for settling the said work on the most solid foundation."

"Private persons who make conscience of daily addressing their

Heavenly Father in secret are entreated to remember this work, as a proper subject in their constant prayers and supplications. The more fervent they are in their addresses to God, the more shall we be bound to recommend them to his divine favour and protection; and the greater also, we trust, will be the blessing of Almighty God upon the whole undertaking. Let us, therefore, with one accord, and with united hearts and hands, joyfully embrace the opportunity which now offers itself of doing what the good and gracious will of God enjoins, and the misery of so many nations requires. The harvest is very great. Oh! let us do good whilst we have time, that in due season we may reap the fruit thereof to all eternity. May the Lord himself, the eternal God, give the increase to our planting and watering, that the seed of his holy word, scattered among the Heathen, may spring up and bring forth a hundred-fold. Faithful is He that hath promised, who will also do it. To Him be all praise, honour and glory, from this time forth and for evermore!"

It is most melancholy to reflect how little during a whole century has been done in this great work, notwithstanding such fair beginnings! How little especially has been done by the Church of England, notwithstanding her multiplied means and opportunities, and her peculiar obligations to exertion. May the Lord pardon our supineness and inactivity in his service, and enable us now to arise and shake ourselves from the dust, and take our proper station in leading the battles of the militant Church.

(*To be continued.*)

To the Editor of the Christian Observer.

THOUGH I have expressed my weariness of controversy, and though Talib, in his last letter, says little more than what he had already said, and what I had already answered, I am yet unwilling to appear deficient in attention to a writer whom I so much respect. The same remark applies to another anonymous opponent of mine, who has recently published a second pamphlet by way of answer to my reply to his first; which reply appeared in one of your former numbers. He writes with the same excellent spirit that was manifest in his first production, but says little on the subject that is new. I shall, however, notice what I may deem to require notice in both these writers.

I. Talib wishes to compute the 1260 years from an edict of Justinian, and makes them expire A. D. 1792. He is, however, aware, that the number mentioned in Dan. viii. 14, has a *synchronical* termination with the 1260 years, and moreover that that number plainly specifies the *whole* duration of the vision of the ram and the he-goat. Counting back then 2300 years (the reading of the common Hebrew) from A. D. 1792, he arrives at the year A. C. 508: which, therefore, in order that his scheme may cohere, he has to prove to be the true chronological commencement of the vision. Now the vision opens with a view of the ram *standing* on the bank of the river Ulai; and then Daniel says, that he saw this ram in the act of *pushing*. Concerning the import of this *pushing*, Talib and I are perfectly agreed: we likewise agree that it commenced about the year 508, though perhaps that is not *quite* certain; let it however pass. The point, wherein we disagree is, how far the vision can properly be said to *commence* with the ram's pushing, and, consequently, with the year A. C. 508. To myself it appears that Daniel beheld the ram in a *standing* state *anterior* to his beginning to *push*: and, therefore, since the vision opens *before* he began to push, the number which specifies the duration of the *whole* vision, must of course *also* commence *before* he began to push; that is to say, *before* the year A. C. 508. If this point

be established, it is obvious that Talib's system falls to the ground: hence he naturally employs all his ingenuity, of which he possesses no small share, to prove that Daniel did *not* behold the ram in any state *anterior* to his pushing; but that the vision opens with his *beginning* to push, and consequently with the year 508. For this purpose he asserts (and with much truth), that the word עמד does not *necessarily* signify *to stand*, but denotes likewise *to subsist* or *exist*; he adduces various instances to prove the point; and he says, that I beg the question by assuming that in Dan. viii. 3 the word imports to *stand still*. He adds, that, the next verse not beginning with a ו, the Hebrew idiom requires, that it should not be *successive* to the former verse, but *synchronical* with it.

1. I reply, that, even were Talib's instances more apposite than they are, they would just prove nothing in the matter before us. The Hebrew verb עמד, like the English verb *to stand*, has *various* cognate significations: *what* signification it bears in any *particular* passage must clearly be determined by the context of *that* passage. To adduce, therefore, instances of various usages of the word from *other* passages is just about as reasonable as to prove, that *a bull stood for an office*, because an author, in two different sentences of the same work, said *a man stood* and *a bull stood*. The meaning of the word must plainly be determined by the context of *its own* passage, not by that of *the other*. The question is not, how Daniel uses the word עמד *elsewhere*, but how he uses it *in one particular place*. And I still think, as I heretofore thought, that in Dan. viii. 3, it can only denote *standing still*. On this point, I would readily submit the matter in dispute to any plain reader, who had no system to support. The Prophet says, *I saw, and behold a ram stood before the river. I saw the ram pushing*. Now does not the context plainly shew, that Daniel *first* saw the ram quietly standing still, and that *afterwards* he saw him beginning to push? Would not any plain reader suppose this to be the case? Would he ever imagine, that Daniel meant oddly to express himself, *I saw a ram existing on the bank of the river. I saw him pushing?* No: on the contrary he would say, "If Daniel meant what Talib ascribes to him, he would never tell us that he saw a ram *existing* before a river; because, if he *saw* him, he of course saw him *existing*. If the vision began with his pushing, the Prophet would naturally have said, *I saw before the river a two-horned ram pushing westward, &c.* On Talib's scheme, the word עמד ought to have been quite omitted, for it serves no other end but to mislead us." Let us put a parallel case. Suppose a man were to tell his neighbour, "As I was taking a walk this morning, I saw a bull standing in a pasture. I saw the bull run at a person who was going through the pasture:" How would his neighbour understand him? Would he not suppose, that he had first seen the animal *standing* in contradistinction to *running* or *couching*, and that afterwards he saw him *quit* his *standing* attitude and *run* at the passenger? I doubt whether he would ever suppose, that his neighbour, by using the word *standing*, was merely anxious to work a thorough conviction in him, that the vicious bull was assuredly in a state of existence previous to his running.

2. But Talib says, that the Hebrew idiom *requires* his gloss, because ver. 4 does not commence with a ו. I must have some much more decisive proof than I expect ever to see, before I subscribe to this canon of criticism. In Dan. vii. neither ver. 8 nor ver. 9 begins with a ו; yet I presume Talib will scarcely say, that verses 7, 8, 9 are *synchronical* and not *successive*. So little does the conjunction *and* settle the point of chronology either one way or another, that in Rev. xi. 11,

it just as clearly denotes *succession* of time, as in Rev. xiii. 11, it denotes *synchronization*. I quote the Apocalypse without scruple, because Talib roundly says "the sacred writers," without specifying either Hebrew or Greek. Talib will find four other instances, where the ו is wanting, and yet *consecution of time* spoken of, in Dan. iii. 1, iv. 1, v. 1, and vi. 1. I may add, that in the Greek of the LXX. the very conjunction on which this argument of Talib is founded, is actually *inserted*: verse 4 begins with a *kai*; and most probably the true reading of the Hebrew would insert a ו.

3. If then I have at all succeeded in proving that the vision of the ram comprehends a certain period *anterior* to the commencement of the ram's pushing, Talib's date of the vision must, *on his own principles*, be false; and if, consequently, he is unable to make the number, according to any one of its three readings, conterminate with the 1260 years, according to *his* computation of them, the presumption is, that his computation is erroneous. I might add, that 2300 years reckoned from the year A. C. 508, will terminate A. D. 1793, not A. D. 1792; but possibly I ought not to quarrel with him for a single year, more or less, certainly not for a few months, in so long a period.

4. Talib strongly objects to my adopting the reading of the LXX. instead of that of the Hebrew; and pays so high a compliment to the accuracy of the Jewish scribes, as to think it "*improbable*," nay, almost "*impossible*," that they should have written *three* instead of *four*; and this argument he backs by the divine inspiration of Ezra as an editor. All this seems to me strangely foreign to the purpose. I doubt not, that the Esdrine edition *originally* contained the true reading: but how is the inspiration of *Ezra* to preserve *future* scribes from error? Talib dwells largely on their extreme accuracy. Surely he is not ignorant of the existence of those various readings called the *Keri*, acknowledged by the Jews themselves: surely he is not unacquainted with the labours of the excellent Kennicott. The Bible has various readings as well as other books; and the idle fancy of a divine providence miraculously preserving the Jewish scribes from error, has been long exploded. But Talib may say, that the errors of transcription are confined to *single letters*. What then does he think of the memorable omission of *two whole words* in Gen. iv. 8.? The necessary speech of Cain, נלכה השדה, which is wanting in the Esdrine edition, is supplied by the Samaritan. Still Talib may say, that, respecting *numbers*, the scribes would be more careful: *there* a mistake is impossible. Alas! the Esdrine edition of Daniel, as it now stands, omits a *number* in Dan. ix. 26.; *a number* expressed by *two whole words*. Commentators are pretty generally agreed, that *the sense* requires the insertion of *seven weeks* before *threescore and two weeks*. But what *the sense* palpably requires, and what *Aquila* and *the Arabic* have fortunately preserved, we shall vainly seek for in the *present* Esdrine edition. But Talib may deem the *omission* of a number more credible, than the *alteration* of one: he thinks ארבע can never by any mistake have been changed into שלש I scarcely know by *what* standard to measure the probability or the improbability of a blundering scribe's mistakes: but *this* I know, that I can produce an instance of the *very* mistake, which Talib deems *improbable*, not to say *impossible*. Let him forthwith turn to Gen. xi. 13, and he will find that, where the Hebrew reads *four hundred* (מאות ארבע), the Samaritan reads *three hundred* (שלש מאות). In *which* side the error lies, I pretend not to say: but it is obvious, that the identical transcriptorial mistake, which Talib deems so incredible, has here taken place; either ארבע has been written for שלש, or שלש for ארבע. Talib will moreover find a complete variation

of the patriarchal number, all the way through, between the Hebrew and the Samaritan, to say nothing of the LXX. Talib adduces the MS. of Dr. Buchanan. This proves his point just as little as his argument. It shews indeed, that *it* supports the common Hebrew; but it does *not* annihilate the evidence of Jerome, that there were copies in his time which read *two hundred*; whence it is plain, that even *then* the reading *three hundred* was not established on the firm basis whereon Talib would place it; even *then* the accurate Jewish scribes had blundered in *a number*. Nor is this all: I presume I need not tell Talib, that the Greek version of Daniel, which ordinarily bears the name of the LXX. and is now always printed with their genuine translation of the rest of the Old Testament, was in reality the work of Theodotion, who flourished in the second century of the Christian era. Hence it appears, that the Hebrew copy, which *he* used, and therefore *preferred* (doubtless not without *some* good reason), contained the reading *four hundred*. For my own part, I think it *in the abstract* quite a matter of uncertainty *which* is the true reading: it must be determined by the event.

5. Accordingly, unless I be much mistaken, it is *already* determined. Talib very unfairly, just like one of the reviews (I forget which), represents me as ascertaining the true reading by an argument solely drawn from *a conjecture* respecting the probable date of the 1260 years. What I *really* said was to this purpose—I proved *abstractedly*, that the 1260 years and the number in Dan. viii. 4, must *conterminate*: and the *validity* of my proof is so fully acknowledged by Talib himself, that he builds his whole scheme upon it. From various concurring circumstances I pitched upon a *probable* date for the 1260 years. I then observed, that there were three various readings of Daniel's number. I next argued, that since the 1260 years and Daniel's number *conterminate*, if that number, when calculated back from the *supposed* end of the 1260 years, brought us *not*, according to any one of its three readings, to a probable commencement of the vision of the ram and the he-goat, we might *then* be *quite sure* that I had misdated the 1260 years; but if the contrary, there would *then* be *a strong presumption*, both that I had rightly dated the 1260 years, and that I had detected the genuine reading of Daniel's number. —This I then said; this I still say; and this, in all human probability, I shall continue to say. But I was led to adopt the reading of the LXX. by *the independent reasonableness of the thing*, as well as from *an argument a posteriori*. My notions on the subject are as follows; and it might have been as well if I had introduced them into my work with more definiteness than I have done. —The number is *the length* of the vision. Therefore it must be computed from *the opening* of the vision. But the vision opens with a view of the ram, now having two horns, standing still on the bank of the river: and *afterwards* the prophet sees him begin to push; for such clearly appears to me to be the obvious import of the narration, when it is not twisted from its natural meaning to favour a system. Therefore it must be computed from some time, *when* the two-horned ram was standing still, and *before* he began to push. But he first had two horns and first stood still in the first year of Cyrus, and he afterwards began to push successfully in the year A. C. 508. Therefore the date of the vision must be sought for between the first year of Cyrus and the year A. C. 508. It cannot be the year A. C. 508: because *that* would exclude a portion of the vision, namely, *the period during which the ram was standing still*; whereas, the number comprehends the *whole* length of the vision. Neither can any good reason be assigned, why an *intermediate* year between the first of Cyrus and

the year A. C. 598, should be pitched upon: because we may be morally sure, that a prophetic period ought to be computed from some *memorable* era; whereas not one of those years furnishes a *more* memorable era than another. Hence it is only natural to conclude, that the date of the vision is the first year of Cyrus; and, would we be minutely particular, perhaps some remarkable occurrence (if any such can be found) within the limits of that year. This is *so* natural, that I am persuaded any person, who had not a system to maintain, would immediately say, that the date of the vision must be sought for in the first year of Cyrus; because then the ram *first* had two horns, and then *first* stood still in the symbolical attitude of the vision after his previous conquests. I repeat it, that I can hardly form a conception how the vision, and therefore the number, can commence from any other than the first year of Cyrus: because it *must* commence *before* his pushing in the year A. C. 508; and because no satisfactory reason can be given, why it should commence from *one* year of his quiescence rather than from *another*; from the third year of Cyrus (for instance) rather than from his sixth; from the first of Cambyses rather than from his second. But, if it be little less than absolutely certain, that the vision commences from the first year of Cyrus, then the event has proved that 2400 must be the true reading of the number. The first of Cyrus began in the spring of A. A. C. 536, and ended in the spring of A. A. C. 535. Now, if we reckon the number 2300 from this era, we shall be brought to A. D. 1765 or 1766, according as we calculate from the former or the latter part of the first year of Cyrus: if the number 2200, to A. D. 1665 or 1666. But at neither of these epochs did the 1260 years end, with the termination of which Daniel's number allowedly *conterminates*: therefore the event itself [illegible]ed the erroneousness of those two readings. On the other hand, the reading 2400, preserved by the LXX. or rather Theodotion, if reckoned from the first year of Cyrus, will bring us to A. D. 1865 or 1866: and then 1260 years, reckoned back from that epoch, will bring us to A. D. 606; which, from a variety of circumstances, previously seemed to bid fair to be the true date of the 1260 years.

6. To conclude: the jut of the argument rests upon the point, whether Talib or I be right in our ideas of *the opening* of the vision. Talib *denies* that Daniel saw the ram standing in one particular place, viz. the bank of the river, *before* he saw him push. I *assert*, that the prophet *did* see him, and on the bank, *before* he saw him push. If I be *right*, Talib's whole system falls to the ground; for, by a necessary consequence, the vision must be dated from the first year of Cyrus: if I be *wrong*, then Talib's date of the 1260 years *may* prove to be the right one. I subjoin a literal translation of the disputed passage; and let the unsystematizing reader judge between us. I have said *my* say; and I suspect that Talib has said *his*: let us cease then to weary the public with the endlessness of repetition. *I lift up my eyes, and I saw, and behold, one ram was standing before the river, and to him were (two) horns—I saw the ram butting westward, and northward, and southward.*

7. Independent of all that has been said respecting Daniel's number, my objections to Talib's plan of making the 1260 years expire in the year 1792, remain just as strong as ever. They are set forth at large in the preface to the second edition of my work on the Jews. My main objection, which I shall never give up until confuted by the event, is this: with Mede, More, Jurieu, Whitaker, and (unless I misunderstand them) Bishop Hurd and Dean Woodhouse, I think it abundantly clear that the era of the restoration

of Judah is the era of the expiration of the 1260 years. But 18 years have elapsed since Talib's supposed end of that period; and still are the Jews a dispersed nation, nor is there any appearance of their *immediate* return into their own country. I think it indeed *absolutely certain* (I speak not these words *lightly*), that the restoration of Judah cannot be *very* remote, though I doubt whether it will take place *quite* so soon as Talib's principles must lead *him* to expect: because, from whatever *precise* epoch the 1260 years be computed, history itself, according to the admirable practical argument of Bishop Hurd, will teach us, that we *must* be *comparatively* near their end, inasmuch as the corrupt system of popery has prevailed at the least 12 centuries; and whenever the 1260 years end, the Jews will be put in motion. But, since they are *still* led away captive into all nations, I cannot believe that the times of the Gentiles have yet expired. To this *positive assertion* I scruple not to add a remark, which must however be couched in terms *somewhat less peremptory*. Since one portion of the Jews will clearly be restored in a converted state, their conversion must evidently *precede* their restoration; and what precise time may elapse *between* the two events, we are not authorized to pronounce. Now there is much reason to believe, that some mighty maritime nation of faithful worshippers will, towards the close of the 1260 years, be the instrument both of converting and restoring one branch of Judah. Such being the case, since we *must* (agreeably to Bishop Hurd's argument) be *near* the end of the 1260 days, I think it at the least *highly probable* that we *now* behold the *beginning* of Judah's conversion. For, consider the strange coincidence of *time* and *circumstance*. *Exactly* at a period when (as Bishop Hurd excellently argues) *we* may be just as sure that we are near the end of the 1260 years, as the Jews at the advent of Christ were sure that *they* must be near the end of the 70 weeks; *exactly* at *this* period, a systematic attempt to convert the Jews is made by a society, formed within the empire of the greatest maritime state that ever existed; a state, moreover, precisely answering to the prophetic description of that power, to which the blessed work is ascribed by Isaiah. What success *the London Society* may have, and whether or not their attempt be *premature*, God only can tell: but of this I am sure, that both *time* and *circumstance*, as set forth to us in prophecy, hold out to them *every* encouragement to persevere in their work and labour of love. I might dwell largely on *other* circumstances besides the one which I have mentioned: I might urge the fearful signs of the times, which have occurred during the last twenty years; I might urge those mighty political revolutions, which have altered the face of the whole western empire, and which exactly correspond with those that were *expected* to usher in the restoration of the Jews by our best commentators on prophecy long before the events of the present day took place. For myself, I cannot behold them unmoved: and I think it as much the interest as the duty, of every Englishman, to give his serious attention and encouragement to the efforts which are now making to convert the Jews: for, if we *be* the mighty maritime nation for which the conversion of Judah is reserved, we may set at nought every effort of our enemy; we may rest assured, that, though to *him* may be given the domination of the continent, to *us* will belong the trident of the ocean. That mysterious people, the Jews, seem destined to be either a blessing or a burdensome stone to every nation connected with them in the last ages. However weak the present attempt to convert them may be at its commencement, we ought not to despise the day of small things. The greatest moral revolutions, even Christianity itself, so far as outward appearances are

concerned, have ordinarily arisen out of the smallest beginnings. I consider the attempt, an attempt unknown in former ages, as one among the many remarkable signs with which the close of the 1260 years is ushered in: as such, in my judgment, it ought not to be slighted. It *may* indeed come to nothing, because the time *possibly* may not have arrived: but who shall venture to *pronounce* that to be the case. The *presumption* is certainly in favour of the *contrary* opinion, on account of the singular coincidence of *time* and *circumstance* which I have already noticed.

8. I shall take the opportunity of mentioning an idea which has recently occurred to me. Talib has often objected with some vehemence to my translating באחרית מלכותם, in Dan. viii. 23, *in the futurity* or *consequency of their kingdom*. Now, although I still continue to think, with Buxtorf and Parkhurst, that *consequency* or *futurity* is one of the senses of אחרית, and therefore that my translation was tenable; I am half inclined to suspect, that both Talib and myself have erred in supposing the word, as it here occurs, to relate to *time*. It is well known, that, with its cognates, it denotes *place* as well as *time*. In this sense it occurs in Psalm cxxxix. 9.; and such probably is its import in the present passage. If then we translate the phrase *in the extremity*, or *in the back part of their realm*, every difficulty of a chronological sort will be removed, and we shall obtain an exact *local* description of Arabia with reference to the Greek empire of Alexander and his successors: the scite of Arabia is *behind* and *upon the extremity of* that empire. It may be observed, that in Dan. vii. 24, the LXX. translate the cognate preposition אחרי *behind*, not *after*; and that they render the present phrase επ' εσχατων, which more probably relates to *place* than *time**.

(To be continued.)

* See Parkhurst's Gr. Lex. Voc. εσχατος, § iv.

QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW, COLLATED WITH THE SEPTUAGINT.

(Continued from Vol. IX. p. 740.)

Acts xiii. 47. This quotation is made exactly from the Alexandrian Septuagint; though it varies from the Roman. It is also a literal translation of the Hebrew, merely omitting the pronoun; *salvation*, instead of *my salvation*, (*Is.* xlix. 6.)

xv. 16, 17. This quotation, in general, seems to be taken from the Septuagint, (*Am.* ix. 10, 11): but with several verbal variations. Μετα ταυτα αναστρεψω, και ανοικοδομησω, (*Acts*)—Εν τη ημερα εκεινη αναστησω (*Sept.*)—τα καθεσκαμμενα αυτης ανοικοδομησω, και ανορθωσω αυτην, (*Acts.*)—ανοικοδομησω τα πεπτωκοτα αυτης, και τα καθεσκαμμενα αυτης αναστησω, και ανοικοδομησω αυτην, καθως αι ημεραι του αιωνος. (*Sept.*)—Οπως αν. (*Acts.*)—Οπως. (*Sept.*)—τον κυριον (*Acts.*) *not in Sept.*—The passage, however, varies more materially from the Hebrew, especially in the clause, "That the residue of men may seek after the Lord;" which is rendered in our version from the Hebrew, "That they may possess the remnant of Edom."—The Septuagint evidently read *yidroshu*, not *yiroshu*, and *Adam*, not *Edom*; and the quotation of it by the apostle, or the historian, according to that reading, gives great sanction to it.

xxii. 5. From the Septuagint, agreeing with the Hebrew.

xxviii. 26, 27. (*See on Matt.* xiii. 14, 15.)

St. Paul's Epistle to the Romans.

i. 17. Ο δε δικαιος εκ πιστεως ζησεται. — (*Sept. Hab.* ii. 4.) Ο δε δικαιος εκ πιστεως μου ζησεται. The Hebrew is "by his faith." "But he, who is righteous by his faith, shall live." (The quotation is in the same words *Gal.* iii. 11, and *Heb.* x. 38.)

ii. 24. το γαρ ονομα του Θεου δι' υμας, &c.—(*Sept. Is.* lii. 5.) Δι' υμας δια παντος το ονομα μου, &c. εν τοις εθνεσιν (" among the na-

tions,") is added by the Septuagint, not being in the Hebrew; though evidently implied in the meaning of the passage, and so retained by the apostle.

iii. 4. Verbatim from the Septuagint (*Ps.* li. 4.) which translates *tizkeh* ("thou mayest be clear," or *pure,*) by νικησῃς, "thou mayest overcome;") for, "to be clear" in judgment, is "to overcome."

—. 10—12. The former part of this quotation is an abridgment of the Septuagint, but agreeing in meaning with the Hebrew. The latter part is exactly from the Septuagint (*Ps.* xiv. 1—3.) πωων αγαθον (*Sept. Ps.* liii. 3.) The Hebrew word, rendered in our version, in both the Psalms, "they are—become filthy;" and which signifies, *to be loathsome* or *putrid,* is rendered by the Septuagint, "they are—become unprofitable." This the apostle retains: it is not so forcible as the Hebrew, but sufficient for his argument; and it cannot be supposed, that many of the Christians at Rome had any other Scriptures, except the Septuagint.

—. 13. Both the quotations are exact from the Septuagint of *Ps.* v. 9, cxl. 3; which accords to the Hebrew.

—. 14. From the Septuagint, which accords to the Hebrew; except as *mirmah* (deceit), is there rendered πικριας (*bitterness*) probably, they read *meraroth.*

—. 15—17. The substance of this quotation is taken from the Septuagint (*Is.* lix. 7, 8): but it is abridged, and some of the words are changed. Οξεις (*Rom.*) ταχινοι (*Sept.*) Εγνωσαν (*Rom.*) οιδασι (*Sept.*) The Hebrew has "*innocent* blood." The rest accords to it. The fifteenth verse is found *Prov.* i. 16: but there is no translation of it in my copy of the Septuagint.

—. 18. Exactly from the Septuagint (*Ps.* xxxvi. 4.) which well translates the Hebrew.

(To be continued.)

FAMILY SERMONS. No. XXV.

1 John iv. 9. *In this was manifested the love of God towards us, because that God sent his only begotten Son into the world that we might live through him.*

Our minds are so framed as to receive delight from the view of what is beautiful and excellent. We are surrounded in the world with a great variety of objects which afford pleasure to our senses; but there are beauties of a higher kind, which touch the soul, and yield a still purer and more exalted satisfaction. I mean, moral beauty and excellence. And imperfectly as these exist in our fellow-creatures, they are still fitted to delight the mind. How ravishing then must be the view of the spring and source of perfection, the infinite goodness and unbounded love of God! The creation of God indeed displays this goodness in a very remarkable manner. How can we contemplate the noble variety of his works, so admirably formed, so wisely ordered; how can we contemplate the wonderful frame of our bodies, the still more wonderful faculties of our souls, and the rich provision which is made for our support and enjoyment; without feeling our souls, and all that is within us, stirred up to bless that God who is the fountain of life, and from whom cometh down every good and every perfect gift?

But if we wish to contemplate a still more glorious and affecting prospect; if we would behold goodness and love in all their beauty, we must turn our thoughts to the redemption of guilty man. Though the earth be full of the goodness of the Lord, yet sin has spread its influence over all things here below: it has deformed the face of nature, and darkened our views of the Divine goodness: for with innumerable proofs of the kindness of God, this world bears the marks also of his heavy displeasure. But if we turn our view to the love of God in Jesus Christ, we shall there find good-

ness pure and unmixed; goodness also which we do not share in common with the other inhabitants of the universe, but which is exercised towards the children of men alone. This is that mystery of goodness which the angels desire to look into. But how much more should we, who are the objects of it, and who enjoy its blessed fruits, feel gratitude and joy in meditating upon it; how much more ought we to give *glory to God in the highest, for peace on earth and good will towards men?* We are bound to praise God for his wisdom, power, and goodness, manifested in the works of creation and providence; but we are in a more especial manner bound as Christians to celebrate the more glorious discovery of the Divine perfections which is given us in the redemption of mankind by the Lord Jesus Christ, and which is recorded in the text.

In the verses which precede the text we find the Apostle *enforcing* the duty of love and affection one to another by the strongest of all motives. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God: he that loveth not, knoweth not God, for God is love,"—the source, the perfection of love. And in order to place this beyond dispute, he produces that most convincing proof of it contained in the text: "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him."

In pursuing this subject I propose to state some circumstances, which appear to me to enhance the greatness of this love of God, and to conclude with some practical reflections.

1. The greatness of this love may be shewn by a consideration of the character of God and man, and the relations that subsist between them. Here, indeed, it may be truly said, that we cannot order our speech by reason of darkness: "Behold, God is great, and we know him not. Can we by searching find him out? Can we find out the Almighty unto perfection? It is the Lord, by whose word the heavens were made, and the host of them by the breath of his mouth; who formed the light and created darkness; before whom the nations are as the drop in the bucket, and as the small dust in the balance." But "man, whose foundation is in the dust, and who is crushed before the moth, wherein is he to be accounted of?" Can His government be weakened by our rebellion; can his glory be lessened or his happiness impaired? The Lord, infinitely blessed in himself, standeth in need of none of his creatures. But was there in us any goodness, on account of which he should love us? No. He, indeed, is "glorious in holiness." "In his sight the heavens themselves are not clean; he is of purer eyes than to behold iniquity" with favour. But "what is man, that he should be righteous? Behold, we are shapen in iniquity; and all flesh hath corrupted its way upon the earth." The whole world has become guilty before God. The divine image has been defaced; the glory which once crowned our nature is no more; we have fallen from our likeness to angels, to a nearer likeness to the beasts that perish; we have rebelled against our rightful sovereign; we have cast off our best friend, and preferred the slavery of Satan to the love and favour of God. Whilst thus guilty, wretched, and vile, could it have been thought that we should receive the very highest proofs of the love of God; that he, on whose authority we have trampled, should interpose to preserve us from the ruin we had brought on ourselves; or should look down from the habitation of his holiness for any other purpose than to exert his power and his vengeance against those who had forsaken him? Thus did he deal with the angels that sinned. Yet herein has God manifested the riches of his grace, in extending mercy to man;—to man, low

and mean in himself, and polluted and debased by sin.

2. But was it consistent with the holiness and justice of God to receive rebellious subjects into favour; or with his truth, to change the sentence which condemned them to destruction, without satisfaction? Could he in that case maintain the honour of his government, or deter his creatures from the practice of sin? Surely no. How then could the purposes of his love be accomplished, and whence was the satisfaction to come? Who in heaven or in earth was equal to this work? None of the guilty sons of Adam could by any means redeem his brother, or give to God a ransom for him. Even the angels, that excel in strength, were unequal to the greatness of this task. Whence then could our salvation come? He alone could determine this, whose wisdom is as infinite as his love. He laid help on One who was mighty to save. He employed in the work his eternal Son, the Son of his love; whose arm alone could bring salvation, and raise us from guilt and misery to happiness and favour. And this is another of the circumstances which unspeakably magnifies the goodness of God. *In this was manifested,* in an eminent degree, *the love of God towards us, because he sent his only begotten Son into the world:* his Son, whom he loved, who was the brightness of his glory and the express image of his person; in whom dwelleth all the fulness of the godhead bodily. Had it been possible that any of the spirits who surround the throne of God could have executed the purposes of his love towards men, it would have been an act of goodness deserving our wonder and praise, had he parted with one of them, for the sake of creatures so inferior, and so polluted by guilt. But that he should give his Son, who is *God over all, blessed for ever;* who is infinitely dear to him—this is an instance of love so astonishing, that thought and speech are too low to conceive or express it. By this we receive full assurance that the purpose of the divine love cannot fail. Nothing can be two difficult for Him to whom all power is committed in heaven and in earth; nor can our interests ever suffer in His hands, in whom are hid all the treasures of wisdom and knowledge, whose faithfulness is unto all generations, and whose loving kindness endureth for ever.

3. But a third circumstance which shews the greatness of this love of God, is the meanness of that state, and the dreadfulness of those sufferings, to which God sent his Son. What! might not he who spoke into being the heavens and the earth, by the same powerful word have rescued mankind from the lowest misery? Must he leave the throne of his majesty; or, if so, may he not appear in some visible glory? No. He who thought it no robbery to be equal with God, must become of no reputation, must be found in fashion as a man, and be made in the likeness of sinful flesh. Here is a mystery which will be a subject of the highest admiration, even to archangels, throughout all the ages of eternity. That he who is styled God over all, should be born of a woman; should submit to the wants and weakness of infancy and childhood, and by slow steps arrive at strength and manhood; that he who was the Lord of all things should become subject to earthly parents; that he whose word gave the universe its birth, should depend for sustenance on the very creatures he had made; that he, in whose presence is fulness of joy, at whose right hand are pleasures for evermore, should be subject to all the labours and sorrows of men!—these are things which the mind of man cannot fathom: all we can do is to wonder and adore.

But if the Son of God must become man and dwell on earth, might he not have appeared at least as a mighty sovereign, with all that grandeur which commands reverence and respect? No. His first ap-

pearance was marked by meanness and obscurity; from the cradle to the grave we attend him through one melancholy scene of poverty and affliction. He was born in a stable, and laid in a manger. While yet a helpless infant, his parents were forced to fly with him into a foreign land, to save him from a cruel tyrant. When he grew up, he was a man of sorrows and acquainted with grief. He had not where to lay his head. He was reproached as a seditious person, reviled as an impostor, accused as a blasphemer. Through his whole life he endured the contradiction of sinners against himself. But if we follow him to his last scene, we shall behold things yet more wonderful. There we shall view him in his retirement, his soul overwhelmed with the wrath due to us, his body in an agony, sweating great drops of blood:—we shall see him betrayed by one disciple, abjured by another, and deserted by all; dragged to the judgment hall; buffeted, scourged, and spit upon; by the grossest injustice condemned to an ignominious death, while he is exposed as an object of derision, and his sacred head is wounded with a crown of thorns:—we shall see him led out to Calvary; nailed to the accursed tree, the blood springing from his hands and feet; and, amidst the insults of his persecutors, pouring out his soul unto death. *Ask now of the days that are past, whether there has been any such thing as this great thing is, or hath been heard like it.* And shall not our hearts be filled with thankfulness, adoration, and praise, as we turn our thoughts to such a scene? *O the height and depth, the breadth and length of the love of God in Christ Jesus our Lord!*

4. But why was all this? It was, as the text expresses it, that "we might live through Christ." By our wicked works we were at enmity with God, alienated from him, exposed to his wrath: but Jesus Christ having made peace by the blood of his cross, hath reconciled us unto God. We were in slavery to sin and Satan: but by Jesus Christ we are called into the glorious liberty of the sons of God. We were dead in trespasses and sins: Jesus came to create us anew unto good works, to breath into our souls a new and divine life, and to bless us by turning us from our iniquities. We were heirs of eternal death; he came to restore to us immortal life. The gift of God is eternal life, through Jesus Christ our Lord. And what tongue can describe the greatness of this gift? It was a great blessing to be called from nothing into life; greater still to have that life continued and enriched with so many comforts: but to have that life continued for evermore in the midst of angels and saints, and in the immediate presence of God, freed from pain and infirmity, surrounded with every joy, raised to the highest perfection—this is such a blessing as no tongue can express. And can we reflect on that endless misery which was the just desert of our sins, and at the same time raise our thoughts to this heavenly bliss, without feeling our hearts to overflow with gratitude for that love which sent *his only begotten Son into the world, that we might live through him?*

1. And does not this wonderful instance of goodness lay us under the strongest obligations to live in the exercise of love and cheerful obedience to God, our Benefactor and Redeemer? He has every claim to our affections which the highest perfection can give. He created us, and he has kept us hitherto. He has made our happiness to depend on our loving him, and has appointed eternal misery as the portion of those who love him not. Yet more: he loved us while we were yet enemies to him by wicked works, when we deserved nothing but punishment at his hands. And shall we not love him who thus first loved us? Well may the thought of such goodness melt our hearts. Shall the Majesty of heaven and earth labour, as it were, to win us to him by mercy,

whom he might destroy in a moment, and shall we trample on his kindness, and reject his friendship? Shall we thus requite the Lord? O rather let his love kindle in our breasts a kindred flame; let it constrain us to obey him with willing minds; to live henceforth not unto ourselves, but unto him who died for us and rose again.

2. This instance of the Divine goodness should also engage us, if we are his children and servants, to rely on God for every blessing we stand in need of. *If God spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* After this shall we harbour any doubt or distrust of his goodness, or regard his government as harsh or severe? If we have less than others of the good things of this life, let us not repine as if we were forgotten by God, but let us rest with holy confidence in the wonderful proof he has given us of his love. And even if we should be visited with distress and affliction, we may yet rejoice in our tribulations, assured that they will work for our good, if we be faithful to our God. We ought to be convinced that God loves us more than we love ourselves, and instead of giving way to anxious cares about what we shall eat or drink, let us seek first the kingdom of God, trusting in him that all needful things shall be added. Yea, *though the fig-tree should not blossom, and there should be no fruit on the vine; though the labour of the olive should fail, and the field should yield no meat; though the flock be cut off from the fold, and there should be no herd in the stall;* yet let us still *rejoice in the Lord, and joy in the God of our salvation.*

3. And let us attend to the improvement which the Apostle makes of this doctrine. *Beloved, if God so loved us, we ought also to love one another.* In the example given us by Jesus Christ we are taught of God in a special manner how we ought to love one another; and the goodness he has shewn to us, binds us in the strongest manner to shew kindness to our fellow-creatures. Has God shewed his love to us though he was independent of us, and shall we not love those on whom we ever depend, and without whose good offices we could scarcely preserve our beings for a day? Has he shewn such goodness to us though we were vile and polluted in his holy sight, and shall we regard the lowest of our fellow-creatures as unworthy of our love? Has God loved us while we were enemies, and shall the petty offences of our neighbours fire our minds with hatred and revenge? No; let us be followers of God, as dear children; putting on bowels of mercy, compassion, and forgiveness; putting on charity, which is the bond of perfectness. One great design of the Gospel is to promote peace and love among men. Christians are united to each other by the most sacred ties. They are the servants of one Master, who has left it, as the proof of their attachment to him, that they should love one another. They are brethren of the same family, and therefore they ought to love as brethren. They are all members of the same body, of which Jesus Christ is the head; there should therefore be no schism in it, but the members should care one for another: *whether one member suffer, all the members should suffer with it; or whether one member rejoice, all the members should rejoice with it.*

4. And, lastly, if God has sent his Son into the world that we might live through him, let us lay to heart how inexcusable we shall be, if we neglect this offered salvation. *See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven. If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward, how shall we escape, if we neglect so great salvation? He that despised Moses's law died without*

mercy; but of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the covenant an unholy thing? Let us not then *receive the grace of God in vain;* but *may the God of all grace, who hath called us unto his eternal glory through Jesus Christ, perfect, stablish, strengthen, settle us,* in his faith, fear, and love: to whom be glory and dominion for ever and ever. Amen.

To the Editor of the Christian Observer.

THOUGH I have to thank you for improving the style of my letter (admitted into your number for October), yet I must beg leave to remonstrate against an alteration made (perhaps not intentionally) in its spirit and design.

Allow me to state my meaning more perspicuously.

When persons are so far affected by a faithful ministry as to become doubtful of their present safety, and disposed to receive instructions for their future conduct; if then they are led to suppose that salvation is unconditionally a free gift, and that, therefore, no works of their own will be of any avail in procuring it, neither is any power previous to conversion given to that end; though these intimations should be "*accompanied* by the most pointed and impressive exhortations to labour, to run, to strive, &c.;"—they will certainly, sooner or later, weaken, if not destroy, the force of such exhortations. It is impossible that two contradictory propositions can be equally believed at the same time, by the same person. The mind indeed has a power of so dividing its attention in this case, as to receive only a confused idea from each; and then both may be admitted, because neither is understood. But the conclusions arising from premises so unconnected, must necessarily be weak and inefficacious, because indistinct. With some they remain so during life; with others they vary, as the mind inclines sometimes to the belief that nothing can be done, or sometmies is roused to the apprehension that something is required. Such are by turns Necessarians and Pelagians; and hence their progress (if any is made) must be greatly impeded.

These observations may serve to explain my assertion that, "many persons use a Gospel ministry as *the means* of quieting themselves in a worldly course of life." The persons I allude to are far from rejecting the word of exhortation (for those who do so seek a ministry which discards it). On the contrary, their approval of it gives themselves and others the chief hope of their state: they will admire those sermons which are most severe, and which are usually termed searching, notwithstanding their consciousness that at present they fall short of the characters prescribed, and withhold the sacrifices insisted upon. The truth is, they have a shield which returns every arrow. They have learnt, that when God converts the heart the bias of the affections is changed; that things before delighted in become insipid, because new objects and new pleasures occupy the soul: hence they justly conclude, the sacrifies called for will then be easily made. But since they feel their own unrenewed efforts (as they term them), to be not only painful, but also apprehend them to be *useless*, they are well content to omit them, and to wait for the fulness of power, which is contained in the grace they have been taught to consider as unconditional, and efficacious of itself. Now, Sir, such persons need to be told, that though God can, and sometimes does in the beginning, give the delectation of love *with* the light of conviction, yet his more ordinary method is, to bestow the former as the reward of faithful obedience to the latter: and that if we will make the munificence of his Sovereignty the standard of our expectations, instead of submitting to the terms and discipline of his covenant, we may fall under the rod of justice, while we are waiting to touch the sceptre of mercy.

To conclude: I would observe—If we seek to build the word of exhortation on the sands of Pelagian self-sufficiency, we may rationally expect its effect to fail when most needed. But because sand is a bad foundation, must we therefore attempt to build castles in the air? Ought we not carefully to examine into this matter? Is it not worthy of the most serious investigation? With this view I submit the above statement to the candour and impartiality of the Christian Observer, and remain, &c.

SOPATER.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE sentiments advanced in this paper will, in all likelihood, be unfavourably interpreted, or misunderstood, by the individuals they chiefly concern. If they are canvassed and corrected, all parties will gain in the end. The writer's wish is to glance at some current notions on the subject of religious persecution.

I set out with the settled conviction of the impossibility of finding any neutral ground between the kingdom of Jesus Christ, and this world. We are all under the absolute necessity of choosing a side; and when the choice is once *deliberately* made, the quicksightedness of our own party will soon discover and claim our services.

As matters actually stand, in respect to the religious public, many persons seem to be hurrying from the ranks of the world to join those whom the world surveys with surprise or scorn, as no longer belonging to them.—I say, *hurrying*; because the desertion of the proselytes in question, looks more like a hasty and improvident effort to get rid of some inconvenience, than the thoughtful and steady pursuit of an advantage well inquired into, and seriously weighed against the difficulty incurred in reaching it. To disentangle the subject from this half metaphoric representation:—some men are too eager to be called professors of religion, and wish to have the credit (whatever it be) of their profession, as soon as they have turned their backs upon what their new associates term the manners of the world. Among converts thus formed, a circumstance occasionally takes place, which surely must startle a near observer of mankind; namely, an apparent forwardness to get themselves marked by the world as belonging to *a set*, so that they seem to woo and coax the people of the town, village, or hamlet, where they live, to brand them with a distinctive nickname; of which, and similar indications of popular mislike, they talk with the same length of insignificant detail, and shew of self-importance, as a recruit, who has seen from an eminence an affair of outposts, swells the skirmish into a general engagement, long and bloody; and seizes the occasion to display the powers of military pedantry.

Could the Christians of the apostolic age appear among us, and require a formal description of the persecutions of the nineteenth century, might not they be referred to a sarcasm, a calumny, a contemptuous paragraph in a newspaper, an article in a magazine, an occasional reproach in a sermon, and (oh, "tell it not in Gath, publish it not in the streets of Askelon!") a series of accusations in a charge? However, resolve these persecutions into what you please, let their *effect* be ascertained. Is their effect then so fear-

ful, as to deter either a pusillanimous or a resolute character from venturing to join the injured party? I know indeed, that in distinct instances, much, and very much, has been lost by a steady devotion to the service of Jesus Christ. Influence, credit, wealth, personal attachment, domestic affection, local importance, popularity,—all those favourite objects of human esteem, have been forfeited by individuals whom I could name, and with whose private history I am familiar. These sufferers have literally been compelled "to forsake brethren, sisters, father, mother;" or rather, these relations have forsaken them; and, as I most seriously believe, "for HIS name's sake and the Gospel's." But in the examples alluded to, the loss has not obviously been discerned to be formally the consequence of the individual's entrance upon a religious life, so as that every one who knew the party could affirm,—"This man has lost a certain estate, or a certain piece of preferment, or is estranged from his family, because he is gone over to the Christian side:"—and I state this by way of obviating an idea entertained by some persons, that in these times, a man who professes religion *must*, in a worldly sense, be a loser. That the Christians above mentioned, and many others too, *are* losers, is a fact; but it is not a fact, that they are all *known* to be losers. I believe that many guesses upon this subject are entirely erroneous.

My position is, that the effect generally to be expected from what is called persecution, is not by any means so serious as to alarm a person who has sufficient independence of mind to think for himself on any disputed point whatever; such, for example, as the character and political measures of a statesman, or a theory in physical science. Various reasons might be advanced tending to explain the absence of a more formidable effect. One of these is that characteristic of an indolent and indifferent age, which permits every man to think what he pleases. "Gallio cared for none of these things." A large majority of such as give the languid attention of the times, whenever moral objects pass before them, cannot, of course, awaken in themselves even that degree of inquiry, which would enable them to see, that of two religious parties, each grounding its tenets on the common basis of the Scriptures, yet each arriving at opposite conclusions, one *must* be mistaken. These sleepy lookers-on will indeed vouchsafe a forced smile at the fact of this contrariety, and then retire to their own stations, adopting the intelligible decision of the Roman officer.—"If it be a question of words and names, and of your law, look ye to it: for I will be no judge of such matters."

Had indeed the objects of Gallio's indifference (the Apostles) converted their doctrine into an instrument of sedition, or had they directly charged him with some specified guilt; in either case his jealousy would not have slumbered. The Gospel would have been called personally injurious, insulting, insufferable. And if the Gallios of this day could see, what is undeniably the fact, that every sermon of a pious clergyman, and every effect of such sermon in the life of a pious layman, tend, whatever be the degree, to overturn their systems of sensual and intellectual depravity, some of them might awake as giants refreshed with wine. At present they are secure, because the danger is not discerned; or, if dimly seen, it is too obscure and too distant to create apprehension.

Do you, Sir, or does any thinking man imagine, that a votary of pleasure, or a devotee to science, or even an abstracted metaphysician, would refuse professedly to hold the doctrines of Luther or Leo the Tenth, of Bishop Horsley or Dr. Priestley, on a formal condition, that the libertine should retain every atom of his pleasures, the philosopher continue to be immersed in theories and apparatus, and the metaphysician enjoy his ontology? I suppose not.

Each of these hunters after happiness would hastily dismiss you with, —"So long as you will let us *do* as we please, we leave the rest to you. Be satisfied, and depart."

The irritation discovered by men of the world, when pressed to embrace the genuine doctrines of the Gospel, arises, either from their resenting the interference of another person, such interference indirectly implying their error, ignorance, partiality, or want of inquiry; or, secondly and chiefly, from their perceiving, that if they embrace those doctrines, they will be required to alter their lives; —they are calculating upon the amputation of the right hand, the excision of the right eye, and shrink from the idea of Heaven itself, if they are to enter it "halt and maimed." Like certain characters on record, they exclaim, "This is a hard saying, who can hear it!"

I pass on, from this digression, to the descriptions given by the early Christians of the positive sufferings, or persecutions, endured by them for their practical conformity to Jesus Christ. "I think," says St. Paul, "that God hath set forth us the Apostles last, as it were appointed to death. For we are made a spectacle to the world, and to angels, and men. We are fools for Christ's sake: weak, despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands; reviled, persecuted, defamed, made as the filth of the world, and are the off-scouring of all things unto this day. We are troubled on every side; perplexed, persecuted, cast down; always bearing about in the body the dying of the Lord Jesus, always delivered unto death for Jesus's sake. In stripes above measure, in prisons more frequent, in deaths oft. Others had trial of cruel mockings, and scourgings; yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about, destitute, afflicted, tormented (of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth*."

Compare now, with these vivid pictures of the primitive martyrs, the actual state of Christians in the eighteenth and nineteenth centuries; and let living confessors contrast their actual freedom from personal violence, with the varied and accumulated wrongs of the first ages. When did *they* hunger and thirst, when were they deprived of raiment, because they belonged to Christ? Have they literally been scourged, and driven from their habitations? What individual can affirm, "I bear in my body the marks of the Lord Jesus?" Who has been imprisoned, stoned, sawn asunder, or delivered over to the pains of an ignominious death? In what solitudes have any persons been compelled to wander? To what caverns and fastnesses have they fled from the the pursuit of the sword?—On the contrary, have not professors of Christianity had full liberty, if they so pleased, to eat, drink, and be merry? Might they not have said to their souls, "Take your ease?" Could their enemies have prevented them from being "clothed in fine linen, and faring sumptuously?" If their persons were insulted, if their houses were attacked, the magistrate was their protection. Who dared to thrust them into prison? Who could have ventured even to meditate their death?

In the case of the Apostles, the language of inspiration itself, when describing their sufferings, seems to contend with the greatness of the subject. Hear St. Paul asserting, "If in this life only we have hope in Christ, then we are of all men most miserable!" His details of sorrow, a considerable part of which were ex-

* This extract from the Epistle to the Hebrews, particularly refers to the martyrs and confessors of the ancient church; but it may with perfect propriety be transferred to the Christians of the early centuries.

torted and uttered, in his own defence, against the reproaches of "false brethren," are impassioned, fervid, vehement. He feels and describes the full meaning of Christ's declaration, "In the world ye shall have tribulation."

Now it seems incumbent on modern Christians, either fairly to parallel their distresses with those of the apostolic times, or with all humility of mind to thank God for the large toleration allowed by the world. Or, rather, it is a very serious duty on their part, to implore God to preserve them from the fearful trial of living in an age and country, where there is, properly (so I plead) *no persecution*. "In all times of our *wealth*, good Lord, deliver us." Every species of prosperity is spiritually noxious; and when the powers of darkness and of this world appear to suspend an active warfare against believers, the enemy's quiet is perhaps more destructive than his activity.

> Non per sylvas, sed per castra,
> Nobis iter est ad astra.

Oh, who can complain of what he presumes emphatically to term *the cross*, when all which he bears of that ignominious symbol, amounts to an expression of contempt, the shy reserve of a half-friend, the impotent declamation of a pamphleteer! Much more than this is every day borne by the adherents of political parties: and, in many instances, endured without any resentment beyond a momentary feeling of injury. The cross, which, in the present circumstances of the visible church, its members are required to bear, is a bitter contrition for their own sins. The cross is now laid, and it is to be laid by themselves, upon their sensual appetites, their ambition, their vanity; upon the unhallowed artifices by which they would reconcile secular consequence with a reversionary interest in heaven. Let them groan under *such* a cross, and thus really find themselves "crucified unto the world, and the world to them;" and they will have no leisure to think about the petty opposition of some neighbour, or former associate, who has picked up and retails the commonplaces of polemics.

Clergymen, particularly in their spiritual noviciate, have great reason to be upon their guard in respect to the hostile complaints and misrepresentations of the irreligious. That a minister who surpasses the generality of his order in purity of doctrine and conduct, will incur the dislike of voluptuous and earthly-minded men, is a matter of course. I confess that I am disposed to number this circumstance among a clergyman's worst temptations; because he may make *too much* of their hatred. He may value it as a very passable, if not incontrovertible, proof of his own fidelity. Now it is unquestionable, that a preacher may declaim against pride without humility, and utter menaces against sin with the feelings of a reprobate. All religious persons should cultivate a self-forgetting spirit. Otherwise the layman will too surely assume the airs of a meddling and touchy inquisitor; and the priest turn his sermons into personal apologies.

It has been said of the financier Neckar, that whatever his intentions were, when trusted with the affairs of France, he brought the mind of a petty provincial banker to the concerns of a mighty empire. Let Christians beware, lest they bring the spiritual imbecilities of a novice to sustain the grand edifice of Christianity. If they would 'do the work of Him that sent them while it is day,' they must be willing to sink into nothingness; and passing by the obloquy cast upon their characters and labours, survey a lost world with pity. Ministers have abundant cause to maintain habits of tenderness and commiseration; since none are so frequently called upon to exercise them. The late seraphic Bishop Horne exhorted them to avoid unfeeling modes of address, by saying, "Remember

Jesus weeping over Jerusalem!" And Beveridge reminded his brethren of the duty of pitying and loving the sinner while he spared not his sins.

I have certainly noticed among professed Christians, a sad want of sorrow and compassion for the errors and crimes of mankind. Let such recollect, that originally they were the same as the infidels, false teachers, and rakehells of the world, "the children of wrath, even as others." Under this humiliating impression, how can they treat sinners with a kind of high scorn and self-righteous contumely, when perhaps, at the same time, themselves are chargeable with a languid and heartless attention to their own endangered souls, and neglecting to bear in mind, that even *allowing* their own state to be secure, yet the extremes of security and ruin are separated only by a point; and that their present safety is effected by the unmerited grace of God, and is suspended on their vigilance and self-distrust.

The forward hasty spirit of the times has probably infected us all. Mingled as Christians necessarily are in the turmoils of life, and deeply interested in the public events of this astonishing period, they may be extremely liable to contract an insensibility to the spiritual state and danger of mankind. On them is imposed the very serious necessity of ascertaining, whether the odd, cold, and repulsive treatment sometimes encountered among their more immediate connections, or the wide world itself, be incurred solely for religion's sake, or because these *sufferers* have not religion enough to study patiently the Christian character, but indolently take up with notions invented and offered for acceptance by others, and thus desecrate the Gospel by some of the most mischievous consequences of their own ignorance and rashness.

With shame have I seen a religionist even *court* opposition. *His* apprehensions did not arise from

> 'The lifted axe, the agonizing wheel,
> 'Luke's iron crown, and Damiens' bed of steel;'

but—must it be told?—from the possible cessation of hostilities. Opposition is apt to be flattering; because it implies a degree of notoriety.—Poor Pusillus! With what impatient curiosity does he dash his paper-knife between the leaves of a tract damp from the press, to take the dimensions of his own publicity, or to measure the growth of his party's influence! How readily he understands the initials, and fills up the blanks, and dives into the meaning of the asterisks with all the conscious powers of an astrologer!

Pusillus!, is this fireside amusement *the cross?* Is this the "tribulation," through which you are entering into the kingdom of Heaven? Does your soul need to be confirmed by supernatural gifts, in order that in *such persecution* you may be "in nothing terrified by your adversaries?"

The propensity of religious characters to think themselves persecuted, may be easily accounted for, 1st, from the universal disposition of human creatures to imagine themselves the subjects of other person's thoughts; 2dly, from the unequivocal declarations in scripture of the enmity of the world to practical believers; and, 3dly, from the history of the church having in all ages fully confirmed such declarations. The combined effect of the two last mentioned causes on common minds would be very powerful, even if it received no additional strength from the first. The conclusion is reached by the following syllogism. The Scripture says, "all that live godly in Christ Jesus shall suffer persecution." But we live godly in Christ Jesus: therefore, we shall suffer persecution. Observe, however, the large assumption whereon this deduction is founded; namely, that their life *is* the one described; an assumption, surely, which should be scrutinized with

no common severity before it be formally advanced. It was an awakening inquiry that Christ once put to certain candidates for a high station, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I shall be baptized with?" The way to a martyr's distinction lies through a martyr's sufferings. *That* must be a godly life indeed, which (relatively) deserves the dignity of persecution. I think I could name persons who lead such a life; but I never heard them complain of the malignity and cruelty of the world, though some among them might have done this most truly. On the contrary, their most bitter complaints were uttered against themselves. Their language was, in substance, "Whatever the world says of us, we know of ourselves what is infinitely more humiliating than any accusation of theirs." In men elevated so far above the vulgar standard, the first of the before-cited causes has proportionally ceased to operate. An anxiety, or a curiosity, to know what others think of them, they leave to such as fight the world with its own weapons. *Their* anxiety is transferred to more serious objects. They are afraid of spiritual *schiomachy*, of fighting with shadows, and beating the air. According to their views, the most awful questions at the day of judgment will refer, not to the treatment they have received from mankind, but to their own conduct. The inquiry will not be, What did you suffer? but, What was your example?

Persons who make pretensions to an intellectual character, are strongly tempted, when religion is a novelty to them, to identify their mental credit with their faith. Every observer of human nature is familiar with the quick-sightedness and irritability of his fellows, whenever they suspect an insult to be offered to their understanding. No wonder then that an immature professor of Christianity feels himself wounded, if his sentiments, which he is prepared to establish beyond all possibility of an overthrow, meet with rebuffs from the sneers of a trifler, and the sophistries of a hair-splitter. A feeling of being despised by the one, and perplexed, if not confuted, by the other, is certainly sufficient to awaken the most anti-christian passions of our nature; and the ultimate effect, when excited in a half-disciplined mind, may be a persuasion, that the individual is purely "persecuted for righteousness' sake;" though an impartial bystander might suggest that the sneer and the sophistry too were, in a certain degree, allowable; that is, if ignorance of mankind, and a coarse and feeble defence of truth, are legitimate objects of satire.

Alas! I can answer for myself, that when I have had occasion to admonish my domestics, and indigent neighbours, and have plainly seen my instructions received with incredulity, sullenness, and obstinacy, the impression upon my own feelings, instead of being compassion for their darkling, wandering souls, was rather resentment at their want of submission to my opinions. Accordingly, I regarded their behaviour, not as a mirror of myself, but as a personal affront. My infallibility was not to be questioned; and my emotions were a humiliating illustration of Luther's saying, that every man had a Pope in his own heart. Wherever this assumption of infallibility exists, adieu to all toleration. Bulls will issue alike from a bishop of Rome, a patriarch of Constantinople, an archbishop of Canterbury, from a general assembly of Presbyterians, or from a Methodist conference; and be their technical form what it may, their contents may be all summed up in one conclusive assertion,—"We are right, and all others wrong." The next step is to punish what has been condemned.

Should a perusal of these remarks incite any person to measure his notions of religious persecution by the standard of the Scripture, with a serious determination to quiet or

qualify his complaints of the world's usage, to transfer his more severe opinions of others from them to himself, to make allowance for the infirmities and mistakes of mankind, to study in the misconduct of his accusers the form and pressure of his own character, to find in all these things new causes of humiliation, and, as a general result, convince him that he is (what he has often called himself, without acknowledging in detail that he is so) "the chief of sinners," the writer will attain his object. The religion of the present time, if contemplated in the general habits of certain among its less unobtrusive friends, seems shrunk into the dimensions of formality and self-righteousness. To some religionists of the first century, an apostle thus addressed himself;—"Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which sit in darkness, an instructor of the foolish, a teacher of babes; which hast the form of knowledge, and of the truth of the law." In another place, contrasting the actual sufferings of himself and his fellow-labourers, with the (assumed) spiritual tranquillity and success of certain contemporaries, he writes;—"Now ye are full, now ye are rich, ye have reigned as kings without us. We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised."—Again: "Ye suffer fools gladly, seeing ye yourselves are wise." In the context to the passage last cited, it is very observable, that St. Paul formally apologizes for introducing the narrative of his sorrows, and does violence to his feelings even when compelled to assert the dignity of his apostolic character. Mark his words; "I speak as concerning reproach, as though we had been weak: howbeit, wheresoever any is bold (I speak foolishly) I am bold also. Are they ministers of Christ? (I speak as a fool) I am more!"—Oh, let us, who have lived to this hour secure from all personal injury, in possession of houses and lands, blessed with parents, wives, children, "no man making us afraid," undisturbed in our public assemblies and in the retirement of our closets, the Scriptures in our hands, the ministers of Jesus Christ perpetually repeating that most true invitation, "Come, for all things are now ready,"—let us, who enjoy this fulness of blessing, be ashamed of desecrating the term *persecution* by applying it to such marks of the world's disapprobation, as, when skilfully decomposed, are, at the worst, only "cruel mockings," which may be surely regarded as the least formidable modes of the enemy's hostility!

In the existing circumstances of the Christian Church, our most insidious, and therefore most dangerous enemies, are ourselves. As to the world at large, *that* is our foe, not, as I conceive, because it opposes the followers of the Son of God, but because it assumes an aspect of neutrality, and, according to its own mistaken views of candour, lets them think and act, to a certain extent, as they please, and thus removes that apprehension of danger which induces caution and vigilance. The gratuities of an enemy are suspicious. If he suspend his operations, he does this to strengthen his future measures. If he sleep on his post, it is that we may sleep also. If he feign retreat, it is that he may allure us into an ambush.—I conclude with St. Peter's cautionary directions;—"Have your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. Who is he that will harm you, if ye be followers of that which is good? Have

a good conscience, that they may be ashamed that falsely accuse your good conversation in Christ."

TUUM EST.

To the Editor of the Christian Observer.

Mr. Editor,

WITH many of your correspondents I condemn the practice of saying "not at home," when the fact is not so. Archbishop Secker, when questioned on the subject, said, that the first man who used the expression told a lie. I think, that all his followers have done the same. But I have a new and additional proposal to make for the remedy of the evil. There are two causes which produce the incorrect answer alluded to, whether volunteered by the servant, or enjoined by the master. It is, in the first place, the natural and direct answer to the usual question, "Is Mr. —— at home?" And the negative is given, because it is apprehended that a denial, in any other form, may occasion offence. Now what I propose is, that the question of the visitor should be, not, Is Mr. —— at home? but, Is he disengaged? or, Does he see company? The natural and direct answer would then be in favour of truth; and the inquirer, by the very form of the inquiry, would set the mind of the servant at rest, respecting the fear of offence, in giving the very answer that was invited. It would answer the further good purpose, to the servant, if he had any conscience, and to the master, should it come to his ears, and he had any likewise, of a delicate reproof of the usual practice. The last advantage, which I shall mention is, that it will set exactly a double number of reformers to work; for, supposing visitors and visited to be equal in number, a very fair supposition, the former, instead of lying idle, will have quite as large a field as the others.

Not to leave the subject imperfect, I will just observe, that during my time at Oxford a custom obtained, called *sporting out*, that is, of shutting one's-self up in his room, and, when any application was made at the door, maintaining a perfect silence. As the wealthy are most exposed to unwelcome visitors, might they not have a small room in the house appropriated to this purpose, in which they might take refuge for the time, whenever they wished to be invisible? If the less wealthy would consent to be shut up in a closet, might not this answer as well?

Yours, &c.

VERAX.

To the Editor of the Christian Observer.

IN the account of the funeral of the Queen of France, which is given in the public papers, it is said, that "a Requiem was sung by the full choir of Westminster Abbey, accompanied by the organs." Either this passage is worded with very blameable inaccuracy, or it brings a strange fact to the knowledge of Protestants. I forbear all comment upon it at present, in the hope that my fears may have anticipated something more mischievous in this occurrence than, on inquiry, might be justified by the matter of fact. I therefore trouble you with this application to request that some one of your correspondents, who may have the means of ascertaining WITH ACCURACY the particulars of the case, would state them, for the information of your readers, and would also furnish you with *a copy of the Requiem*, that the nature of this particular transaction may be known to the public.

I remain, &c.

D. C.

REVIEW OF NEW PUBLICATIONS.

Hints on Toleration, in Five Essays. 1. On the Right of Society to investigate the Religious Principles of its Subjects. 2. On Specific Limitations to the Extent of an enlightened Religious Toleration. 3. On Eligibility to Offices of Public Trust. 4. On Licensing Persons and Places for the Performance of Divine Worship. 5. On the Liberty of the Press. Suggested for the Consideration of the Rt. Hon. Lord Viscount Sidmouth and the Dissenters. By PHILAGATHARCHES. London: Cadell and Davies. 1810. 8vo. pp. 367.

THE anonymous author of these essays, who is professedly a dissenter, and whom we should suppose to be a minister of the dissenting class, is evidently a serious and orthodox Christian. He observes in his preface, that, "if his work should excite any considerable interest in the public mind, he shall proceed to complete the task he has undertaken, by adding some further chapters on the nature, justness, &c. of an enlightened religious toleration." His work appears to have been suggested by the circumstances of the times, which call, as he says, "for the banishment of every thing which could engender discord;" and more particularly by the expected agitation of the question of the licences of dissenting teachers, on the part of Lord Sidmouth, to whose consideration this book is especially submitted. In one important point he cordially agrees with his lordship, namely, in the opinion that the Roman Catholics ought not to be admitted into offices of trust. Indeed, he goes very far beyond that respectable Viscount in his jealousy of the Roman Catholics; for he would not even admit their evidence in courts of justice; a point to which we shall presently return. But in respect to his general theory of toleration, and his application of it to protestant dissenters, we apprehend that he is very much at variance with his Lordship.

This work is written dispassionately; and it breathes at once a spirit of liberty, and of submission to lawful government. The author has evidently applied himself with much diligence to his subject; his style is clear and simple; and though many obvious things are said, we are in several respects prepossessed in his favour. He affords however, as we think, a striking instance of the practical errors into which men are apt to be betrayed, when they attempt to systematize, in their closet, on a great and comprehensive subject; and to lay down the various exceptions, as well as the rules, which ought to be adopted by those who are engaged in political life.

The course which has been taken by the legislators of this country, whose errors it is the object of this writer to point out, has been directly the reverse of that which he has pursued. They have seldom had reference to any code, while they have been engaged in the work of legislation. When they have discovered an existing evil, or have felt a pressing danger, they have resorted to some enactments in order to remove it. They have often acted vehemently, on the spur of some occasion, and have not seldom delayed to repeal or mitigate their law, when circumstances no longer demanded its continuance. In general, the voice of the public, as well as that of the aggrieved party, has been lifted up in favour of the repeal, antecedently to its being carried in Parliament. However exceptionable the conduct of the British legislature may sometimes have been, in

consequence of this mode of acting, we have no difficulty in saying that it is a far safer course than that other extreme, to which the present author, in common with a great portion of his dissenting brethren, is inclined. But it is time that we proceed to shew what are the tenets which he would inculcate, and what the limitations and exceptions, by which he has himself felt that it is necessary to qualify his principles.

Our author begins his work with a critique on the term Toleration, in which, as we are in haste to enter into a discussion of main principles, rather than of words, we shall not follow him.

His first Essay is on the right of a government to *investigate* the religious principles of its subjects. This right, which he very inaccurately also calls the right of controlling conscience, he generally denies, on the ground that *the principles of the social compact* do not concede it to rulers, and that society is not injured by principles while they remain in the breast of individuals.

It might be difficult to know precisely what is meant either by the controul of conscience, or the investigation of the religious principles of individuals, if the extent of our author's meaning were not made manifest by various parts of his work. "The attention of the magistrate (he affirms in one place) ought to be exclusively directed to these two points, the preservation of morality, and the security of every individual's person, &c." "He has no hesitation (he again says) in answering in the affirmative the following question: Can all the advantages which religion is capable of procuring to the state, be enjoyed without the production of those evils, which have always followed *judicial interference, to suppress one mode, and establish another?*" We find many other expressions of the same sort. He evidently, therefore, intends to deny generally, the right of a legislature to give any kind of preference to one mode of religion over another; so that his doctrine, though it might not always be suspected of proceeding so far, amounts, as we conceive, to a general affirmation of the unlawfulness of setting up religious establishments; from whence also may be deduced the duty of overthrowing, with all convenient speed, as many of these as may happen to exist, their existence itself, and not the nature of the particular institution, constituting that evil, or sin against society, which it is necessary to put down.

But, happily, our author not only forbears from distinctly asserting, in the present volume, the whole of that duty which we have mentioned, but he also introduces, in the progress of his work, a variety of remarks well calculated to supply an answer to the whole theory with which he sets out. It is said that there is in the tail of some serpents, an antidote for the evil of their own bite. We by no means wish to represent our author as any other than an upright and well-meaning man; but if he be a serpent, he is one of this singular and less noxious class.

We proceed now to exemplify our remark. After stating that even "the more complicated duties of the legislature should not involve the exercise of any influence in the promotion of one system of religious opinions to the detriment of another," he observes that "in a refined and polished form of government, the duties of the magistrate ought, at the same time, to embrace a regard to public morality, *and a countenance to religion in general*, for these he considers as the firmest bond of social union." Is the magistrate to countenance religion in general? This is a great point conceded to us: then why not Christianity in particular? But perhaps it is Christianity, though Christianity in general, and not merely *religion* in general, that this author would wish the magistrate to countenance:—the serious character of the present work inclines us to the supposition. At any rate, this Christian writer can surely have no

objection to the amendment of his term, which we would suggest. It is in full accordance with the language of the great champion of toleration, Mr. Locke.

But we proceed a step further. General Christianity is often no Christianity: it is apt to approach very nearly, at least, to deism or to scepticism. The true Gospel unquestionably has some characteristic doctrines, doctrines of peculiar potency, serving strikingly to distinguish it both from general Christianity, commonly so called, and from general religion. This is a point which our author is far too orthodox and pious not to know. He doubtless knows it by the experience of his own breast, and, if he be a minister, by the efficacious influence of those doctrines on the life and conversation of his hearers, whom they have contributed to make both better relatives, better neighbours, better subjects, and, in every sense, better men. Our author, however, observes, in one part of his first essay, that the "preservation of the morality of the state, and the peace of the individual, are points perfectly distinct from forms of worship, and systems of religion." He must excuse our saying, that we entertain far too good an opinion of him to believe that this remark, so common in the mouths of some of his more latitudinarian brethren, can express his deliberate judgment. By systems of religion he surely must mean to designate nothing less than doctrines of religion; and how any material doctrine of religion can be perfectly distinct from the preservation of morality in general, or how morality in general can be distinct from the morality of the state, we profess ourselves to be utterly at a loss to conceive. In another place he uses the words "speculative opinions;" but is any sound and scriptural doctrine purely speculative? Is it not sure to have an influence on the conduct, either more or less powerful, either more or less direct? This way of resolving sentiments in religion, which we derive from Scripture, into speculative opinions, has always appeared to us to be the error of a sceptical irreligious party, which in recent times has grown up among us, and to be contrary to every notion of true philosophy as well as sound religion. We do not mean to affirm that all diversities of opinions on religious matters are of equal moment, or even that all opinions which are of some moment ought to be the objects of legislation. We are quarrelling only with the species of distinction with which this writer is setting out. We are noticing an error which supplies him with the foundation of his system, and it is therefore necessary to dwell upon it.

The length to which our author goes in one part of his first essay really astonishes us. "Whether (says he) I bend the knee to Moloch, to the sovereign of Olympus, to the Inca of Mexico, to the prophet of Mecca, to the Virgin Mary, to Christ as a man, or to the Triune Jehovah, I infringe upon none of the rights or enjoyments of my neighbour, and am therefore in no degree amenable to the tribunal of political justice." The words used in this place, namely, by bending the knee to Moloch, &c. that is, by the mere act of worshipping Moloch, "I infringe upon none of the rights of my neighbour," are certainly true; but it is necessary to construe all these terms with a reference to what the author says in other places, to what he is evidently aiming at, and to what an ordinary reader may understand by them. Now our author clearly intends, not only that the law should not punish for thus bending the knee to Moloch, but that the state should not manifest any kind of preference to the worshippers of Christ over the worshippers of Moloch. He means that the religion of Christ has no more title to be established by the state, than the religion of Moloch; and that the one has no more title to be established than the other, because they are equal in respect to their tendency to provide good sub-

jects to the state. We rejoice that he has spoken so strongly in this place, and that Moloch, that Moloch to whom children used to be made to pass through the fire (a striking proof of the innocency of such worship!), should be the competitor of Jesus Christ; competitor, we mean, in the great practical point of the comparative tendency of the two religions to form good subjects for the state.

We proceed, however, again to confront our author with himself. In the second chapter of his work, he studiously qualifies his principles; and he lays down a certain number of specific exceptions, which he thinks that a legislature ought to admit; and declares, as we before intimated, that he would exclude the the Roman Catholic from places of public trust, and even render inadmissible his evidence in a court of justice. He would, in like manner, proscribe the deist and the atheist; but he would apply no such exception to the worshippers of Moloch, of Jupiter, or of Mahomet. Is there not something preposterous in the very mention of a distinction of this sort? The ground of it is, that the Roman Catholic, the deist, and the atheist, are alike, as he conceives, unfit to be trusted on their oath, since their principles tend to render an oath not binding on their conscience. Thus, if we understand this author aright, a Roman Catholic, even though his religion should be that of three fourths of the country in which he lives, as is the case in Ireland at the present day, is to depend for the protection of his property, and of his very life, on the sole testimony of persons, from whose religious communion he is estranged. We will venture to say, that there is scarcely any persecution which could be greater than that which would follow from such a system as this. We have often had occasion to point out to our readers the deplorable state of our slaves in the West Indies. One of the worst characters of the West-India code is, the inadmissibility of the evidence of Blacks in courts of justice. Our author would place the Roman catholics of Ireland in the same condition, in respect to this great and leading point.

But again: he allows of exceptions to be taken to the exercise of that general toleration for which he contends, in the case even of persons who "*extenuate* vice;" and he enumerates, among the vices to which his remark is specially applicable, the crimes of suicide and profane swearing. "If" (says he) "any man should publish to the world a system of theology so lax as to sanction vice under any of these modifications, it would become the duty of the magistrate to apply a coercive remedy for the suppression of sentiments so hostile to the tranquillity of the state, so inimical to domestic happiness, and so directly tending to universal anarchy." But suicide and profane swearing do not "*directly* tend" either to "universal anarchy," or to the disturbance of the public tranquillity. *Indirectly* they tend that way: so also does heathenism; for the heathen philosophers tolerated, and even countenanced, both the one and the other of these vices. The question is then, whether those religions, or modes of religion, which *indirectly*, though most clearly and surely, tend on the whole to vice, are to be countenanced equally with those which do not. The passage which we have last quoted, since it excepts against the inculcation of two vices, which only bear indirectly on the interests of the state, seems to concede the point.

Our author, as we think, is somewhat hampered by the distinctions which naturally occur on this head. It is necessary (says he) to discriminate "between those sentiments which are simply *capable* of being prostituted to seditious purposes, (we presume he means also immoral purposes) and those which involve that consequence as a legitimate and *necessary* result." The former sentiments alone he forbids us to restrain by penal laws, though the latter, as he thinks, ought also to be viewed

with jealousy by the government. Now the distinction attempted in this place, as well indeed as in others, is a distinction merely of degrees. Some doctrines are capable of perversion, though on the whole sound. Some are very liable to it; in other words, the abuse of them may be expected to be, on the whole, nearly as frequent as the use. Others, again, are so liable to be abused, that the probable abuse is clearly greater than the use. Others are almost always abused: good may arise even in this last case; but the good is occasional and incidental; evil is the *general and natural* result; it is not, however, the *necessary* result. Few, indeed, are the cases to which our author's words can be applied in strictness of speech; namely, that the evil consequence is "the legitimate and *necessary* result." No tenets ever are gravely preached or taught, none are in danger of being so preached or taught, of which the evil tendency is so great as this; and therefore the admission practically speaking, amounts to nothing, if the words are to be taken in their literal sense. Doubtless he must mean, that the tendency of a doctrine ought to awaken jealousy, in proportion as it is calculated to promote evil; not that any broad line of complete separation can be drawn on such a subject. But if this be his meaning, the principle of his first chapter is invaded. Then, that indefeasible sort of right which all men have to what he calls a full toleration of their religious sentiments is denied. Then, a general right so far to investigate religious opinions as to judge upon the general subject must be conceded. Then, a complete scale of degrees is introduced; the degrees of encouragement or discouragement which the state should bestow, the length to which it should proceed with its preventive or remedial measures, being proportioned to the good or evil both in the general religion and the particular doctrines which are taught. The right at least of the legislature so to apportion the thing is admitted. We grant at the same time that the practicability or expediency of proceeding to effect such apportionment is still a subject for the careful consideration of the state.

In short, we trust that we have said enough to shew that the broad foundation which our author had been at so much pains to establish, is undermined by himself; that this builder in proceeding with his erection, has contrived to demolish his own corner-stone; and that it will be necessary for him to begin again on a new model, if he would produce a superstructure that is to stand.

We shall now proceed to state more particularly the ground on which, as we conceive, the general question may be fairly placed; and in doing this we shall combine, in some degree, the history of our laws, with the theoretic principles to which they ought to be conformed.

Religion, as we have already said, is by no means unconnected with the interests of the state; it is indeed, as this worthy author himself says, the very bond of society. The wisest legislators have been the most impressed with this general truth; and even those imperfect and most exceptionable forms of religion which some of them have combined with the system of their politics, have been associated with it for the sake of the beneficial effect in this world, which was clearly seen to result. Shall, then, the Christian religion be considered as of little consequence to the temporal well-being of man? Godliness, saith the Apostle, hath the promise of the life which now is as well as of that which is to come. Christianity tends in a thousand ways to promote temporal and public prosperity. We will venture to say, that it effects more than all the laws in favour of liberty and property, and more than all the orators who panegyrize those laws, can accomplish. It, on the one hand, prevents servile acquiescence in the measures of government, by the conscientious uprightness which it inspires; while, on the other, it pro-

motes a spirit of obedience to lawful rulers, by the patience and humility which it inculcates. It produces a respect for oaths, and thus secures an honest testimony in courts of justice. By generally restraining the disposition to crimes, it diminishes in an inconceivable degree the necessity both of enacting penal laws, and of executing those which are enacted; and every way fits man for liberty. It produces confidence between man and man; it allays the spirit of discord; it thus cements the power of the state, and fortifies it against the aggression of foreign enemies. It represses luxury, enlarges the compassion of the higher orders for the sufferings of their inferiors, and causes the opulent to tax themselves, even without the intervention of law, for the benefit of the necessitous around them. It teaches the poor to be contented with their slender pittance, by pointing out to them a treasure in heaven. It raises the general estimate of the dignity of human beings, by representing even the lowest of mankind as endued with an immortal soul, and capable of eternal happiness. It thus excites a respect for every child of Adam, which is of admirable use in discountenancing the murderous work of war, as well as individual cruelty and oppression.

Again: Religion forbids drunkenness, restrains licentiousness, curbs all the envious and angry passions, diffuses peace and love, and gives a smiling face to society. Need we add, that it distinctly reminds governors that they are themselves responsible to God; and warns the people that they must be subject to the higher powers, not only for wrath but also for conscience sake? Can it then be admitted for a moment, that this religion, and it is of the Gospel alone that we now speak, is independent of morality, or that the morality which it so specially inculcates, has no bearing on the interests of the state? Other religions are very far from equalling it this respect. Let it never be supposed that heathen rites stand on one footing with Christian sacraments; or that the bloody Moloch and the merciful Jesus are one.

Christianity itself, however, is subject to corruption. It has been corrupted by the Papists, in whose hands it lost more than half its virtue. It is corrupted by the Socinian, though after another manner. It is also corrupted by the Antinomian. It is continually corrupted and deprived of its healing efficacy, in proportion as its professors recede in any way from the truth.

To promote, then, this blessed religion, in its strength and purity, is an object well worthy of the state. We allow that a difficulty occurs: men are not agreed what are the doctrines the most conducive to this end: each has his own favourite dogmas; and the imposition of these may not accomplish the effects just ascribed by us to the true Gospel of Christ. This objection, however, is common to all the best-intentioned schemes of man. We mistake in our political, as well as our religious opinions, and are in danger of establishing constitutions, both of the state and of the church, which are erroneous or defective. The liability of man to miss his aim, is no decisive argument against acting either in the one case or in the other.

But it may be said, that politicians are more liable to misconceive the doctrines of religion than the maxims of constitutional policy. The difference, we answer, is only in degree, and there ought only, therefore to be a certain degree of difference in their conduct in the two cases. Let men be specially cautious how far they go in legislating on religion. Let our legislators remember, that their education, their knowledge, their rank in life, their lettered wisdom, their numberless endowments, do not qualify them to judge of what is sound in religion, or even of all that is pure in morals, with the same superiority over vulgar men with which

they can discriminate on questions of ordinary legislation. Let them moreover bear in mind, that the consciences of the people must not be forced; that religious truth itself must not be promoted by violence; that the good which is to be done is to be achieved in the spirit of the Gospel itself.

They who assume that the state ought not to meddle in religious matters, seem to us to expect a practical conduct in legislators, which is utterly inconsistent with the character of man, and with the whole course of human conduct. We can easily believe, that, in a philosophical and sceptical age, men may view, with a cold indifference the several sects of religion, and deal out an exactly equal measure between them; or that circumstances of various kinds may lead to a somewhat similar result. The strength of religious sects may happen to be so exactly balanced, that even the most zealous leaders may be willing to compromise the matter by mutual forbearance from all kind of legislation on the subject. In general, however, men will be disposed to legislate on the points on which they are zealous; and this is the general explanation of the history of legislation of this sort. The Roman emperors, who preceded Constantine, were generally adverse to Christianity in their own minds, and they consequently employed their legislative and executive authority against it. Constantine was for a time sceptical, and during this period of his life he gave equal countenance to Christianity and Heathenism, accounting either religion better than none, and ignorantly fancying that there might be equal truth in both. At a more advanced age, he professed himself a Christian; and, whatever might be the deficiencies of his own character, he doubtless perceived, as the learned Mosheim has observed, the great advantages which a general belief of Christianity would bring to the state. His zeal increasing, he directed (says Mosheim) his authority, his influence, and his munificence, to the promotion of those religious opinions which he preferred. In this manner did the first establishment of Christianity take rise. It commenced after the manner in which we may imagine any dissenting interest at the present time to acquire some little permanency of support. A rich and zealous Methodist or Dissenter contributes, we will suppose, first to the building of a chapel and to the annual support of some favourite preacher or preachers; and he finally transfers, or bequeaths, a little land, or a durable annuity, to his institution. Suppose him to annex only an acre of ground, or a minister's dwelling-house to a chapel; is not he also a Constantine? And can you repress this exercise of religious zeal among individuals? But it will perhaps be said, that an emperor or king, being the creature of the state, has not the same privilege in this respect as every opulent tradesman. Will it, however, also be affirmed, that the representatives of the people, in their legislative capacity, urged to this very measure by the concordant voice of their constituents, are without any right to act; that they cannot give expression and effect to the general will, by providing a regular, approved, and most beneficial establishment, to the true and acknowledged Gospel of Jesus Christ, because there is a certain secret contract, or *quasi contract*, to be presumed in every political society, by some supposed clause of which all religious matters are taken out of the province of legislation?—Yet this is the assumption of the writer now before us.

The question of religion may also be connected with the politics of the country. The two things have, in the course of our own history, been often so interwoven, that it has been impossible to legislate for the one, without touching the other. Civil liberty has gone hand in hand with protestantism; and arbitrary power with popery. The test and corpo-

ration laws arose out of this very circumstance.

There is a further consideration, which we would submit to this theoretic writer, and others of his class. When popery was overthrown, many of the revenues which had supported it were applied to the maintenance of the reformed church of England, and the patronage of that church has become variously distributed. Supposing, then, our ecclesiastical establishment to cease, what is to become of the funds now applicable to its support? Are tithes no longer to be paid? Are all church lands to be seized, and all testamentary endowments to be diverted from the purposes intended by the testators? The non-payment of tithes would be a boon bestowed on land-owners alone, and on these in a very unequal manner. If testamentary endowments, as well ancient as modern, are to be turned to the secular purposes of the state, surely every legacy left to the support of dissenting chapels, and to dissenting ministers, as such, ought to share the same fate. In short, the religious question mixes itself in this respect also with the civil; and dangers as well as difficulties arise, of no ordinary magnitude. We only wish to glance at them as we pass, and to remark how little they probably have been contemplated by our theorists.

It may possibly be said, that, in case the church should be abolished, the interests of religion would be sufficiently secured, inasmuch as a supply of religious instruction will not fail to be afforded, in proportion to the demand for it, in the same manner as the supply of other things; and that the only duty of the legislature is, in this as in other cases, to take care that the market be open, and all monopoly precluded. We deny the justice of this proposition. There are some branches even of our trade, on which a bounty is given; and we much fear that religion is one of those articles, of the value of which the people entertain so inadequate an idea, that a bounty upon it is expedient. The bounty, however, is given, in the present instance, through the application chiefly of funds paid from time immemorial; of funds which it would, in many instances, be robbery to turn to another purpose. A bill was lately brought into parliament, and passed the lower house, by which it was proposed to give a premium on education, that is to say, to tax parishes for the support of schools; and we never heard that the dissenters complained of the general principle of the measure. It assumed that a supply of *education* ought to be afforded, which should exceed the natural demand for it; for education, like religion, is commonly undervalued, and especially by those who themselves possess little share of it. Let us then understand the church establishment to be, what it is, an institution serving to extend, far beyond the natural demand, the supply of religious instruction, by the means of funds not now easily convertible to other purposes;—an institution of great antiquity, which has passed through many shapes, but at the Reformation was moulded into a form adapted to practical and modern use;—an institution claiming to be of apostolic origin, and unquestionably inculcating on its followers, as this author will confess, apostolic truth;—an institution aiming to provide, not by partial, uncertain, and desultory efforts, but by the comprehensiveness and uniformity of its plan, for the salvation of souls in every parish of the kingdom, as well as for the interests of morality. If an establishment like this should manifestly fail of its object, and should also long continue to be useless, or worse than useless, then let sentence be passed upon it; but let it not be condemned to destruction by a preliminary and sweeping sentence in a theoretic book, without reference either to its virtues or its faults. Let it not be discarded for the sin of merely being an establish-

ment. Possibly if it derived its revenue from the state, and did nothing for it, this author would not have troubled himself to lay down the theory which condemns it.—The income of church ministers might have been allowed to be peaceably enjoyed, on the ground of long prescription, like many other incomes with which no duty is connected. Let it not then be condemned for the religious service which is annexed to it, for the piety which it inculcates, for the instruction which it circulates; let it not be stoned for its good works.

We have thus explained, at some length, our own general views on this important topic, and we have now fulfilled the principal part of our task. In much of what our author says towards the conclusion of his first essay, we cordially concur. We agree with him, that every man is responsible to God, and not to the magistrate, for the articles of his belief; that rulers ought not to annex "penalties" to the rejection of their views of the manner in which Scripture ought to be interpreted; and that they, we will not say, with him, "who enjoin conformity to the English episcopal church," for conformity is not *now* enjoined; but, who, either by law or otherwise, promote or encourage it, "are responsible to God for the nature and consequences of the creed" which they countenance. We are glad to take occasion from this part of the work of our author, to reprobate that doctrine of some of our modern statesmen; a doctrine, however, which he seems (we hope only seems) to favour in another place, that a legislator is simply to consider the will of the majority, in determining what religion he will contribute to establish. He is bound to see to it, that it is true religion, and not some mere imposture, that he is endeavouring to sustain or to promote.

We have, in some degree, anticipated the remarks of our author, in his second essay, "on the specific Limitations to the Extent of an enlightened religious Toleration."—His exceptions relate, 1st, to the principles which sanction the practice of vice; 2d, to those which tend to excite resistance against government; 3d, to those which sap the basis of the social compact. Speaking of fifth-monarchy men, under the second head, he says, "were sentiments of this description to be promulgated in the present day, it would be wise in the legislature to imprison those who taught them; or to take sufficient securities for their desisting from the practice. In this case, it would be impolitic to await the consequences of tolerating such enthusiasts, and to punish only for the breach of the peace, for such sentiments *inevitably tend*," &c. We generally agree with him in such observations as these, but we hold to our doctrine of degrees, and esteem the true *theory* to be that of measuring out the degree of penalty—of discouragement—of encouragement—of positive aid—and of complete support, in proportion as the religious principles are mischievous or otherwise; but we would qualify this theory by adding, that we ought to take great care, for the reasons already given, not either to "investigate" or legislate too much.

Our author is very handsome towards the Mohammedan. "I would receive," says he, "his evidence, either in a civil or criminal case; because, if he swear by the Koran, his oath will be sacred, and *his testimony that of inviolable truth.*" We, also, would receive his evidence, though merely on the principle of "*valeat quantum.*" We should incline to give much less weight to it than to that of a Roman catholic. The proof of the sufficiency of the Mohammedan's testimony, is deduced from a passage in the Koran, quoted in note 10; but it is not very satisfactory to us:—"God (says the Koran) will not punish you for an inconsiderate word in your oaths, but he will punish you for what ye solemnly swear with deliberation; and the expia-

sion of such an oath (that is, the inconsiderate oath) shall be the feeding of ten poor men, &c.—This is the expiation of your oaths when ye swear inadvertently: therefore keep your oaths." May not the benevolence of some good Mussulmans incline them to the occasional substitution of the inadrertent oath for the deliberate one? May it not occur to them, and especially when some great interest of their own is concerned, that if, on the one hand, they should extend the expiation by feeding twenty poor men instead of ten, they may also enlarge the boundaries of their privilege of swearing?

Our author, however, does not spare the catholics. The catholic "believes," says he, "that the priest, or at most the pope, is amply qualified to absolve him from all his sins; and hence, if he can escape punishment from the laws of his country, he may practise iniquity in its grossest forms; his conscience may be cleansed from guilt by an act of absolution, and his soul be delivered from perdition by a small gratuity to the holy father." He refers for proof of this to "the absolution given by the priest after confession," which, he says (see note 9), runs in this manner:—"Our Lord Christ, who has left power in his church to absolve all sinners, *who truly repent and believe in him*, of his great mercy forgive thee thine offences; and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, Son, and Holy Ghost." The words which we have marked with Italics (which are not so marked in the note) may not unfairly be construed as extending themselves over the whole sentence, and therefore qualifying the absolution itself: so that our author's allegation is by no means established. Nevertheless, we fear that the sentiment charged is but too common among the papists, and finds countenance in many documents of their church.

"If," says this writer, "the statement I have given of the doctrines of the catholicks be correct, it must be manifest, that, from the laxity of these doctrines, and the unaltered spirit of their professors, we have no security that will bind the great bulk of the catholicks. On the other hand, present concessions may be suggested, by the anxiety of their leaders, to carry a favourite project, with the concealed design to revoke all their concessions, whenever the balance of power may preponderate on their side.

"Were the catholicks even willing to make much greater concessions than they have hitherto made, these concessions could not be received by a protestant state, as valid, unless sanctioned by an authority as high, in the estimation of Romanists, as that which first established the principles against which we except. These principles were originally established by general councils; and as the present political state of Europe does not allow the convention of such a council, to reconsider or to correct the articles of their faith, catholicks should be content to wait a more favourable opportunity. For, if the decisions of former councils be not superseded or rescinded, and the catholicks absolved from their obedience by as high an authority as that which established these articles of faith, they might, at any suitable period, recur to the old trick of the *Dominium altum*.

"Upon the whole, then, if tranquillity were restored to Europe, there would remain two, and only two means for effecting the complete emancipation of the English and Irish catholicks. First, by convening a general council of the highest authorities of their universal church, to cancel those decrees of former councils, which are found to be inimical to the peace and prosperity of protestant communities: or, secondly, if the convention of such an assembly be found impracticable, or if the object for which it should be convened cannot be effected, it then remains for the catholicks of this kingdom to separate themselves altogether from the spiritual dominion of the foreign authorities of their church, and, by one general act of secession, to absolve themselves from all obligation to those obnoxious doctrines, which, as long as they are professed, ought to exclude every catholick from the full enjoyment of the privileges of British subjects." pp. 84—87.

He adds, "If the existence of popish chapels be permitted, and priests be allowed to officiate, it should be, by the licence of the civil magistrate, under a covenant, that none of these exceptionable doctrines should be taught; or, if the doctrine of absolution

be inculcated, that no absolution shall be granted for any crimes inimical to the state." pp. 88, 89.

We should be glad to know what are the crimes which are not "inimical to the state." We shall not enter, in this place, into the general subject of catholic emancipation, as it is one which we have already discussed.

The third essay is on "Eligibility to Offices of Public Trust;" and the great object of it is to recommend a repeal of the corporation and test laws, so far as they respect protestant dissenters. Our author labours first, and chiefly, to shew that they entertain "no principle hostile to society, no aversion to the British constitution, or to the house of Brunswick." He afterwards touches on what we conceive to be the main objection to their admissibility to office, namely, their presumed hostility, not to the civil, but to the ecclesiastical part of the British constitution. We must here remind him, that he has himself contributed to maintain the general jealousy of dissenters, as to this essential point, by the theory introduced into the opening of the present work. Let us suppose our author to be admitted into office, and invested with one of the highest dignities under the crown: doubtless he would, in that case, exert the influence derived from his station, to prevent "the civil magistrate from exercising" what he calls "any controul of conscience." He would, perhaps, bring in a bill, forbidding the exercise of the "right to investigate religious principles," as well as putting an end to all "judicial interference" (which means also, as we presume, all executive & legislative interference) "to suppress one mode of religion, and establish another."

Let us realize the scene in question. Let us suppose him to argue for such a bill in the House of Lords, having with him all the weight of ministerial authority, on the ground stated in his book. Let us imagine that we hear him insisting, in the face of the bench of bishops, that "the preservation of the morality of the state, and the peace of the individual, are points perfectly distinct from forms of worship, and systems of religion." A few temporal and latitudinarian peers give an encouraging cheer as he delivers this oracular expression, but the whole of the lords spiritual stand aghast at the mischievous and portentous doctrine which has escaped from his lips. His Grace of Canterbury replies; and how vehement is the tone with which he throws back on the arch-heretic the words with which he had insulted the bench! "The morality of the state, distinct from forms of worship and systems of religion!" He calls upon the whole house to shew their indignation at such atheism as this. The house divides; and if places and ribbons, if pensions and sinecures, and further elevation in the peerage; if commands in the army and navy, and the whole patronage of the country, were at the disposal of this heretic, and of other men of the same class, who can say that the numbers on the ministerial side might not be considerable in the division? Who can be confident that the oratory of a whole cabinet of dissenting servants of the crown might not in time grow wonderfully persuasive on this general subject, and that the cry of "the church is in danger" might not resound through the land with some sort of reason; the general wishes of the country itself being overborne in the conflict?—We have cast our observations into this shape, in order to mark to our anonymous prime-minister what is the precise nerve in the body politic which would begin to vibrate, if men like him were freely allowed to take the seals of office. A fear prevails in this country (we are not now examining with what degree of reason), that if dissenters should obtain a place on which to fix their foot, they might, under certain favourable circumstances, find means of accom-

plishing the wish which a few of them express, and more of them perhaps entertain, of overthrowing that church, which once before was overturned by men supposed to be of their order. The state itself (say many politicians to whom the mere religion of the church is no very serious consideration) might at length be involved in the destruction. We would therefore advise the dissenters to moderate their hostility to our ecclesiastical establishment, if they would hope to effect any relaxation of the laws tending to exclude them from office: we verily believe that the *malus animus* of the body towards the church is much less than it used to be, and is also less than is conceived by many of our churchmen.

But our author thinks that he has a complete answer to this argument, derived from the hostility of dissenters to the Establishment. "It will have no force," he says, "when estimated by a principle which every Englishman considers one of the peculiar glories of the constitution: the existence of any measure can be justified only so long as it meets with the concurrence of the majority in the nation. It is only on this principle, that the episcopalian can call his the national church."—We beg leave to protest against the principle, that the existence of every measure prescribed by the statute book is only to be justified so long as it continues to meet with the concurrence of the majority of the nation. According to this general doctrine, our legislators are bound to act, not on their own judgment, but on the opinion of the majority of the people. Now the excellency of our constitution consists in the representative system:—a system which implies that certain persons of superior endowments are appointed, for the purpose of examining and deliberating upon the points submitted to them, and of deciding according to their own conscientious judgment on every case; they being responsible to their constituents only at the end of a specific period, at which time the whole of their conduct is to be contemplated together; and the renewal of the trust is to depend on the general view which is taken of the course of their parliamentary conduct. Our author's doctrine is not that of the representative system: it is not that of our so happily mixed and balanced constitution: it has in it the very essence of democracy; and if fully acted upon, it would infuse into our laws all the ignorance, the prejudice, the fickleness, and the violence which belong to the lower classes of mankind. It is undoubtedly true, that few if any measures of great and transcendent consequence can long be maintained in this country, without a certain measure of countenance on the part of the people. We here mean, however, by the people, the more intelligent classes of them; we mean those in particular, in whom is vested the right of voting. It is to this modification of the popular opinion; it is to this partial independence of the representatives, and to the still greater independence of the House of Lords, that we owe no small portion of the wisdom and justice, and of the moderation and forbearance, of our statute book; and it is to the same cause that we owe, in part, the steady maintenance of our mild ecclesiastical establishment—an establishment so congenial to the whole of our political constitution.

We have, in a former part of this review, remarked on the duty of every legislator to support only that religion, by legislative acts, which he himself deems to be true; and we expressed our hope that we had the uniform opinion of our author himself in favour of this sentiment. Mean indeed, in our judgment, must be the character of that man, who, being himself enlightened with both political and religious knowledge, and having a clear judgment of what he deems to be conducive to the spiritual and temporal good of his fellow-creatures, should consent to legislate for the multitude, merely

according to their own taste; and, to apply certain unguarded words of our author to this point, should vote for establishing the religion of Mahomet, of Moloch, or of Christ, as he should judge most agreeable to the majority.

We cannot conclude our observations on this essay without admitting that much objection appears to us to lie against the nature of that test, which the law has selected. The profanation of the Lord's Supper, on the occasion of accepting office, is, as we trust, not so frequent as our author imagines. Still, however, it is a serious and awful thing to tempt men of light or worldly characters, to turn, merely to a temporal use, this sacred ordinance. When the subject of the catholic claims was under the consideration of Mr. Pitt, the general repeal of the test and corporation acts necessarily came also into his contemplation, and we understood that some substitute for those laws was to have been supplied by him. What that substitute was to be, has never been explained, but we have been repeatedly assured, by the reverend Bishop with whom he principally consulted, that the new test would provide no less effectually than the old, for the security of the church. It would be no small satisfaction to learn what was the specific guard to which that distinguished statesman intended to resort.

The fourth essay, which is the last on which we shall dwell (the other turning upon a less religious subject), is "on licensing Persons and Places for the Performance of Divine Worship;" and it acquires importance from the notice given during the last session by Lord Sidmouth, of a motion intended to be made in the present session upon that subject. The claim of the dissenting minister, not only to toleration, but also to protection by the state, is well put in the following manner by our author. "He is, professionally, the patron of morality, its advocate to the world, an ensample of its nature to the church, and consequently the enemy of every sin; therefore, if morality be a public benefit, as the Gospel tends to promote good morals in society, he who is professedly set for the defence of the Gospel must be an eminently useful servant to the public." From hence, and from other circumstances, he takes occasion to observe, that licences should be freely granted. The following observations, on the necessity of some degree of lay preaching, on the part of persons intended to be dissenting ministers, are well worthy of notice. "Most dissenting ministers have in early life been engaged in secular concerns; and as they do not expect the miraculous interposition of Providence, either to call or to qualify them for the work of the ministry, they conceive that those talents which are well adapted for the sacred office must be matured by an application to appropriate study, and by a gradually increasing degree of exercise in prayer and preaching." It is said to be often necessary occasionally to exercise these gifts in public, for one, two, or three years; and the impropriety of refusing licences to persons of this class, and indeed to any persons, on the ground of their not being ordained, and of their being itinerants, is strongly urged. In speaking generally of persons of this description, our author says, that, from the most impartial estimate of those who have come under his observation, they appear to him to be men of unimpeachable moral habits, of friendly dispositions in social life, obedient as subjects, rather above the level of mediocrity in intellect, their hearts imbued with a spirit of universal philanthropy; a portion of that time which their neighbours devote to news and politics being appropriated by them to the important task of preparing to instruct, in a plain, perspicuous way, the lower classes of society. We trust that in this description our author is not far from the truth: but he certainly proceeds a step too far, when he

asks, whether any thing, but the most disinterested love for the souls of men, would induce itinerant preachers to persevere in this course (as he calls it) of self-denial. Surely there is much vanity within us, which may be suspected of having a share in erecting us into preachers. This writer tells us very plainly, that a law refusing licences to preach, in this country, would not be likely to be obeyed. "Woe," says he, "to that man, whose cowardice in religion seals his lips in silence, when the civil ruler commands him to desist from preaching!"

"Here," he says again, "a question may arise: What line of conduct conscientious ministers ought to pursue, if laws were to be enacted, forbidding either all dissenting ministers to preach, or only lay preachers; or, forbidding to preach in an unlicensed place; and, at the same time, refusing to license persons and places, except under such security as the property of the parties would not meet, or under limitations to which their consciences could not accede. What has been advanced ought to outweigh every consideration of temporal interest; and, if the evil genius of persecution were to appear again, I pray God that we might all be faithful to Him, who hath called us to preach the Gospel. Under such circumstances, let us continue to preach; if fined, let us pay the penalty, and persevere in preaching: and, when unable to pay the fine, or deeming it impolitic so to do, let us submit to go quietly to prison, but with the resolution still to preach upon the first opportunity, and, if possible, to collect a church, even within the precincts of the gaol. He, who, by these zealous exertions, becomes the honoured instrument of converting one sinner unto God, will find that single seal to his ministerial labours an ample compensation for all his sufferings." pp. 239—241.

Our author at the same time very candidly admits, that the exemptions now granted under the toleration act to dissenting ministers, ought not to be applicable to preachers who transact secular business.

"The public does not attach any peculiar sanctity to their character; and, consequently, were they to be seen fulfilling some disagreeable duty connected with a parochial office, they would not experience a diminution of any part of that respect, which their friends or neighbours commonly express. They have not, in general, standing engagements; and though, sometimes, a circumstance might occur, to prevent their fulfilling an engagement to preach; perhaps those circumstances would occur scarcely more frequently than sudden indisposition, and particularly as evil disposed persons could not concert such hindrances; because an itinerant preacher's engagements are neither regular nor local. His ability, also, to provide substitutes, is equal to that of his neighbours: he depends upon his secular calling, to provide means of support for himself and family: and, to the same source he should look for provision against those taxes which the law imposes, whether they require personal duty, or pecuniary contributions." pp. 249, 250.

We trust that the fears entertained of some invasion of the present religious privileges of dissenting ministers are groundless. We are, for our own part, friendly to a very liberal interpretation of our laws on the subject of toleration, and are extremely jealous of every new interference of the legislature on religious subjects. Freedom of discussion, as our author well observes in his concluding essays, is one of the best remedies for error, whether political or religious; and if, on the one hand, modern Methodism has its extravagancies and absurdities, let it be remembered that these are not unlikely to be kept in some check by the variety of popular and periodical publications which now so peculiarly abound.

Our chief object, however, in the present paper, has been that of placing on a just foundation the general theory, if such it may be called, of an enlightened religious toleration. The state has a right, as we affirm, to concern itself with the religious opinions of the people; for these opinions are intimately connected with the interests of morality, and morality is the very bulwark of the state. At the same time we are most ready to allow the necessity of much caution, and even forbearance, in carrying this general theory into practice. The state also has a right to provide the means of religious instruction: in doing which they who legislate are bound to

consult their own consciences, though in respect to the mere forms of an establishment they undoubtedly may bend to the inclinations of the people. Eligibility to office, we add, is not one of the rights of man: it is a question of expediency. We think that much more importance has been given to it in the present day than truly belongs to it. The far more momentous question is (the other seems important only as this is involved) what species of religion shall be established. We should feel little indisposition to the admission of Catholics to political power, if we were not afraid of seeing a popish establishment; and should have no particle of objection to the extension of the like privilege to Dissenters, if we could be secure of the maintenance of our church establishment. We love our church; we cleave to her with a portion of that same unconquerable zeal which this author manifests for the circulation of Christian knowledge through the medium of Dissenters. Our prejudices, if such they are to be deemed, are as conscientious as his; and we cherish them for the sake, not of the church herself, but of that Gospel to whose interests we confidently believe her to be subservient.

Ecclesiastical Biography; or Lives of Eminent Men, connected with the History of Religion in England; from the Commencement of the Reformation to the Revolution: Selected and illustrated with Notes. By Christopher Wordsworth, M. A. Dean and Rector of Bocking, and Domestic Chaplain to his Grace the Archbishop of Canterbury. In 6 vols. London: Rivingtons. 1810.

From the volumes of biography which are every day issuing from the press, it is reasonable to infer that this mode of writing is well suited to the general taste. The dignity of historical narration will rarely suffer us to descend into the details of private life: it is conversant with high matter, with battles, and treaties, and revolutions; with splendid virtues and extraordinary crimes. Its characters are like the members of a public assembly, whom we are privileged to hear, but cannot address. We know them by sight, but they are not of our acquaintance.

Many lessons, highly valuable and important, are doubtless to be derived from the page of history; but every reader must feel a strong desire to follow the hero of the tale into the common walks of life; to observe his conduct on ordinary occasions; to trace in his habits and dispositions the motives of action; to view him in his domestic relations, in the bosom of his family, or in the circle of his private friends. Few men are destined to appear as statesmen or as heroes; but the passions of human nature are common to us all. All the characters in history must frequently be placed in situations, with which we are ourselves familiar; and the manner in which they conduct themselves on such occasions can hardly fail to excite peculiar interest, whilst they furnish at once the most entertaining and the most valuable instruction.

To the Christian reader, the narratives of men, whose names are connected with the religion of his country, must carry with them a powerful recommendation. Of these some have been distinguished by their piety and their sufferings; others by their hatred of divine truth, and by a spirit of oppression and intolerance; but all have been instruments in the hand of God for the consummation of his own work, and for the fulfilment of his heavenly will. As our own country has been fertile in examples, as well of patient suffering as of bigoted oppression, we are furnished with many valuable specimens of biography both in ancient and modern times. Of these, some are, from their scarcity, not generally known,

and others cannot easily be procured in a separate form. A judicious selection, at a moderate price, has long been wanted, and never more wanted, we presume, than at the present period. In an enlargement of liberality, which knows no definite limits, we seem to be in danger of forgetting, that the basis of the protestant religion is the unadulterated word of God; that for the purity of its doctrines the holiest and the best of men have accounted themselves happy in being called to shed their blood; and that, by the most illustrious ornaments of our church, a proposal to compromise, for any objects merely political, the essential articles of our faith, would have been rejected with instant condemnation.

It can hardly be necessary to guard this remark, by stating, that to genuine liberality, and to the exercise of Christian charity, we have at all times been friendly: but between enlightened liberality and cold indifference there is an obvious and wide distinction. Christian benevolence will be found in its purest exercise in the hearts of those who contend earnestly for the faith of the Gospel. Men may differ widely on topics of inferior importance, and yet be animated with true piety and zeal; and even in a corrupt establishment, it is possible to find some examples of splendid excellence, which the members of the purest church would do well to imitate. The names of Philip Henry among the non-conformists, and of Sir Thomas More among the catholics, both of which are to be found in Dr. Wordsworth's publication, will probably be considered as justifying these remarks without farther appeal.

Under these reflections, and for other reasons which will readily occur, we feel great pleasure in warmly recommending the volumes before us. Our former numbers will have proved, that on one important question we differ widely from Dr. Wordsworth. This circumstance will shew that our recommendation of the present work arises simply from the persuasion of its merits and utility; and we are glad of the opportunity to prove, in our own behalf, that our strictures are given with reluctance, and that commendation is far more to our taste than the language of disapprobation or censure.

Every writer has an indisputable claim to lay down his own plan; and in general an author must be considered as the best judge of his plan. In the field before him, Dr. Wordsworth has thought proper to limit himself to a particular part; but this part is very important. The period, which he embraces, extends from the days of Wickliffe to the Revolution.

"Within those limits," says Dr. Wordsworth, "are comprehended, if we except the first establishment of Christianity amongst us, the rise, progress, and issue of the principal agitations and revolutions of the public mind of this country in regard to matters of Religion:—namely, the Reformation from Popery, and the glories and horrors attending that hard-fought struggle: the subsequent exorbitances and outrages of the antipopish spirit, as exemplified by the Puritans; the victory of that spirit, in ill-suited alliance with the principles of civil liberty, over loyalty and the Established Church, in the times of Charles the First; the wretched systems and practices of the sectaries, during the Commonwealth, and the contests for establishment between the Presbyterians and Independents at the same period: the hasty return of the nation, weary and sick of the long reign of confusion, to the antient constitution of things, at the Restoration: the operation of those confusions, and of the ill-disciplined triumph of the adverse party upon the state of morals and religion, during the early part of the reign of the Second Charles; the endeavours of Charles and his brother to restore Popery, and introduce despotism; the noble exertions of the clergy of the Church of England, at that interval, in behalf of natural and revealed Religion, and Protestantism, and civil liberty; the Revolution of 1688, together with the ascertainment of the distinct nature and rights of an established church, and a religious toleration; and the principles of the Non-jurors." Vol. i. Pref. pp. xi. xii.

Many of the lives are taken from Fox's Acts and Monuments. The reader, however, is admonished that they "are brought together and compiled from distant and disjointed parts of that very extensive work," —"that in many places much has been omitted; and that a liberty has not unfrequently been taken of leaving out clauses of particular sentences, and single coarse and gross terms and expressions, especially such as occurred against Papists." It seems unnecessary to state, that Fox is a most faithful and authentic historian, and that his works are extremely valuable.

All the lives written by Isaac Walton are given entire: the accounts of Ferrar and Tillotson, which were published by other writers, have been shortened.

For the original matter in the text, Dr. Wordsworth has, by permission of the Archbishop of Canterbury, availed himself of the manuscripts in the Lambeth library. Hence we have a Life of Sir Thomas More, which now appears for the first time; a new edition of Cavendish's Life of Cardinal Wolsey, very far superior to those which preceded it; and some large additions to the memoirs of Nicholas Ferrars.

The notes are by no means the least interesting part of the work. They are learned and judicious; and the utility of additional notes of the same kind would, we think, have amply compensated for the objection to which Dr. Wordsworth alludes, that they might possibly distract the attention of the reader from the object before him.

With so large a compilation in our hands, proceeding from the pens of different authors, and containing so many distinct and separate portions, it is by no means our design to enter into an account of every part: especially as many of the lives are well known and deservedly esteemed. If we should introduce every passage which we would recommend to the perusal of our readers, we must transcribe a considerable part of each volume. Neither shall we think it necessary to enlarge upon the different views, whether of fact or character, which different writers have been pleased to take. We shall confine ourselves chiefly to the accounts of Wolsey and Sir Thomas More; and shall merely offer a few remarks of our own, to connect the series of events, and to give a general idea of the whole.

The first three lives are those of Wickliffe, Thorpe, and Lord Cobham. The period which they embrace comprises part of the reign of Edward the Third, the reigns of Richard the Second, Henry the Fourth, and part of Henry the Fifth. Lord Cobham was put to death in the year 1418. The next in the series is Cardinal Wolsey. The chasm in the intermediate period is filled up by a few supplementary extracts.

We could have wished that Dr. Wordsworth had not adhered so rigidly to his rule of mere compilation for the text. It is true that the intervening period of 80 or 90 years presents little to the ecclesiastical historian. Events which were purely political, succeeded each other with fearful rapidity; but of religious occurrences the account is miserably scanty. Distracted as the kingdom was, during a great part of the time, by the sanguinary contests between the houses of York and Lancaster, men found little opportunity to inquire into the nature of their faith; and the persecutions carried on, especially by Chicheley, seemed to have extirpated both the principles and the persons of the Lollards.

Many among the clergy of those times are represented, by archbishop Bourchier, to have been "ignorant, illiterate blockheads, or rather idiots, and as profligate as they were ignorant*." They appear to have dreaded no sin but heresy, nor to have considered as a crime any rebellion which was not directed against themselves.

* Henry's Hist. of Great Britain.

If the *manners* of the clergy tended to produce an impression to their disadvantage, this effect was not lessened by their *disputes* with the laity, about the immunities of the church. These disputes were carried on with great bitterness and animosity; and the privileges and authority of the order gained nothing by the discussion. As the spirit of persecution continued in all its force, it cannot be doubted that the minds of men were becoming gradually alienated from the priesthood, and disposed in favour of a change. So little, however, of this disposition was apparent, except among the poor, persecuted victims of the hierarchy, when Henry VIII. ascended the throne, that no prince or nation ever seemed more devoted to the see of Rome. But the reign of Anti-Christ in this country was drawing to a close; and, under the auspices of one of the worst and most tyrannical princes whom the history of Britain records, the Reformation was about to commence.

In the narrative of those eventful times, the most conspicuous character was Cardinal Wolsey. The life of him which is contained in these volumes, was written by his gentleman usher, Cavendish; and it is certainly one of the most amusing and instructive pieces of biography that we remember to have seen. The writer of it was eminently qualified for his task. To fidelity of narration, he has added great knowledge of character and felicity in his selection of circumstances. His moralizings are always pleasant, and he does not spare, where he thinks it useful to moralize. Such is the liveliness of his manner, and the animation of his style, that it is not easy to part with him till his tale is told. Such also is the apparent simplicity of his narrative, and such the dramatic bustle which he contrives to keep up, that the reader believes himself on the perusal to be as well acquainted with the hero of the story as if he had shared in his hospitalities, and witnessed his fall. The remainder of this article, in the present number, will consist chiefly in extracts from the life.

Wolsey had been made almoner, and dean of Lincoln, in the reign of Henry VII. His character on the accession of Henry VIII. is drawn in the following terms.

"His sentences and witty persuasions amongst the counsaillors in the counsaile chamber, were alwaies so pithy that they, as occasion moved them, continually assigned him, for his filed tongue and excellent eloquence, to be the expositor unto the kinge in all their proceedings. In whome the kinge conceived such a loving fansy, and in especiall for that he was most earnest and readiest in all the counsaile to avaunce the king's only will and pleasure, having no respect to the cause; the king therefore, perceiving him to be a mete instrument for the accomplishing of his devised pleasures, called him more neare unto him, and esteemed him so highly, that the estimation and favour of him put all other auncient counsaillors out of high favour, that they before were in; insomuch that the king committed all his will unto his disposition and order. Who wrought so all his matters that his endeavour was alwaies only to satisfy the kings pleasure, knowing right well that it was the very vaine and right course to bring him to high promotion. The kinge was young and lusty, and disposed all to pleasure, and to followe his princely appetite and desire, nothing minding to travell in the affaires of his realme. Which the almoner perceiving very well, tooke upon him therefore to, discharge the king of the burthen of so weighty and troublesome business, putting the kinge in comforte that he should not neede to spare any time of his pleasure, for any business that should happen in the counsaile, as long as he, being there and having his graces authority, and by his commaundment, doubted not so to see all things well and sufficiently perfected; making his grace privy first of all to such matters before, or he would proceede to the accomplishing of the same, whose minde and pleasure he would have, and followe to the uttermost of his power; wherewith the kinge was wonderfully pleased. And whereas the other auncient counsaillors would, according to the office of good counsaillors, diverse times persuade the kinge to have some time a recourse unto the counsaile, there to heare what, was

done in weighty matters, the which pleased the kinge nothing at all, for he loved nothing worse than to be constrained to doe any thing contrary to his pleasure; that knew the almoner very well, having a secret intelligence of the kings naturall inclination, and so fast as the other counsaillors counselled the kinge to leave his pleasure, and to attend to his affaires, so busily did the almoner persuade him to the contrary; which delighted him very much, and caused him to have the greater affection and love to the almoner? Thus the almoner ruled all them that before ruled him; such was his policy and witt, and so he brought things to pass, that who was now in high favour, but Mr. Almoner? who had all the sute but Mr. Almoner? and who ruled all under the king, but Mr. Almoner? Thus he persevered still in favour, untill at the last, in came presents, gifts, and rewardes so plentifully, that I dare say he lacked nothing that might either please his fantasy or enrich his coffers; fortune smiled so favourably upon him. But to what end she brought him, ye shall heare hereafter." Vol. i. pp. 334—336.

In the reign of Henry VIII. a man of these qualifications could not fail to rise. With the highest dignities of the Church, he presently secured to himself the most important offices of the state: and under whatever name he appears, whether as cardinal, chancellor, or ambassador, we discover still the same high-minded character, the same loftiness of authority, the same splendor of representation. Even in the exercise of his hospitality, there was to be a display of unheard-of magnificence: and if he condescended at all, it was still the condescension of Wolsey. The account of a feast given to the French ambassadors will serve as a specimen of our author's talent in that sort of description.

"Nowe was all things in a readiness and supper time at hande, the principalle officers caused the trumpetts to blowe to warne to supper. The said officers right discreetly went and conducted these noble-men from their owne chambers, into the chambers where they should suppe. And they being there, caused them to sit downe; and that done, their service came up in such aboundance, both costly and full of subtilties, and with such a pleasant noise of instruments of musick, that the Frenchmen as it semed, were rapte into a heavenly paradise.

"Ye must understand that my Lord Cardinall was not there, ne yet come, but they were merry and pleasaunte with their fare, and devised subtilities. Before the second course, my Lord Cardinall came in booted and spurred, all sodenly among them, and bade them *proface*; at whose comming there was great joye with rising every man from his place. Whom my saide lorde caused to sit still, and kepe their places; and being in this apparell as he rode, he called for a chaire, and sat down in the middest of the highe table, laughing and being as merry as ever I sawe him in my life. Anon came up the second course, with many dishes, subtilties, and devises, about a hundred in number, which were of so goodly proportion and costly device, that I thinke the Frenchmen never sawe the like. The wonder was no less than it was worthy in deede. There were castles with images in the same; Paules churche for the quantity as well counterfaited as the painter should have painted it on a cloath or wall. There were beastes, birdes, fowles, and personnages, most likely made and counterfaited, some fighting with swordes, some with gunnes and cross bowes, some vaulting and leaping; some dauncing with ladies, some on horses, in compleit harnes, justing with longe and sharpe speares, with many mo devises than I am able to describe. Among all, one I noted: There was a chess borde made with spiced plate, with men thereof to the same. And for the good proportion, and because the Frenchmen be very cunning and experte in that playe, my Lord Cardinall gave the same to a gentleman of France, commaunding there should be made a goodly case, for the preservation thereof, in all haste, that he might convey the same safe into his country. Then toke my lord a bowle of gold filled with hypocras, and putting off his cap, saide, 'I drink to the king my soveraigne lord, and next unto the king your master,' and therewith dranke a good draught. And when he had done, he desired the Grand Master to pledge him cup and all, the which was well worth five hundred marks; and so caused all the borde to pledge these two royal princes.

"Then went the cuppes so merrily about that many of the Frenchmen were faine to be led to their beddes. Then rose up my lord, and went into his privy chamber to pull off his bootes, and to shifte him; and then went he to supper in his privy chamber, and making a very shorte supper, yea rather a short repaste, retourned into the chamber of presence among the Frenchmen, using them so lovingly and familiarly, that they could not commend him too much."—Vol. i. pp. 410—412.

But the power of Wolsey depended upon the breath of his king: the favour of royalty was withdrawn; and this unhappy man, with a mind ill-suited to the change, was doomed to experience the conditions of fallen greatness, with all the exacerbations of contempt and remorse.

"Where'er he turns he meets a stranger's eye,
His suppliants scorn him, and his followers fly.
Now drops at once, the pride of awful state,
The golden canopy, the glittering plate;
The royal palace, the luxurious board,
The liveried army, and the menial lord.
With age, with cares, with maladies oppress'd,
He seeks the refuge of monastic rest;
Grief aids disease, remember'd folly stings,
And his last sighs reproach the faith of kings."
JOHNSON.

It was not, however, without great reluctance that he abandoned the prospect of a return to power. Even in the extremity of sickness, the smiles of his capricious sovereign were a medicine of powerful effect. After perpetual repetitions of insults, during his residence at Esher,

"At Christmas he fell very sore sicke, most likely to die. Whereof the king being advertised, was very sorry, and sent Doctor Buttes, his phisition, unto him, to see in what estate he was. Doctor Buttes came unto him, finding him lying very sicke in his bed: and perceiving the daunger retourned to the king. Of whom the king demaunded, saying, 'Have you seen yonder man?' 'Yea, sir,' quoth he. 'How do you like him?' quoth the king. 'Sir,' quoth he, 'if you will have him dead, I warrant him he will be deade within these foure days, if he receive no comforte from you shortly, and Mrs. Anne.' 'Marye,' quoth the king, 'God forbid that he should die. I pray you, Master Buttes, goe againe unto him, and doe your cure unto him, for I would not lose him for twenty thousande poundes.' 'Then must your grace,' quoth Master Buttes, 'send him first some comfortable message, as shortly as ye can.' 'Even so I will,' quoth the king, 'by you. And therefore make speede to him againe, and ye shall deliver him this ring from me, for a token,' (in the which ring was the king's image, engraved within a ruby, as like the king as could be devised,) 'This ring he knoweth right well; for he gave me the same; and tell him, that I am not offended with him in my harte nothing at all, and that shall he knowe shortly. Therefore bid him plucke up his harte and be of good comforte. And I charge you come not from him, untill ye have brought him out of the daunger of death.' Then spake the King to Mistress Anne Bullen, saying, 'Good sweete harte, I pray you, as ye love me, send the cardinall a token at my desire, with comfortable wordes; and in so doing ye shall deserve our thankes.' She not being disposed to offend the king, would not disobey his loving request, whatsoever in her harte she intended towards the cardinall; but toke incontinent her tablet of gold, that hung at her girdle, and delivered it to Master Buttes, with very gentle and comfortable wordes. And so Master Buttes departed with speede to Asshur; after whom the king sent Doctor Cromer the Scot, Doctor Clement, and Doctor Wotton, to consulte with Master Buttes for my lordes recovery." Vol. i. pp. 470–472.

In four days, the cardinal had made a considerable progress.

The intrigues of his enemies at length succeeded in removing him to a greater distance from the king, and he was ordered to his archbishoprick of York. Adversity now seems to have produced upon his mind its usual effect; and, during his residence both at Southwell in Nottinghamshire, and at Cawood castle, near York, his demeanour appears to have secured him the love and veneration of all who knew him. Of his residence at Southwell, we have this account.

"Now let us retourne where we leste my lorde, being now at the castle of Newarke, intending to ride to Southwell, which was but four miles from thence, as I shewed you before. He toke his journey thither against supper, where for lacke of reparation of the bishoppe's place, which belonges to the see of Yorke, he was compelled to lie in a prebendaries house, over against the bishoppes place, and there kept house untill Whitsontyde, against which time he removed into the place, being then newly repaired, and there continued all the most parte of that sommer, not without great resorte of the most worshipful of the country. And divers

noblemen, having occasion to repaire into the same country there, thought it good to visit my lord, as they travailed through the country, of whom they were most gladly entertained, and had right good chere, whose noble and gentle behaviour caused him to have much love in the country of all kinde of people. He kept there a noble house, where was bothe plenty of meate and drinke for all comers, and also muche almes given at the gate to the poore of the towne and country. He used much charity and clemency among his tenants, and other of the kings subjects. Although the hearinge thereof were not pleasaunt in the eares of suche as bare him no good will, yet the country and common people will say as they find cause; for now he was very much familiar among all persons, who then accustomably kept him company, and glad at any time when he might doe them any goode. He made many agreements and concordes betweene gentleman and gentleman, and betweene some gentlemen and their wives, and other meane persons, the which had bin long before asunder in great trouble; making for every of them, as occasion did serve, great assemblies and feastes, not sparing his purse, where he might make a peace and amity; which gat him much love and friendshippe in the country." Vol. i. pp. 490, 491.

After some time a commission was sent to the Earl of Northumberland to arrest the Cardinal on a charge of high treason. The belief of omens was not yet gone by; and an occurrence at Cawood prepared Wolsey for this new calamity.

"Nowe I am come to the place where I will declare that which I promised in the latter ende of the last chapiter, of a certaine signe or token of this my lord his trouble; which thing was this.

"My lord sitting at dinner upon Allhallowne day, having at his borde end diverse of his worshipful chapleines, sitting at dinner to keep him company, for lacke of strangers, ye shall understande that accustomably my lord his great crosse stood in a corner, at the table's ende, leaning against the tappet or hanging. And when the borde's end was taken up, and a convenient time for the chapleines to arise, they forsed themselves to arise from the table; and even as they rose one Doctor Augustine, a Venetian and physitian to my lorde, rising from the table with the other, having upon him a greate gowne of boysterous velvet, overthrew my lorde's great crosse, which stode in the way at the borde's end; and trayling downe along the tappet, it fell upon Doctor Bonner's head, who stood by the tappet; and the point brake his head a little, that the blode ran downe. The company there standing according to their duty ready to give thanks to my lord for their dinner, were greatly astonied with the chaunce. My lorde sitting in his chaire, and perceiving the same, demaunded of them being next him what the matter meant of their sodaine amase. I shewed him of the fall of his crosse upon Doctor Bonner's head. 'Hathe it,' quoth he, 'drawne any bloud?' 'Yea forsothe my lorde,' quoth I. With that he caste his heade aside, loking soberly upon me a certaine space, and sayd unto me (shaking his heade), '*malum omen*'*; and therewith said grace, and rose up from the table, and went into his bed chamber; but what he did there I knowe not. Nowe mark the signification, how my lorde expounded this matter unto me at Pomfret, after his fall. Firste, ye shall understande that the crosse, whiche he bare as archebishope of Yorke signified himselfe; and Augustine the physitian, who overthrewe the crosse, was only he that accused my lord, whereby

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"* *Malum omen.*] The enemies of Archbishop Laud, particularly in the time of his troubles, were fond of comparing him with Cardinal Wolsey: and there is reason to think, that this life was first printed in the year 1641, for the purpose of prejudicing that great prelate in the minds of the people, by insinuating a parallel between him and the cardinal. However this may have been, the expression in the text recals to memory an affecting anecdote respecting Laud, which the reader will not be displeased to find in this place.

"The year 1639, we all know, was big with events calamitous to Laud, and to the church and monarchy. In the Lambeth library is preserved a small pane of glass, in which are written with a diamond pencil the following words:—'Membrand: Ecclesiæ de Micham, Cheme et Stone, cum aliis fulgure combustæ sunt Januar: 14, 1638-9. Omen avertat Deus.'

"On a piece of paper of the same size with the glass, and kept in the same case with it, is written, by the hand of Archbishop Wake (as my friend Mr. Todd, MS. Librarian to his Grace the present Archbishop, informs me) as follows: 'This glasse was taken out of the west-window of the gallery at Croydon before I new-built it; and is, as I take it, the writing of Abp. Laud's own hand.'"

his enemies caught an occasion to overthrowe him. It fall upon Master Doctor Bonner's heade, who was master of my lord's faculties and spirituall jurisdictions, and was then dammified by the overthrowe of the crosse; yea, and moreover, drawing of the bloud of him betokened deathe, which shortly after did ensue; about which time of this mischaunce, the same very day and season, Mr. Walche tooke his horse at the courte gate, as nighe as it could be judged. And so it must needes be taken for a signe or token of that which after followed, if the circumstaunce be equally weighed and considered; wherein, as I suppose, God shewed him some more secrette knowledge of his latter daies and ende of his troubles: wherein it was thought that he had further inspiration, than all men did knowe; which appeared righte well by diverse speciall communications that he had with me at diverse times of his last ende." Vol. i. pp. 507—510.

The Earl of Northumberland, who had formerly been under the protection of Wolsey, lost no time in executing his commission. The removal of the Cardinal from Cawood excites an interest in his favour, which it is not easy to suppress.

"As we were going downe out of the great chamber, my lorde demaunded where his servauntes were become; the which the earle and Mr. Walche had inclosed within the chappell there, because they should not trouble his passage. Notwithstanding my lord would not goe downe untill he had a sighte of his servauntes; to whom it was aunswered that he might not see them. 'Why so?' then quoth my lord. 'I will not out of this house, but I will see my servaunts, and take my leave of them before I will goe any further.' And his servauntes, being in the chappell, having understanding that my lord was going away, and that they should not see him before his departure, they began to grudge, and to make suche a rutheful noise, that the commisioners were in doubte of a tumulte, to tarry among them; wherefore they were let out and suffered to repaire to my lord, in the great chamber; where they kneled downe before him; among whome was no one drie eye, but earnestly lamented their master's fall and trouble. To whome my lord gave comfortable wordes, and worthy praises for their dilligence, honesty, and truthe done to him heretofore, assuring them, that what chaunce soever shall happen him, he was a very true and a just man to his sovereigne lord. And thus with a lamentable manner, shaked every of them by the hand.

"Then was he constrained to departe, the nighte drewe so faste on. And so my lord his horse, and ours were ready brought into the inner courte; where we mounted and comming to the gate to ride out; which was shut, the porter opening the same to let us passe, there was ready attending a great nomber of gentlemen with their servauntes, such as the earle had appointed for that purpose, to attend and conduct my lord to Pomfret that nighte, and so forthe, as ye shall hereafter heare. But to tell you of the nomber of the people of the country that were assembled at the gate to lament his departing, I suppose they were in nomber above three thousand people; which at the opening of the gates, after they had a sighte of him, cried with a loude voice, 'God save your grace, God save your grace! The foull evill take them that have thus taken you from us! We pray God that a very vengeaunce may lighte upon them!' Thus they ran after him, crying through the towne of Cawood, they loved him so well. Surely they had a great losse of him, bothe riche and poore: for the poore had by him great reliefe; and the rich lacked not his counsell and helpe in all their troubles; which caused him to have such love among the people of the country." Vol. i. pp. 520, 521.

"The next day my lord removed towards Doncaster, and came into the towne by torche lighte, the which was his desire, because of the people. Yet notwithstanding, the people were assembled, and cried out upon him, 'God save your grace, God save your grace, my good lord cardinall!' running before him with candles in their hands, who caused me to ride by his side to shadowe him from the people; and yet they perceived him, and lamented his misfortune, cursing his accusers. And thus they brought him to the Black-friars, within the which he was lodged." Vol. i. pp. 522, 523.

On his arrival at Leicester, the sickness, of which he complained by the way, had increased in an alarming degree. The account of his last moments shall conclude our quotations.

"Upon Monday in the morning, as I stoode by his bed side, about eighte of the clocke, the windowes being close shut, and having waxe lightes burning upon the cupborde, I beheld him, as me seemed, drawing faste towardes deathe. He perceiving my shadowe upon the wall by the bed side, asked who was there? 'Sir,' quoth I, 'I am here.' 'How doe you?' quoth he to me. 'Very well, Sir,' quoth I, 'if I mighte see

your grace well.' 'What is it of the clocke?' saide he to me. 'Sir,' said I, 'it is past eight in the morning.' 'Eight of the clocke?' quoth he, 'that cannot be,' rehearsing diverse times, 'eighte of the clocke,' 'eighte of the clocke,' 'nay, nay,' quoth he at last, 'it cannot be eighte of the clocke: for by eighte of the clocke shall you lose your master: for my time draweth neare, that I must departe this world.' With that one Doctor Palmes, a worshipful gentlemann, being his chapleine and ghostly father, standing by, bad me secretly demand of him if he would be shriven, and to be in a readiness towardes God, whatsoever should chaunce. At whose desire I asked him that question. 'What have ye to doe to aske me any suche question?' quoth he, and began to be very angry with me for my presumption; untill at the laste Master Doctor tooke my parte, and talked with him in Lattine, and so pacified him.

"At afternoone Master Kingstone sent for me into his chamber, and at my comming there saide to me, 'So it is, that the king hath sent me letters by Master Vincent, one of your old companions, who hath bin in trouble in the towre for money that my lord should have at his last departing from him, which cannot nowe be founde. Wherefore the king, at this Vincents request, for the declaration of his truthe, hath sent him hither with his grace's letters, that I should examine my lord in that behalfe, and to have your counsell herein, to the intente my lorde may take it well and in good parte. This is the cause of my sending for you: therefore I pray you of your counsell, what way is beste to be taken therein, for the true acquittal of this pore gentleman, Master Vincent.' 'Sir,' quoth I, 'as touching that matter, after mine advice, ye shall in your owne person resorte unto him to visite him, and in communication breake the matter unto him. And if he will not tell the truthe, there be that can satisfy the kings minde therein. But in any wise, mention not, nor speake of my fellowe Vincent. And also I would advise you not to tracte the time with him; for he is very sicke, and I feare me he will not live past a day.' Then went master Kingstone to visit him; and asked him first howe he did, and so forthe proceeded in conversation, wherein Master Kingstone demaunded of him of the sayd money saying, 'that my lord of Northumberlande hath founde a booke at Cawood that reporteth, that you had but late fifteen hundred poundes; and it will not be founde, not so much as one penny thereof: who hath made the king privy of the same. Wherefore the king hath written unto me, to demaund of you where it is become? for it were pitty that it should be imbeasled from you bothe. Therefore I shall require you, in the kings name, to tell me the truthe; to the intent that I may make just reporte unto his majestie of your annswer therein.' With that my lord paused a little and saide, 'Oh, good Lorde! how much doth it grieve me that the king should think in me any such deceite, wherein I should deceive him of any one penny that I have. Rather than I would, Master Kingstone, imbeazle, or deceive him of one penny, I would it were moulten, and put into my mouthe;' which wordes he spake twise or thrice very vehemently. 'I have nothing, ne never had (God be my judge), that I esteemed so much my owne, but that I tooke it ever to be the king's goods, having but the bare use thereof during my life; and after my death to leave it wholly to him: wherein he hath but prevented my intent and purpose. And for this money that ye demaund of me, I assure you that it is none of mine, for I borrowed it of diverse of my friends to burye me, and to bestowe among my servantes, who have taken great paines about me, like true and faithful servantes. Notwithstanding if it be his pleasure to have this money from me, I must hold me contente. Yet I would most humbly beseeche his Majestie, to see that satisfied, for the discharge of my conscience unto them that I owe it.' 'Who be they?' quoth Mr. Kingstone. 'That shall I shewe you,' saide my lorde. 'I borowed two hundred pounds thereof of Sir John Allen of London; and an other two hundred poundes of Sir Richard Gresham of London; also other two hundred poundes of the master of the Savoie, also two hundred poundes of Doctor Hickden, deane of my colledge in Oxenforde; and two hundred poundes of the treasurer of the churche of Yorke; and also two hundred poundes of parson Ellis my chaplen; and another one hundred poundes of a priest, that was then his steward, whose name I have forgotten; to whome I trust the king will restore the same againe, for as much as it is none of mine.' 'Sir,' quoth Mr. Kingstone, 'there is no doubte in the king; whom ye need not to mistrust in that, but when the king shall be advertised hereof, as I shall reporte, at my retourne, of your earnest request therein, his grace will doe as shall become him. But Sir, I pray you, where is this money?' 'Mr. Kingstone,' quoth my lord, 'I will not conceale it from the king; but will declare it unto you, or I dye, by the grace of God. Take a little patience with me, I beseeche you.' 'Well sir, then will I trouble you no more at this time, trusting that ye will tell me to morrowe.' 'Yea, that

I will, Mr. Kingstone, for the money is safe enoughe, and in an honest man's keeping; who will not kepe one penny thereof from the king.' And then the abbot of Leicester sent for Mr. Kingstone to supper; who then departed for that nighte.

"Howbeyt my lord waxed very sicke, most likely to die that nighte, and often swooned, and as me thought drewe on faste to his ende, untill it was foure of the clocke of the morning: at which time I spake to him, and asked him how he did. 'Well,' quoth he, 'if I had any meate; I pray you give me some.' 'Sir there is none redy,' saide I. 'I wis,' quoth he; 'ye be the more to blame: for you should have alwaies meate for me in a readiness, to eate when my stomache serveth me; therefore I pray you get me some; for I intend this day to make me strong, to the intent that I may occupy myselfe in confession, and make me ready to God.' 'Then sir,' quoth I, 'I will call up the cookes to provide some meate for you; and will also, if it be your pleasure, call for Mr. Palmes, that ye may common with him, untill your meate be ready.' 'With a good will,' quoth he. And therewith I went fast, and called up the cookes bidding them to prepare some meate for my lord. Then went I to Mr. Palmes, and tould him what case my lord was in; willing him to rise, and resorte to him with spede. And then I went to Mr. Kingstone, and gave him warning, that, as I thought, my lord would not live; advising him that if he had any thing to say to him, he should make haste for he was in great daunger. 'In good faith,' quoth Mr. Kingstone, 'ye be to blame: for ye make him believe that he is sicker, and in more daunger, than he is indeed.' 'Well sir,' quoth I, 'ye shall not say another day but I have given you warning, as I am bound to doe, and discharge myself therein. Therefore I pray you, whatsoever shall chaunce, let no negligence be ascribed to me herein; for I assure you his life is very shorte. Do therefore as ye thinke beste.' Yet nevertheless he rose, and made him ready, and came to him. After he had eaten of a cullace made of chicken a spoonful or two, at the laste quoth he, 'Whereof was this cullace made?' 'Forsothe sir,' quoth I, 'of a chicken.' 'Why,' quoth he, 'it is fasting day,' (being St. Andrews even). 'What though it be,' quoth Doctor Palmes, 'ye be excused by reason of your sickness?' 'Yea,' quoth he, 'what though? I will eate no more.'

"Then was he in confession the space of an houre. And when he had ended his confession, Master Kingstone came to him, and bad him good morrowe; for it was about six of the clocke, and asked him how he did. 'Sir,' quoth he, 'I tarry but the pleasure of God, to render up my poore soule into his handes.' 'Not so sir,' quoth Master Kingstone, 'with the grace of God, ye shall live, and do very well; if ye will be of good cheere.' 'Nay in good soothe, Master Kingstone, my disease is suche that I cannot live; for I have had some experience in phisicke. Thus it is: I have a fluxe with a continuall feaver; the nature whereof is, that if there be no alteration of the same within eight daies, either must ensue excoriation of the entrailes, or frensy, or else present deathe; and the best of these three is deathe. And as I suppose, this is the eight day: and if ye see no alteration in me, there is no remedy, save that I may live a day or two after, but deathe, which is the beste of these three, must followe.' 'Sir,' saide Master Kingstone, 'you be in such pensiveness, doubting that thing that in good faithe ye need not.' 'Well, well, Master Kingstone,' quoth my lord, 'I see the matter maketh you much worse than you should be against me; howe it is framed I knowe not. But if I had served God, as diligently as I have done the king, he would not have given me over in my grey heares. But this is the juste rewarde that I must receive, for my diligent paines and study, that I have had, to do him service; not regarding my service to God, but only to satisfye his pleasure. I pray you have me most humbly commended unto his royall majestie; and beseeche him in my behalfe, to call to his princely remembrance all matters proceeding betweene him and me from the beginning of the world, and the progresse of the same; and most especially in his waighty matter;' (meaning the matter betweene good Queen Katherine and him) 'and then shall his graces conscience knowe, whether I have offended him, or no. He is a prince of royall courage, and hath a princely harte; and rather then he will miss or want any parte of his will or pleasure, he will endanger the losse of the one halfe of his realme. For I assure you, I have often kneeled before him the space sometimes of three houres, to persuade him from his will and appetite: but I could never dissuade him therefrom. Therefore Mr. Kingstone, I warne you, if it chaunce you hereafter to be of his privy counsell, as for youre wisdome, ye are very mete, be well assured and advised, what ye put in his head, for ye shall never put it out againe." Vol. i. pp. 537—543.

"'Master Kingstone farewell. I can no more saye, but I wish ere I dye, all thing to have good successe. My time draweth o-

taste. I may not tarry with you. And forget not what I have saide and charged you withall: for when I am dead, ye shall peradventure remembre my words better.' And even with those wordes he began to draw his speche at lengthe, and his tongue to faile; his eyes being presently set in his head, whose sight failed him. Then began we to put him in remembrance of Christ's passion; and caused the yeomen of the guarde to stand bye secretly, to see him dye, and to be witnesses of his wordes at his departure; who heard all his saide communication; and incontinent the clock struck eight, and then gave he up the ghost, and thus he departed this present life. And calling to remembrance, howe he saide the day before, that at eight of the clocke we should lose our master, as it is before rehearsed, one of us looking upon an other, supposing that either he knewe or prophesied of his departure, yet before his departure, we sent for the abbot of the house, to annoyle him, whoe made all the spede he could, and came to his departure, and so sayd certaine praiers, before the breath was fully out of his body.

"Here is the ende and fall of pride and arrogancy of men, exalted by fortune to dignities: for I assure you, in his time, he was the haughtiest man in all his proceedings alive; having more respect to the honor of his person, than he had to his spirituall profession; wherein should be shewed all meekness, humility and charity; the discussing whereof any further I leave to divines." Vol. i. pp. 545, 546.

Quarterly Review, No. VIII. Art. 13. 1810.

Reviewers are in this respect under the same circumstances with offenders against the laws of their country; that a present virtue is not admitted to cancel a former crime. Were this not the case, we should be glad to receive the present number of the Quarterly Review as an expiation for some others which we have found it necessary to condemn. This declaration is not drawn from us by the growing talent of the work, or the more liberal cast of its politics, although these are facts which we are glad to acknowledge: nor is it a tribute to the wit (in the phraseology of Bonaparte *trop peu mesuré*) of the last article in this number, or to the acute and philosophical spirit of criticism and the delicacy of taste and feeling displayed in the first. Our attention was naturally, and on the whole agreeably, engaged by Art. 13, "On the Evangelical Sects," which professes to be a Review of "Hints to the Public and Legislature by a Barrister;" a work that needs only to be known in order to be condemned by every friend to religion.

On the pretensions and character of this writer we are rejoiced to find the sentiments of the Quarterly Reviewers in unison with those we ventured to deliver in our volume for 1809, p. 369. Such of our readers as are not in possession of their critique will be gratified by the following just and manly extracts from it. "Our agreement with the Barrister in some points has not prevented us," they say, "from perusing his book with astonishment and indignation at its ignorance, its calumnious misrepresentations, and its impudent call upon the legislature." p. 481. And again:

"It is either gross misrepresentation or gross ignorance in the Barrister, to impute to both parties" (the followers of Wesley and those of Whitfield) "the doctrine of predestination, which is the point of difference between them. It is equally absurd and false to accuse either party of Antinomianism, which has been explicitly disavowed and reprobated by both, whenever any half frantic fanatic has set it afloat. This however is not the only flaw in the Barrister's bill of indictment. One radical mistatement pervades the whole of his invective—a wilful and malicious mistatement of the point in dispute. He uniformly represents the Methodists as teaching the compatibility of a vicious life with a saving faith, whereas, what they assert is that good works are the consequence, and not the price of salvation. 'Repentance, whereby men forsake sin; justification, or the pardon of sin by faith in the atonement of Christ; and sanctification, or salvation from sin by the grace and Spirit of Christ:' these are the tenets which they hold and avow: this is their authenticated confession of faith, and nothing more than an appeal to this is needed to put such a calumniator to shame." pp. 482, 483.

The Barrister having commended the clergy of the Establishment for "inculcating moral duties" rather

than going in search of "doctrinal mysteries," the Reviewer thus exclaims:

"What! the bishops! the dignified clergy! Have they then exploded all doctrinal mysteries? Have they ceased to hold the doctrine of the Trinity, the corruption of the human will, and redemption by the cross of Christ? Do our clergy solemnly pray to their Maker weekly before God and man, in the words of a liturgy which they know cannot be believed? Either this is true, or the Barrister is a libeller, a rank and convicted libeller." p. 484.

He then strongly adverts to the audacity of a Socinian calling upon the legislature to proceed "against a body of men" (the Methodists) "who profess to build their belief upon the articles of the established Church, and who only meet apart from it because, according to their feelings, they do not hear its doctrines sufficiently enforced within its walls." p. 485.

Having thus gibbeted the Barrister *in terrorem* for the whole race of avowed or anonymous assailants of sects which they neither understand nor will examine, the Reviewer proceeds to repel, which he does with great ability and effect, some of the misrepresentations which have lately appeared on the subject of Methodism; and closes with an extended investigation of the system of discipline and doctrine maintained by the followers of Mr. Wesley. He professes to explain the causes of the success of Methodism; to shew the enemies of the sect wherein its wisdom consists; to point out its errors to its adherents; and to examine whether the good may not be attainable without the evil which alloys it. It is not by any means our intention to follow the Reviewer through the whole of his able critique. We should not, indeed, have thought it necessary to enter upon the subject at all, but that we desired to shew our readiness to commend as well as to condemn; and that we conceived it due, not to the Methodists merely, but to the general interests of religion, to supply some correctives to certain errors, both of fact and inference, into which the Reviewer has fallen.

In the first place, then, we cordially concur with this writer in attributing the success of Methodism to the zeal of their preachers; to their enforcement of those doctrines which are peculiar to Christianity, and which are founded in Scripture and in the principles of our nature; and to the wonderful organization and tactics of their societies.

We as cordially concur with him in admiring the practical precepts bound up by Mr. Wesley with his creed; and have always considered the followers of that great man as characterized in a peculiar manner by that practical spirit which such a system is calculated to produce.

Nor is our assent less entire to the *principle* of some of the Reviewer's objections to the Methodistic system. But whilst we concur in the principle of some of his objections, we are compelled to add, that even these are for the most part too strongly penned, and that the facts in which they are founded are in some instances inaccurately stated. Here, however, it will be necessary to descend to particulars.

Our readers are probably aware that the discipline of the Methodist society divides all its members into what are called classes, consisting of from twelve to thirty persons each. To each class a leader is appointed, who meets his class once every week, and, after relating his own religious experience since they last met, requires from each individual who is present a similar account. The question generally put by the leader is simply, "What has been the state of *your* soul?" And to this the answer is often very brief; though frequently also it leads to a somewhat detailed exposure of the trials, temptations, and conflicts of the week, of the means employed to obtain grace to be faithful to their engagements, and of the grace which has been vouchsafed in answer to prayer.

Besides the *classes*, to which all Methodists must belong, there are *bands*, which consist of a smaller number, as three, four, or five, and these always intimate friends; the men and women, the married and unmarried meeting separately. The persons enrolled in these bands are supposed to have attained a higher proficiency in piety than the general body: the being united to a band, therefore, is by no means a necessary part of Methodism. The members of the bands are required to confess their faults to each other freely and plainly, and to put and to endure in turn the most searching questions respecting their spiritual state, and the sins they have committed in thought, word, or deed.

The Reviewer loudly exclaims against this last practice, as leading to the worst consequences. Thoughts which otherwise would have been dismissed as soon as conceived, he apprehends, will be treasured up for discussion, and by discussion be so embodied and fixed in the mind as to pollute, when the professed object is to purify. Now here we really believe that neither the fact nor the philosophy of the case is with the Reviewer. The fact we believe, on good grounds, to be, that although the religious communications of coarse and vulgar minds will naturally partake of coarseness and vulgarity, yet, a due regard being had to this circumstance, nothing of an impure or polluting nature passes at the band meetings of the Methodists. The Reviewer, indeed, regards it as an undeniable inference, that such inquiries as are directed to be made there must lead to disclosures and explanations destructive to female modesty. But he may be well assured, that even in Methodist circles the love of reputation, and the anxiety *se faire valoir*, stand in the way of confessions which would be disgraceful and humiliating. General acknowledgments of guilt and sinfulness, of weakness and irresolution, of want of love and faith; or general admissions that the mind is harassed by temptations, or distracted by worldly care, may indeed be heard, because these, while they satisfy the conscience, are not on the whole discreditable in the eyes of others; such general confessions necessarily implying indeed no more than every Christian would allow to be more or less his own experience. As for specific details, they are for the most part avoided with a surprising degree of dexterity, partly from the causes already hinted at, and partly from a sort of self-delusion which prevents men from seeing their own dispositions and actions in their true colours. Does the Reviewer suppose that if a Methodist has been guilty of a gross but undetected falsehood, or has committed some other secret but scandalous sin, he will bring forward at a class or band meeting specific details of the fact? He may bewail in strong terms his sinfulness; he may deplore his proneness to depart from God and to sin against him; he may dwell on the slow progress he has made in rectifying the sinister and crooked bias of his nature, and in crucifying the flesh with its affections and lusts; he may, in the recollection of particular acts of sin, lament, even with tears, his violated engagements; but in general he will stop short of any more minute specification.

We could add much to shew that the particular evils here stated to flow from the practice of confession, as it exists among the Methodists, have little or no foundation in fact. The evils which really result from it we believe indeed to be considerable; but then they are of a different kind from those deduced from it by the Reviewer. It fosters, for example, as we have already intimated, habits of insincerity and self-delusion. It has a tendency also to make their religion a religion of parade, to substitute cant for genuine feeling, and the ready application of a certain phraseology for that holiness of heart and life without which no man shall see the Lord.

What we have here said applies in

at least an equal degree to the practice which prevails at the Methodist love-feasts, where both men and women publicly narrate their religious history, or, to use the common phrase, "relate their experience." It is certainly expecting too much of human nature to hope that men will publicly degrade themselves for the general good. And we will venture to say, in conformity with the old fable of the window in the heart, that the *real* experience of every human being, if related with impartiality and fidelity, could not fail to degrade him in the eyes of his fellow-creatures. Why then put his virtue to so hazardous a test? Why tempt him, while he covers his faults under some general acknowledgments of guilt, to be the trumpeter of his few paltry excellencies, blazoning what he has, and perhaps supplying what he has not?

Far be it from us to impute to the Methodists, to whose piety as a body we are most ready to bear our testimony, any intention to deceive; or to suppose that the conduct which they would pursue in any given situation, would not be as correct as that of any other body of men whatever. But still, while human nature is what it is, (to this we recur) it cannot be that that should not often happen, which circumstances, aided by the most powerful motives, have a direct tendency to produce.

The Reviewer sums up his objections to the Methodist practice of confession, as he calls it, by affirming that "it is likely to make more street-walkers than their preaching reclaims," (p. 499). We cannot help thinking that the Reviewer has here, as in one or two other places, inadvertently sacrificed truth and precision to point and effect. If this statement be well founded, in what respect has the Barrister maligned the Methodists? Can any thing be pointed out, even in his calumnious pages, which more directly asserts the immoral tendency of the Methodist institutions? Besides, the assertion is directly at variance, not only with historical truth, but with the testimony of the Reviewer himself in all parts of his critique. For if this representation were correct, could it also be true that it is impossible, as the Reviewer affirms it to be, "for an unprejudiced, or even an honest observer, to doubt that the Methodists produce great and certain good among the lower classes; that they instruct the grossly ignorant in their duties; that they frequently reclaim the idle, the profligate, the drunken, and those whose habits of ferocious brutality seemed to be inveterate, and would certainly have been incorrigible by any other means; and that thus, by the prevention of crimes," &c. which is the effect of their labours, "direct and immediate benefit arises to the state?" We trust that the Reviewer, on calm reflection, will be disposed to abandon this charge, which, after all, is founded, not on any specific details that have come to his knowledge, but on mere surmise as to what may possibly be the effect of certain practices, the real nature of which practices also are greatly misconceived.

We have too great a respect for the Reviewer's candour, to believe that he himself can approve of this method of appreciating the merits of so large, and in many respects so valuable, a body of men. We willingly, therefore, ascribe it to haste and inadvertence.

There is, however, another passage, connected with this discussion, which we do not think admits of the same excuse. The Reviewer blames, we think justly, the habit of watching the bodily sensations, and deducing from them a ground either of despondency or self-gratulation. Had he stopped here, we should have entirely agreed with him. He proceeds, however, to brand as equally mischievous the habit of watching the state of the mind (p. 498), which the Methodist discipline requires. Here the Reviewer is at issue, not with the Methodists only, but with Scripture. Passages incul-

cating the severest scrutiny of our spiritual state will be found prodigally scattered through the pages of holy writ. What meaning would the Reviewer attribute to such commands as these: "Examine yourselves;" "Prove your own selves;" "Let every man prove his own work;" "Consider your ways;" "Keep thy heart with all diligence?" Or with what propriety could he, who should neglect narrowly to scrutinize his heart, use the prayers of the Psalmist; "Examine me, O Lord, and prove me; try my reins and my heart;" "Who can understand his errors? Cleanse thou me from my secret faults;" "Search me, O God, and know my heart; try me and know my thoughts; see if there be any wicked way in me?"

The Reviewer's language appears to us to proceed from a misapprehension of the real nature of Christian holiness. If holiness consists mainly in rectitude of intention, singleness of aim, and purity of motive, how is it possible, without that vigilant scrutiny to which he objects, to acertain that we are indeed possessors of it?

The Reviewer would admit the propriety of a rigid self-examination previous to a participation of the Holy Sacrament. But would he confine this examination to what was gross and palpable—to the external act; or would he not deem it our duty to scrutinize the thoughts, the secret motives, the unhallowed propensities of the mind, that we might repent of these also before God, and implore his grace to resist and overcome them?

It would be an easy matter to shew the contrariety of the Reviewer's sentiments in this essential point of Christian practice, not only to Scripture, but to the Liturgy and Homilies of the Church, and the writings of our best Divines. But we will content ourselves with asking him, whether, if the attainment of holiness of heart and life be the great object at which the Christian ought to aim, it be not altogether unphilosophical as well as unscriptural to regard its attainment as possible without that severe self-scrutiny which is here too hastily proscribed? *Obsta principiis* is a good maxim in moral as well as in physical ills; and He who best knew the nature of man assures us, that the heart is the source from which all manner of crimes proceed. What then would be the counsel of a wise man to those who wished to "purify themthemselves even as he is pure?" Would it be to abandon the practice of severe self-scrutiny? Would it not rather be, in the language of inspiration, "Watch and pray;" "examine and prove your own souls;" "keep thy heart with all diligence, for out of it are the issues of life."

There is another incidental remark of the Reviewer to which we feel it our duty to object, not without some hope that, when our objection shall have been stated, the Reviewer himself may be disposed to concur in it. "If we say that we have no sin, we deceive ourselves; but it is difficult to admit self-deceit as an apology for those professors of righteousness who call themselves the vilest of sinners, while at the same time they have an assurance of salvation." (p. 497). The proposition which is here insinuated by the Reviewer is, that expressions which imply an assurance of salvation are so inconsistent with confessions of great guilt and sinfulness, that even the supposition of self-deceit will hardly account for their union. But is it not the grand characteristic of the Gospel, that it invites the sinner, whatever his sins may have been, to accept of mercy, and to return, by penitence and faith, to the bosom of his heavenly Father? In one place we find St. Paul affirming "I am the chief of sinners." And in another, "Henceforth there is laid up for me a crown of glory, which the Lord the righteous Judge will give me in that day." And, surely, it is not unnatural to suppose that a sense of his own demerits should grow upon the Christian; in other words,

that he should advance in humility, in proportion as he advances in holiness. This view of the subject, which we conceive to be just in point of reasoning, might be established by evidence which the Reviewer himself would admit to be decisive. "My dear friend," said the divine Herbert on the day of his death, "I have nothing to present to my merciful God but sin and misery; but the first is pardoned, and a few hours will now put a period to the latter." In a like awful moment, we find the pious Hooker exclaiming, "If thou, O Lord, shouldst be extreme to mark what I have done amiss, who can abide it?" And again: "I plead not my righteousness, but the forgiveness of my unrighteousness:" and yet he almost immediately adds, "I am at peace with all men, and God is at peace with me; and from that blessed assurance I feel that inward joy which this world can neither give nor take away." Now we mean not to deny that much of the language of this description which takes place among the Methodists may be the language of delusion. Our object is merely to shew the injustice of that sweeping sentence of condemnation pronounced by the Reviewer on all declarations, which combine low and humiliating thoughts of ourselves with lively hopes of heaven. So far are we from agreeing with the Reviewer on this point, that we believe that they whose hopes of heaven are the best founded will be likely to feel most deeply, and express most strongly, their own guilt and sinfulness, in the view of the purity of the Divine law, and of the infinite grace and mercy of the Gospel.

We readily concur with the Reviewer in condemning the watch-nights of the Methodists, and that for reasons which do not materially differ from those on which he grounds his censures.

To the author's next material objection against the Wesleyan system, we can yield only a measured approbation. It respects their public and formal dedication of themselves to God. An assembly is convened for the purpose, and a form of self-dedication is read to them from the pulpit, designed in the highest degree possible to awe the mind. The opening invocation sufficiently characterizes the oath: "Oh! most dreadful God," &c Now had the writer merely condemned the particular mode of this dedication, we might have acquiesced in his judgment. But we cannot but hesitate, as sound churchmen, to condemn such an act, however modified, as in itself improper, when we call to mind the language and spirit of our baptismal, confirmation, and eucharistical services. What are these but a series of self-dedicating ordinances? Does the writer discern any thing of parade in these services? Does he find that men solemnly devoted, like Hamibal, from their youth, and who have sealed their vows to God, not by one ordinance, but by a succession of ordinances invested with all the awe of which the simplicity of our ecclesiastical constitution admits, and which can be derived from the most solemn sanctions of the word of God (as, for instance, "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself") have, as he supposes of the Methodists, found no middle point between disobedience and despair, between the altar and the mad-house. If so, J. and E. Beale do well indeed to "inform the religious public, that they have enlarged their house for the reception of the insane;" and we may expect to see our pews discharge a considerable portion of their contents into this hospitable mansion.

The Reviewer is altogether wrong in supposing that the Methodists regard all as unbelievers who are not of their sect, nor do the passages which he produces in proof of this at all warrant the inference he draws from them. Neither is it true,

as he affirms, that they intermarry only within their own pale.

Much as we disapprove of many things in both the Evangelical and Methodist Magazines, we think that the Reviewer must, on second thoughts, admit that he has overstepped the bounds of truth and soberness, when he affirms that these works produce *nothing but evil.* (p. 508.)

His remarks on the Cheap Repository tracts are still more objectionable. These invaluable tracts were the work, not of the Methodists, but of Mrs. Hannah More, and one or two of her friends. They may all be obtained at Hatchard's or Rivington's; and we challenge the Reviewer, after he shall have read them, to point out a single article in the collection which will justify his harsh censure of them as "base trash." The "Fatal Choice" is certainly not one of them. It is somewhat unfortunate, after what has already passed, that the Reviewer should have been betrayed into another attack, so totally unfounded, on the well-earned reputation of Mrs. H. More. High as she deservedly ranks on account of her other writings, and useful as they have been, we do not hesitate to say, that none of them are more marked by genius and talents, nor have all of them combined been more useful to society, than those very tracts which the Reviewer has thus, unwittingly as we trust, laboured to discredit.

In the early part of the Review (p. 485) the Reviewer admits that "the Methodists profess to build their belief upon the articles of the established church, and only meet apart from it because, according to their feelings, they do not hear its doctrines sufficiently enforced within its walls;" and yet he afterwards (p. 511) somewhat inconsistently expostulates with them for leaving the church because "the preacher is dull, or they have had a dispute with the vicar concerning tithes." He must be aware that such an expostulation will have no effect on men who secede because the doctrines of the church are not preached within her walls. We are at some loss to account for this and some other inconsistencies which we have noticed in this Review, except on the supposition that two different hands were employed in constructing the article.

We avoid entering upon what is said respecting the Methodist views of the doctrine of assurance, because it would open to us a wider field than we are at present disposed to enter upon. For the same reason we leave various other points wholly untouched, and will content ourselves with saying, that we think the Reviewer has greatly exaggerated the evils, both moral and political, which are to be apprehended from the growth of this body.

We have alluded the more freely to some of the errors of this Review, because the excellence of a great part of it may have the effect of obtaining for those errors a more ready currency. If we judge the author aright, he will not condemn us for speaking our mind. On the whole, we thank him sincerely for his review. We consider it as a very important document on the actual state of religion. It breathes through many of its pages a remarkable spirit of candour. It stands aloof from that unphilosophical and disingenuous temper which has confounded all sects and parties which have any thing in common; which amalgamates the tub-preacher with the zealous and consistent churchman, the licentious antinomian with our brightest exemplars of practical holiness; which, while it laughs at the cry of the "church is in danger" from the machinations of popery, will raise that very cry when it may serve to crush a particular division of the clergy, whose zeal and piety render them obnoxious; which sees as much to hate in those doctrines of the Methodists in which they agree with our articles, as in that praxis of discipline, or in those superadded extravagancies, in which

they differ from them. Such writers, we are convinced, are the very men who multiply the sects they detest. Let other writers arise, with the same candour as the author before us, and a more intimate acquaintance with the subject; let the ministers of the Establishment cling to those fundamental doctrines of Scripture more than once adverted to in this striking review; let them give the same momentum to the grand national machine which carries on the little go-cart of the Methodists; let each man consider his own neighbourhood as a little level to be recovered from the encroachments of vice by embankments raised by his own hands; and, under the Divine blessing, the face of things will change. Honest men will not contend against us, lest "haply they be found to fight against God." Old times will return. The multitude called upon by this author to read the histories of the Fathers of the English Church will no longer say "these were the fathers, but where are the children?"—they will discern their glorious features stamped upon our countenance; they will discover in our hands "keys" which will at least open the hearts of their countrymen; the most unequivocal "right of succession" in the inheritance of our ancestors' virtues; and the best "patrimony" which St. Peter and the whole college of Apostles had to bequeath—those doctrines and practices which they lived and died to establish and disseminate.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

*** *For the Literary and Philosophical Intelligence (including an account of the Finances of Great Britain, Intelligence from Oxford and Cambridge, Hertford College Examination, List of Books, &c.) see the Appendix for* 1810. *We shall insert in this number only the Cambridge University Honours. They are as follows—viz.*

WRANGLERS:—1. Dicey, Trin.; 2. French, Caius; 3. Hustler, 4. Ally, Jesus; 5. Chambers, 6. Brass, 7. Evans, 8. Poulter, 9. Prowde, Trin.; 10. Johnson, John's; 11. Mortimer, Queen's; 12. Allix, John's; 13. Bloomfield, Caius; 14. Adcune, Trin.; 15. Lambe, Bene't.

SENIOR OPTIMES.—1. Grace, Pemb.; 2. Haggit, Christ's; 3. Frazer, 4. Lloyd, Trin.; 5. Abdy, Jesus; 6. Wilson, Pemb.; 7. Edwards, 8. Campbell, John's; 9. Smyth, Caius; 10. Rogers, Sydney; 11. Commeline, John's; 12. Bickerstaff, Trin.; 13. Wallis, Magd.; 14. Dury, Pemb.; 15. Buck, Caius; 16. Field, John's; 17. Wilkinson, Trin.

JUNIOR OPTIMES.—1. Baker, John's; 2. Barlow, Trin.; 3. Storry, Queen's; 4. Maynard, Trin.; 5. Bligh, John's; 6. Carr, Trin.; 7. Kitchingman, 8. Hales, Clare; 9. Backhouse, Pemb.; 10. Willatts, 11. Way, Trin.

RELIGIOUS INTELLIGENCE.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Report of the Society for promoting Christian Knowledge for the year 1809, has recently been published. It is preceded by a Sermon, preached in St. Paul's Cathedral, by Dr. Bathurst, the present Bishop of Norwich. This sermon seems to have been intended by his lordship as an antidote to that preached last year in the same place by the Rev. Charles Daubeny, Dean of Sarum, on which we had occasion to comment, at the close of our volume for 1809, (p. 810). The Bishop of Norwich is so far from reiterating his predecessor's attack on the schools which have been erected on the Lancastrian plan, that he seems plainly to point to them, in common with other similar institutions, when, after shewing the advantages which would flow "from a general, well-regulated,

gratuitous education of the poor," he adds, that "the benevolent exertions of many excellent persons among us, (especially for some years past) to meliorate the condition of the poor, and to promote the education of their children, exceed every thing of which we have an account in any other nation, or in any other period in the history of our own." With a liberality which is highly creditable to him, his lordship thus endeavours to moderate those feelings of jealousy, respecting the British and Foreign Bible Societies, which have been unhappily entertained by some members of the establishment.

"Let then Christians, of every denomination, who have at heart the true interest of domestic, or of social life; let every friend to the welfare of his country; let every lover of mankind, contribute a portion of his time and money to this great work and 'labour of love,' (the work of educating the poor). Let the members of the Church of England more particularly endeavour, in the first place, to second the highly useful exertions of 'the Society for promoting Christian Knowledge;' but let them not stop here, and imagine that they have done enough; let them enlarge their views, and, by a comprehensive and well-placed liberality, encourage and support other *auxiliary* societies, the generous aim of which is to communicate to those who sit in darkness, and 'in the shadow of death,' the glorious light of revelation, by circulating among them the knowledge of the Bible. On the circumstances which arise in framing such designs, it is possible that men's minds may stand divided for a season; upon such points, therefore, I assume no privilege, from this occasion, to speak for others. If the main end to be pursued, the dissemination of Christian knowlege, were attended to, in every town and village of the united kingdom, as it well deserves to be, with earnestness and assiduity, there is nothing which might not be hoped for. The moral world would soon assume a new face; and it is hardly too much to say, that this happy and highly-favoured island would, in a few years, bear some faint resemblance (allowing for human imperfections) to that heavenly city, which the beloved disciple of our Lord contemplated in a vision. 'A city which had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof; and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie.'"

We now come to the Report itself. From this it appears that the new edition of the Welsh Scriptures, with the Common Prayer and Singing Psalms, amounting to 20,000 copies, which the society resolved in March, 1805, to print for circulation in Wales, is now in a course of distribution. The whole charge of this edition, with the binding in calf, is defrayed by the Society, and copies are furnished to any of the inhabitants of Wales, through the medium of the Bishops, or any other members of the Society, at six shillings each, which is considerably less than half the prime cost. This intelligence was communicated to the principality in a circular letter addressed by Dr. Gaskin to the members of the Society residing within it. "The communication," it is added, "has been received with great satisfaction, and numerous applications are made and continue to be made for copies*." "The society cannot but feel grateful to Almighty God, that they are thus enabled to dispense the sacred records of His holy word, and the pure apostolical Liturgy of the Church of England, amongst a people so anxious to receive them; and they continue fervently to supplicate the great Head of the church, that these their efforts may be productive of lasting good, to the glory of his name, the enlargement of his fold, and the eternal salvation of souls." To this pious prayer we add our cordial amen!

Five thousand copies of the Common Prayer in the Manks language have also been recently printed, and distributed in the Isle of Man, at a little more than one third of the prime cost.

The number of subscribing members to this institution is now 3,560, of whom about 475 have been added since the beginning of 1809. The number of schools under their direction is 116, containing about 5,000 scholars. The number of Bibles sent to the members during the preceding year is 8,760; of New Testaments and Psalters, 12,540; of Common Prayers, 19,060; of other bound books, 19,440; of Tracts, 120,236. Besides which, 773 Bibles, 2,629 New Testaments and Psalters, 76 Common Prayers, 424 other bound books, and 6,114 tracts, have been sent gratuitously to the East Indies, to the Royal Navy, and in various other channels. We observe a very proper note at the end of the Society's list of books. It apprises members that the packets of books which they receive on the terms of the Society ought to be paid for within three months after they have been received; and that no books on the Society's terms

* How strong a proof that Wales is not saturated with the Scriptures!

will in future be granted to any member who is in arrear for two years' subscription, or the amount of five pounds for books.

In this Report are inserted the resolutions on the subject of auxiliary societies, to be formed in the different dioceses throughout the kingdom, to which we gave currency in our number for May 1810 (p. 393). We hope the plan may have been found successful.

The expenditure of the Society, from the 13th April 1809, to March 29, 1810, amounts to about 16,000*l.* Of this sum, about 12,400*l.* have been paid for books, &c. including the Welsh Scriptures, the Manks Common Prayer, and some prayer books for the Danish prisoners in Great Britain. The expense of the East India mission is 1,208*l.* and of the Scilly mission, 387*l.* Upwards of 700*l.* more are expended in different charitable purposes; and the remainder in salaries to officers, and various contingent expenses. The receipts are to a similar amount, and consist of, benefactions and legacies, 1,177*l.*—subscriptions from members 3,035*l.*—receipts for books, &c. 6,230*l.* (besides 5,000*l.* of arrears still due)—dividends of various funds, of which 646*l.* are specifically for the East India missions, about 5,100*l.* The remainder consists of a remission of the Income tax, 308*l.* and the produce of an estate, 168*l.* The account of the society's funds is followed by a statement, which has also been separately circulated, with a view to repel a prevalent opinion that the income of the Society exceeds its annual expenditure, and is in an accumulating state, and to prevent the donations which would otherwise be made to them from being diverted into other channels. So far is this opinion from being correct, that in the year ending April 1809, it was necessary to sell 1,765*l.* three per cent. stock to meet the excess of their expenditure over their income; and at the last audit a sum of 3,020*l.* remained due to the bookseller and printer, which was over and above the amount of their receipts for the year. The Board, however, trust, "that that gracious Providence, which for more than a century past has enabled them to carry on their designs for promoting Christian knowledge, and edifying the body of Christ, will still furnish the means by which these objects may be pursued with increased activity and vigour." We very sincerely hope that this may be the case, and that the Society for promoting Christian Knowledge, laying aside all prejudice and partial affection, will devote itself with energy and simplicity to the one great object of its institution,—the universal dissemination of the pure, unadulterated Gospel of Jesus Christ, and him crucified.

We now come to the account of the Society's Protestant Mission in the East Indies, for the year 1809.

The Rev. Mr. Pæzold having written that the spirit of refractoriness and disorder which had appeared in the Malabar congregation at Vepery had been in part subdued by means of the Secretary's letter in the name of the Society, but that a few still continued refractory; the Society intimated to Mr. Pæzold, in reply, that the ancient rules of the mission ought to be observed as strictly as possible, and that the government of the country, they trusted, would protect their missionaries from disturbance. This the government had shewn itself willing to do. From a subsequent account it appears that things were more quiet.

Mr. Pæzold, in January 1809, visited the Christians at Pullicat, to whom he preached several times. He administered the Lord's Supper to thirty-nine Portuguese and twenty-three Malabar Christians, and baptized twenty-three children. He also visited and consoled the aged and infirm. In February he went to St. Thomas's Mount, and on his arrival found all the good people assembled to hear the Gospel preached to them in their own language. Two Roman Catholics were received into the congregation, and seven heathens were publicly examined and baptized, who had been under instruction for some time. Before he departed, the people gave him the contents of their alms-box, about nine pagodas, for their poor fellow Christians at Pullicat; and though poor themselves, they promised, should God bless their undertakings, to continue their weekly collections for the same purpose. Mr. Pæzold has sent extracts from his diary, from which it appears, that the religious duties of the mission had been regularly performed by himself, in conjunction with the catechists and schoolmasters. The number of communicants in the native congregations on Easter day, was nearly 200, who were all quiet and peaceable Christians.

The Rev. Mr. Holzberg writes from Cuddalore, that his labours in the mission have been uninterrupted. In both the English and Malabar congregations many have heard the word profitably. His school, consisting of twenty children, was under the care of a very able and worthy schoolmaster, called Pitshey-Mutton, who had been recommended by Mr. Kolhoff, of Tanjore. In 1806, he had baptized nineteen children and six adults: the communicants were eighty-two. In

1807 he had baptized four children, and three adults: the communicants were ninety-eight. In 1808 he had baptized fourteen children and nine converts: the communicants were 102. He had dispersed books and tracts in great numbers.

The Rev. Mr. Pohle writes from Trichinapoly, expressing his great satisfaction in the appointment of Mr. Horst one of the Society's missionaries. He observes, that in consequence of the age and infirmities of the country priest, Sattianaden, and of the state of the southern congregation, ideas were entertained of ordaining, according to the rites of the Lutheran church, two or three of the fittest catechists, that they may administer to the Tanjore and southern congregations.

The Rev. Messrs. Kolhoff and Horst, the missionaries at Tanjore, speak of a Brahmin of whose conversion to Christianity they had good hopes. This Brahmin was willing to be employed in any situation in the mission, but the income of the Tanjore mission being already inadequate to their most necessary disbursements, the missionaries were under the painful necessity of directing him to look out for assistance from the missions on the coast. A great part of the revenues of the country were formerly allotted, by the Hindoo kings, to the support of heathen temples and Brahmins; and this appropriation is continued by the British government. When a Brahmin, therefore, resolves to embrace Christianity, he not only draws on himself the indignation of his order, and of all other Hindoos, but forfeits all the privileges and emoluments he formerly enjoyed. Of course he has none to look up to, for assistance in obtaining a livelihood, but to Christians.

The native fellow-labourers had continued to assist Messrs. Kolhoff and Horst in preaching the word of God to Christians and heathens, and had visited the country congregations in a variety of places, exhorting them to live as became Christians. Sattianaden had been employed in dispensing the Sacraments in various places. They complain much of the want of more Malabar Bibles and Testaments in all the congregations; and they state that great pains had been taken to inure the children under their care to habits of profitable industry. They mention the zeal shewn by several members of the congregation at Buddaloor to act according to their Christian engagements. The Christians, it appears, have been often prevented, by the heathen civil servants of the Company, from attending public worship on Sundays, being called to work on that day. A strict order had been given, by a late excellent collector, that no Christian should be obliged to work on Sundays; but this order, it seems, is not enforced.

Buddaloor was the very place where the late Mr. Swartz was robbed of his gold stock-buckle. At that time there was not a single Christian there, but now there is a great number, as may be seen by the account of this mission for 1794.

The increase of the Tanjore congregation is stated to be 35, viz. 2 Hindoos of high cast, 4 persons of the Kalla cast, 5 of the Palla cast, 15 Pariars, and 9 Papists. The communicants were 253.

The Danish Missionaries at Tranquebar had been put to great inconvenience by the interruption of their usual supplies from Copenhagen, and had applied to the government of Madras for protection and support, their pecuniary difficulties having obliged them to lessen the number of their children and to postpone many urgent objects. Their congregation, however, in the midst of these disadvantages, had enjoyed the means of grace, and had had an increase of sixty-four children, born of Christian parents, and fourteen adults, who had quitted heathenism, and accepted the saving Gospel of Christ; among these was a Mahrattian Brahmin, who spoke the Telinga language, and who had become, not only a theoretical, but a real and practical Christian, in which character he continued to persevere. Their communicants were 1048. Mr. John, the missionary, had lost his sight so as to be unable to read and write; as had the assistant, Mr Schreyvogel. In this state of affliction, the faithful senior catechist Saroiragen, and the other catechists in the Tranquebar district, had afforded them much comfort and assistance. The government of Madras had advanced, for the use of the mission, 200 pagodas a month, which was, however, much less than its necessities required.

From the letters of Messrs. Kolhoff and Horst is given a long extract, in which these gentlemen comment with much feeling on certain passages in the fifteenth number of the transactions of the London Missionary Society, which they understand to reflect on their conduct and that of their predecessors in the mission, more particularly as having made an unwarrantable compromise of principle, in the indulgence shewn to their converts on the subject of Cast. Messrs. Cran and Desgranges, in their Journal of the 5th of March 1805, soon after they had arrived in India, observe, "Our two lads" (Christian lads, we presume) "are sick, but they

will eat nothing which our cook dresses, as he is of the Pariar cast. Is it not the duty of Missionaries to adopt some plan for abolishing the cast among their converts? If we were to tolerate it, we should soon have wonderful accounts to transmit to our friends in Europe of our success: but the Scriptures must be our guide." The defence of Messrs. Kolhoff and Horst, to the charge which they conceive to be insinuated in this passage, is as follows.

"From the commencement of the mission on this coast, it has been the uniform practice of all the Missionaries to instruct the converts from heathenism in the truths of Christianity, to insist upon their leading an holy life, and shewing that they are Christians, by loving God above all things, by considering all men of whatever denomination, religion, or cast, as their neighbours; to entertain a hearty good will towards them, and to do them all the good in their power; but, never did they insist on any person who wished to embrace Christianity, to renounce his cast.

"To desire a man to renounce his cast signifies, to require (for example) a man of the high Seyva, or Wellaler cast, who is accustomed from his infancy to live only upon vegetables, to eat meat, to enter into a close connection, or to level himself, with the lower classes, and to intermarry with one another (e. g.) with the Pariars, a cast, who, from time immemorial, have made themselves disgustful to all other classes of the natives, by their inattention to, and disregard of cleanliness, and particularly by feeding upon carrion. And although our Protestant Pariars are not allowed to use such detestable food; yet as their heathen and Romish relations are not debarred the use of it in like manner, the aversion of well-bred persons to enter into the closest connections with such a class of people, (at least until every vestige of such filthy propensities shall have been effaced) is founded upon reason and decency; and we do not feel ourselves warranted to require of the higher ranks such an unscriptural surrender of their birthright, to which no nobleman or gentleman in our own country, would ever submit.

"As we presume that the equity of such a demand cannot be proved by any precept in the sacred oracles, nor from the practice of the apostles and primitive Christians, and as besides such a demand might be productive of fatal consequences, we have taken care to follow the same mode of acting as our predecessors have done, with regard to this Brahmin. We were, however, much pleased in learning that he had made no objections against vegetable food, prepared at his request by a Wellaler, who, though of a high cast, are inferior to that of the Bramins."

Messrs. Kolhoff and Horst likewise advert to two other passages in the same number of the Missionary Transactions, which they consider as levelled both at them and at the chaplains of the East India Company. "We have reason to believe," say Messrs. Cran and Desgranges, "that there are many friends in this place who will gladly assist and protect missionaries who are *truly* devoted to the work." "May God incline the heart of one of our directors," they say in another place, "or of some *experienced* minister" (we copy their Italics) "to come and preach in English, and erect the Gospel standard here."

Now we think that the first and the last of these remarks (we see nothing objectionable in the second) are very silly, and, perhaps, a little "conceited;" but they might have passed in a private communication. We think it much more inexcusable in the Directors of the Missionary Society to have published them to the world. At the same time we think that no one who reads them will think that they deserved a grave and serious refutation from Messrs. Kolhoff and Horst, or that it was consistent with the accustomed reserve and dignity of the Society for promoting Christian Knowledge to make themselves a party in the dispute.

VIEW OF PUBLIC AFFAIRS.

FOREIGN INTELLIGENCE.

OUR limits impose upon us the necessity of being very concise in our view of public affairs. We can do no more than hastily glance at the occurrences of the month.

No action has as yet taken place in Portugal. The hostile armies occupy the same position which they did at the close of the last month. Massena is said to have received reinforcements to the amount of 16 or 17 thousand men, which proves his com-

munication with Spain to be open at least for large bodies of troops. Lord Wellington has also received some additional troops from this country.

In Spain the French are evidently gaining ground. It is said to be the intention of Bonaparte to annex that country to France.

The Hanse Towns have at length been formally annexed to France. We may expect shortly to hear of some change in Denmark. The confiscation of ships and cargoes from this country, and of British produce and manufactures, proceeds with great rigour.

Bonaparte, in addition to his demands on the Hanse Towns, and on Sweden and Norway, for seamen to man his fleets, has issued a decree for organizing a marine conscription to be raised in the maritime departments, which are therefore to be exempted from the military conscription. The number to be raised is 40,000, and they are to consist of youths from 13 to 16 years of age. A farther military conscription is likewise ordered.

Another decree announces Bonaparte's purpose of joining the Baltic to France by means of inland canals. The thing is without doubt practicable, the greatest part of the distance being already navigable by means either of rivers or canals.

A dreadful insurrection of the Janissaries took place lately at Constantinople; but they appear to have been subdued, after committing great excesses, by the troops of the Grand Seignior.

The message of the American President at the opening of Congress, gives that view of the foreign relations of the United States which might be expected; complains of all the belligerents, but announces the revocation of the Milan and Berlin decrees, and the proclamation which the President had issued in consequence, and of which we have already spoken. The message notices the growing prosperity of the United States, and recommends the revisal of their laws relative to trade and navigation. It recommends also the institution of a national university. We were particularly pleased to observe that the President strongly denounces the African slave trade still carried on by American citizens, and recommends it to Congress to take farther steps for repressing the evil.

The papers laid before Congress, as well as some documents from France of a later date, prove that America has been far too precipitate in supposing that Bonaparte had any serious intention of altering his commercial policy. He seems still determined to retain all the American property he has already seized, and to seize as much more as he can, without any regard to the remonstrances of America. America now demands of England not only the revocation of the Orders in Council of Nov. 1807 and April 1809, but also those of May 1806, blockading the coast from the Elbe to Brest, and of January 1807, prohibiting neutral vessels from carrying on trade between hostile ports. This shews that their complaints are directed full as much against Lord Grenville's administration as the present.

Mr. Pinckney, the American Ambassador, has been ordered to suspend his functions at our court, and to commit the management of any affairs which may require the intervention of a minister, to a *Chargé d'Affaires*. This is done avowedly because we have at present in America no minister of Mr. Pinckney's rank; no step having yet been taken to replace Mr. Jackson.

GREAT BRITAIN.

The present state of political affairs, though on the whole peculiarly cloudy and portentous, is not altogether without its brighter parts. The illness of our beloved Monarch has called forth the affectionate sympathy both of his immediate servants and of the people; and the yet untried political character of his Royal Highness the Prince of Wales, has led persons of very different parties to entertain favourable hopes respecting him; hopes in which we cordially participate, and which are much encouraged by the dignified silence, as to the question who shall be his ministers, which he has maintained up to the present period. The violence of party has a little abated. Oppositionists generally become more calm and measured in their language when they approach the threshold of office. They naturally reflect, that conciliation will soon become their leading interest; and that they, like the King or Regent whom they serve, must lay aside the colours of a party, if they hope successfully to govern a great nation. Mr. Perceval is generally allowed to have risen in general credit by the very able and manly manner in which he has contended in favour of his own views on the subject of the regency; and if he has erred on this point, he has erred by following the example of Mr. Pitt; and he has also erred in common with Lord Grenville. His lordship has

maintained his consistency on the great constitutional doctrine at issue, and this unquestionably has been the chief matter. He has evidently magnified in an undue degree the smaller points of difference between himself and Mr. Perceval.

Rumour says that Earl Grey is to be the Premier under the Regent, and that his lordship's party, and that of Lord Grenville, without any addition, are to constitute the new ministry. In the mean time, the commercial difficulties of the country are great; and our manufacturing interests more and more declining. The burning decrees of Bonaparte appear effectual for the present. America is returning to her former ill-humour with us, and France is urging her to direct hostility. Affairs in Spain and Portugal are in a very doubtful state. A vast French navy is preparing; and the coasts of Europe are almost all under the power of our enemy. How important is it, in these circumstances, to be at peace at least among ourselves: and if we cannot now unite the discordant parties in the state, let us hope at least that the more respectable members of each body may in some degree approximate, and that the difficulties which they severally experience may prepare for some future and truly patriotic union.

The whole of this month has been consumed in Parliament in debating the different stages of the proceedings respecting the appointment of a Regency. Resolutions having passed both Houses relative to the restrictions under which a Regent should be appointed, differing little in their import, except in what regarded the royal household, from the outline given in our last number (p. 794), a deputation from both Houses waited on the Prince of Wales, and read to him these joint resolutions. The answer of the Prince signifies his acceptance of the Regency under the limitations proposed; but feelingly regrets that, by the imposition of such limitations, he was prevented from manifesting towards his father that affection and reverential delicacy which he should have rejoiced to have shewn him. The Queen likewise accepted the trust reposed in her, with the aid of a council, of the care and custody of the royal person. A Bill having been brought in, founded on the basis of the Resolutions, it has passed through the House of Commons and also through the House of Lords, without undergoing any very material alterations, though by very small majorities.

NAVAL INTELLIGENCE.

Farther accounts from the East Indies announce the re-capture of the Isle de Passe, by the French. The Iphigenia frigate fell into their hands at the same time. Another frigate, the Africaine, Captain Corbet, has since been taken by the same squadron, but was afterwards abandoned by the French, and has been retaken.

Severe losses have been experienced at sea, in consequence of the severity of the weather. A British seventy-four, the Minotaur, was wrecked on the coast of Holland, and of her crew, consisting of 590 men, only 110 were saved. The Elizabeth Indiaman was also wrecked on the French coast, near Dunkirk. The crew consisted of 100, besides 250 Lascars, and 30 passengers. The whole perished, except the captain and his two mates, three passengers, and 16 Lascars.

ANSWERS TO CORRESPONDENTS.

K. S.'s Hymn contains lines of good promise; but we recommend it to him to read and write much more before he ventures before the public.

We are much obliged to CLERICUS for his manuscript of the Consecration Service.

We should think it right for E. W. to read the book to which he refers before he publicly discusses the subject of it.

W.; MONIALIS; HANO; PHILEMON; have been received.

J. A. B. has told us to return his paper, but he has not stated to whom it is to be returned.

T. Y.; THEOLOGUS; A BAXTERIAN; will appear.

We agree with Φιλε Βιβλος, but think the discussion which he proposes inexpedient.

We are much obliged to E. S. for the correction of a mistake into which we were led in our review of Bishop Horsley's Sermons, by not consulting original authorities on the point. We shall take an opportunity of publishing his letter.

We do not recollect to have seen the Sermon mentioned by L. B. S.

THE

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RELIGIOUS COMMUNICATIONS.

EXTRACTS FROM THE CORRESPONDENCE OF THE FIRST PROTESTANT MISSIONARIES TO INDIA.

(Continued from p. 6.)

TOWARDS the close of the year 1714, Ziegenbalgh left India in order to visit Europe. A letter from him to the Society for promoting Christian Knowledge, dated at the Cape of Good Hope, January 15, 1715, explains the reasons for this step to have been, the hindrances they had hitherto met with in carrying on their work, and their desire "to see such obstacles removed as had hitherto lain in their way, and obstructed the conversion of the Gentiles, so happily begun."

"My departure from India" (he says) "was, for divers reasons, not only uneasy to myself, but also to many others, both Christians and heathens. The members of our church did particularly express a deep concern at this voyage: but nevertheless we judged it very necessary in respect of their future advantage, which we hope will certainly ensue, some fair prospect offering itself to our view. Every one of our young and old men have wet even my hands and feet with their tears, and would not consent to my departure, till I had solemnly engaged my word, that, with God's leave, I would most certainly return to India. I have undertaken this voyage with the greater confidence, (and without which indeed it would have been very grievous to me), that I know that my beloved fellow-labourer, Mr. Grundler, is capable, in my two years' absence, of managing the whole so far as to keep up things, not only in the state wherein they are at present, but also, through his unwearied application and care, under Divine Providence, more and more to advance them. And that particularly, our printing press might not be unemployed with books of the Malabar character, I committed into the hands of my fellow-labourer one part of the New Testament, revised: likewise a book of hymns, and one treating on doctrinal divinity, with several others, composed for the use of our schools; and I do not question, but he will take all possible care to see them exactly printed, since he very much applies himself to the study of the Malabar tongue. His assistant has also solemnly promised, faithfully to discharge all such things as relate to the books to be printed in the Portuguese language. As to my labour on board the ship, I beg leave to acquaint you, that I have discharged hitherto my pastoral duty, with respect to those that travel with me. I have also begun to translate part of the Old Testament into the Malabar tongue. Besides this, I hope to get time for composing a small Damulian grammar, to be printed in Germany, for the service of those who desire to learn this language in Europe*. But lest this tongue, during so long a voyage, should become less familiar to me, I have brought with me a young man out of our Malabar school, in order to converse with him in this tongue, and constantly to hear it from his

* This grammar he completed, during the voyage, in the Latin tongue.

own mouth. He writes down every thing with his steel pen which is to be translated into the Malabar language. He is a youth of a good disposition, and who, by the quickness of his genius, comprehends things easily, and communicates them to others again, by a lively way of speaking and writing in his native language. I hope this voyage will give an addition to the qualities of his mind, and that he will be able, after his return to India, to describe the spiritual happiness of Europe to the men of his own nation, and to sow the seeds of true wisdom among the unwise."

Ziegenbalgh having reached Hamburgh, writes thence to the society, soliciting their attention to a variety of points connected with the propagation of the Gospel in the East, but observing, that, after all, "his greatest hope is in the seminary or college of missionaries, designed to be erected in India itself." This work, I need not say, remains still to be accomplished. From Hamburgh he went to Copenhagen, where he states himself to have succeeded better than he could have expected, the Danish East-India Company having sent ample and pressing instructions to the governor at Tranquebar, to see the mission set on a better foundation, and to remove the difficulties which had hitherto obstructed its progress. He then visited Hall in Saxony, where he printed his Tamul grammar, and some narratives respecting the mission. He came to England in December 1715, and on the 29th of that month he was received by an assembly of the Society for promoting Christian Knowledge; on which occasion the Rev. William Nicols, rector of Stockport in Cheshire, addressed him in the name of the society in a Latin speech, in which, after congratulating him on having so "fervently and happily performed the work of an evangelist, brought light to them that sat in darkness, mightily promoted the kingdom of Christ, erected schools, planted churches, and thereby brought many souls to salvation;" and noticing some other points, he thus concludes.

"The divine oracles give us just ground to believe, the time is coming, when all the nations of the earth shall bow to Christ's sceptre, and with one heart, and one voice, glorify the God of heaven. Why should we not hope, that this may be accomplished in our days? Let us do those things which conduce to so great a happiness, and leave the mighty event to God, who hath promised, and is faithful. Go on then, worthy sir, to deserve well of your own country, of us, and the whole world, firmly hoping, that you will find the great and good God a plentiful rewarder of all the labours you sustain, for the enlargement of his church and kingdom on earth."

The answer of Ziegenbalgh was also in Latin. I give it entire, as it was translated by direction of the society.

"Rev. and honoured Gentlemen,

"All praise and glory to Almighty God, who, of his infinite mercy, hath raised up, in divers parts, and daily stirs up among Christians, men, who are not only solicitous in promoting the practice of true piety in the Christian world, but employ also much of their labour, study, diligence, and care, in planting and propagating Christianity in heathen countries, that the worshippers of idols may be invited, by the preaching of the Gospel, to adore the true God, and so, as the great apostle of the Gentiles teacheth, 'be turned from darkness unto light.'

"In the number of these persons I rank you in a particular manner, most worthy patrons: for when it became known in Europe (some years ago), that the light of the Gospel began to shine out to the Indian heathen in the east, you, noble sirs, excited by the divine Spirit, did, by your counsel and assistance, greatly further the propaga-

tion of it. You did not only invite us, most unworthy teachers of the pagans, to a friendly correspondence with you by letters; you did not only testify to us, by several eminent instances, your singular good will and favour; not only vouchsafe us many helps for the increase of our church and schools; not only procure us many other contributors to this design in Great Britain: but also, of your own free will, you generously furnished us with a printing press, for publishing the divine oracles in the Malabarick tongue, for the benefit of that nation.

"Hence it is, that you have not only his most serene majesty, Frederick IV. king of Denmark (the first and great promoter of this mission) very much your friend; but also gained to yourselves the wishes, and prayers, and congratulations of all good men, by supplying the inhabitants of the coast of Coromandel, their children and latest posterity, with the happy means of being instructed from their infancy in the way to eternal life. Add to this, that the calumnies of our adversaries, with which they have plentifully loaded the endeavours used for the conversion of the heathen (studying thereby, to put a stop to the course of the Gospel), have not been able to alienate your minds from us, nor from the whole design of this mission.

"Wherefore, I give you most humble thanks, illustrious gentlemen, for the many benefits you have so readily and abundantly conferred on us, and on the members of our church. And since neither myself, nor my fellow-labourers, nor yet the pagans who have been partakers of these benefits, can render you in this world deserved acknowledgments; we implore Almighty God, the rewarder (as well as author) of every good work, to recompence your beneficence to us an hundred fold in the next; not doubting but those pagans, preserved through your kind assistance to life eternal, will for ever thank you for it in that happy state.

"If we consider the success of this mission from its first beginning; it hath not yet indeed been answerable to our desires. The iniquity of the times, fewness of the labourers, the perverse lives of some Christians among us, the rudeness of the pagans, the dignity of the employment itself, and our own insufficiency for it; the want still of more necessary helps, together with other impediments, have been the cause, why this work hath hitherto made no greater advances. The seed of the word sown here and there, would have seemed as dead to us, unless we had 'believed in hope even against hope,' that after so many tempests and commotions, it would in time spring up, and bring forth fruit abundantly. Almighty God, who is never wanting either to the planter or to the waterer, can give that increase to us, or to those who may come after us in this arduous affair, as was hardly to be expected from so small beginnings.

"I was at the Cape of Good Hope last January, when an English ship arriving there, first brought advice of king George's peaceable and happy accession to the throne of Great Britain. Now that the Divine Providence hath raised up this great and good prince to sway the British sceptre, and opened to him a large field both in the eastern and western world, for spreading of the Christian faith under his royal favour and protection, we justly congratulate you, and other nations on this mighty event, which nothing but the finger of God could have accomplished.

"In the mean time, I condole with you the death of the most reverend archbishop Tenison, your friend, and ours, whom I always embraced with a most filial affection, even in the distant Indies; whose favourable opinion of, and good wishes to this mission (whereof he hath left

behind him the surest testimonies), gave us reason to hope the best things from his paternal counsel and support: but since his most worthy successor stands completely blessed and adorned with all the virtues and advantages of his great predecessor, why should we doubt but he will abundantly make up the loss we have sustained; and by his ghostly counsels, and pastoral admonitions and encouragements, feed and cherish our little Indian church in this her infant state.

"For my own part, I must acknowledge, from a lively experience and an inward conviction founded on the promises of God, that to me there is an appearance of a mighty harvest amongst these pagans, and that great numbers of them might, even in our days, be gained over to a true conversion by the ministry of the word, if Christians, who have the means of salvation put into their hands, would use their best endeavours, and exert that diligence, that zeal and vigour, that is necessary for bringing about so glorious, so desirable an end. I have wholly devoted myself to this work, and will, by the divine grace strengthening me, go on still to devote myself.

"In this sure hope of the conversion of the Gentiles, I leave Europe, to return to the Indies again, imploring the Divine Majesty, that he would be graciously pleased to conduct me safe thither, through all the perils of the deep, and to direct and prosper my endeavours of guiding many souls to salvation. I promise myself, gentlemen, your prayers and assistance in this work, commending myself and fellow-labourers to your wonted favour and protection. May Jesus Christ, the Saviour of the whole world (the knowledge of whom you study to diffuse throughout the universe), assist you always by his Spirit, strengthen your minds by his divine power, unite you by the bond of mutual charity, render all your deliberations effectual, and by your painful labours and endeavours bring many souls, both in the Christian and Pagan world, to eternal happiness, and at length crown you all with an everlasting reward in heaven!"

(*To be continued.*)

To the Editor of the Christian Observer.

(*Continued from p.* 12.)

II. In reply to the second pamphlet of Anonymous, I shall notice such passages in it as appear to me to *require* an answer *. It is written with the same liberal and excellent spirit as the former one, and therefore on that account alone would deserve attention, even if the author could not claim it on the score of his talents, which is far from being the case; yet his second pamphlet is in a considerable degree a repetition of his former one.

1. Anonymous thinks with me, that the 1260 years have not yet expired; but he adopts Mr. Mede's arrangement of the vials, by which the seventh vial is made *exclusively* to synchronize with the seventh trumpet, and consequently the six former vials to *precede* the seventh trumpet. By this arrangement he is enabled, without rejecting my proposed dates, to consider *the slaughter of the witnesses* and *the fall of the tenth part of the city* as yet future. With respect to my own arrangement, which makes the blast of the seventh trumpet usher in *all* the seven vials, I had in part argued as follows: "The temple of God is opened *in consequence* of the sounding of the seventh trumpet: the temple of God is said, in precisely the same phraseology, to be opened *immediately before* the effusion of the vials †: no other opening of the temple is mentioned, nor is there

* A Supplement to Remarks on some Parts of Mr. Faber's Dissertation. Hatchard.

† Compare Rev. xi. 15, 19, with Rev. xv. 5, 6, 7, 8. xvi. 1.

ny intimation given that it was
ut and opened again: therefore,
nce this one and the same opening
exceeds the first blast of the seventh
rumpet, and *precedes* the effusion of
ll the vials, the seventh trumpet
must begin to sound *before* any one
of the vials is poured out; whence
the seventh trumpet cannot be *pos-
terior* to six of the vials, synchro-
nizing *only* with the seventh." In
reply to this, Anonymous urges, that
various openings of the temple are
mentioned in the Revelation as oc-
curring at *various* times[a]: whence
the two openings, which I deem *one
and the same*, may be different and
not synchronical. On turning to
his references, I do not find, that in
any one of them mention is made of
the temple being opened: the only
two passages where *that* is specified,
are those which *I* had cited, and
which I considered (and, I think,
justly) as relating to *one and the same*
opening. In all the places to which
Anonymous refers, an internal view
of *heaven*, not of *the temple*, is pre-
sented to the imagination of St.
John*. "Yes," but says Anony-
mous, "*the temple* and *heaven* are
synonymous terms;" and he quotes
the authority of Sir I. Newton for
his opinion. He argues, that, since
such things as were placed *within*
the temple were seen by the pro-
phet when heaven was *opened* to his
view—namely, the cherubim, the
altar of incense, and the candle-
stick—*the opening of heaven* must
have been *the opening of the temple*:
therefore *the opening of the temple* is
mentioned elsewhere than in Rev.
xi. 19, and xv. 5. That heaven is
described by St. John with imagery
drawn from the temple, after the
manner of Isaiah and Ezekiel, is suf-
ficiently clear: but this is very far
from proving the point which Ano-
nymous would establish. Had the
design of the prophet been such as
this writer ascribes to him, he would
have arranged the temple-furniture
in the interior of his visionary hea-
ven with perfect accuracy: but this
is not the case. Anonymous main-
tains, that St. John, under the terms
heaven and *the temple*, speaks of only
one and the same object as being
presented to his imagination; be-
cause the cherubim, the seven-
branched candlestick, and the altar
of incense, which were placed in
the interior of *the temple*, are said to
be likewise in the interior of *heaven*.
Whatever value this argument may
be of, it is one of those which will
equally prove *either* side of the ques-
tion. For example, St. John tells us,
that the sea of glass, which Anony-
mous rightly judges to be the brazen
sea of Solomon, was in *the interior* of
his heaven, *immediately before* the
throne, the cherubim, and the can-
dlestick: but the brazen sea was
not in *the interior* of the temple:
therefore neither can the throne, the
cherubim, and the candlestick, which
St. John evidently fixes to the *same*
place as the sea, be in *the interior* of
his temple: consequently *the heaven*,
which he saw, must have been a dif-
ferent object from *the temple* which
he saw. If Anonymous claims to
argue, that *the visionary heaven* of St.
John must be the same object as his
visionary temple, because *each* con-
tained the cherubim, the candlestick,
and the altar of incense; I have *just*
as good a right to argue, that they
are *not* the same object, because the
sea which occupies the interior of
his heaven, did *not* occupy the inte-
rior of Solomon's temple. The ar-
guments of Anonymous, which I
have wondered to see used by Sir
I. Newton, does in fact prove *neither*
side of the question. What St.
John did *really* see in his vision
must be gathered by *another* pro-
cess, for it assuredly cannot by *this*.
My *own* idea of the matter is, that
he first beheld an aperture in the
sky, through which he was sudden-
ly rapt by the Spirit. Having pass-
ed the aperture, he saw heaven
spread before him, exhibiting most
probably the appearance of a con-
volution of clouds, as painters usu-
ally depict it*. Immediately at

[a] See Rev. iv. and viii.

* Compare Rev. xiv. 6, 14—18.

his feet flowed the sea of glass; and, beyond the sea, the throne, the cherubim, the candlestick, and the altar, were presented to his imagination: while in the back-ground arose the shadowy fabrick of the temple. That such was the perspective, is, I think, sufficiently clear from the language used by the prophet, which can in no wise be reconciled with the theory of Anonymous. Each time, when he speaks of the opening of the temple, he calls it *the temple in heaven*. Now, supposing *heaven* and *the temple* to be *different* objects presented to his view, such language is perfectly intelligible: but, if they be *one and the same* object, as Anonymous maintains, I confess myself quite unable to understand the prophet's phraseology. According to *my* interpretation, I can form a clear idea of St. John's view of *the temple in heaven*: but, what he can mean by *the temple in heaven* according to the gloss of Anonymous, that is to say, *the temple in the temple*, I must devolve to that writer the task of explaining. The prophet tells us, that he saw the throne, the cherubim, the altar, the candlestick, the elders, and the temple, all equally *in heaven*: now, why *one* of these visionary objects should be identified with the heaven, which alike contains them *all*, rather than *another*, I cannot conceive. On the whole, I shall be bold to say, that my argument for arranging *all* the seven vials under the seventh trumpet still remains in full force. But, were it otherwise, Anonymous would still have another difficulty to encounter. St. John expressly calls the seven vials, *taken collectively*, by the name of *the seven* LAST *plagues* *. Such being the case, they must be *last* with respect to certain *other* plagues likewise *taken collectively*. But the only plagues, to which they can be *thus* referred, are the septenary of the trumpets. Now, according to the arrangement of Anonymous, the seven vials, *taken collectively*, as the prophet classes them, are *not* the last plagues. In *his* arrangement, the last trumpet and the last vial are the *only* last plagues. The six former vials cannot be called *the last* with respect to any collection of plagues *already* mentioned, because they *precede* the seventh trumpet. Anonymous *separates* the seventh vial from the six: but John classes them together as forming *one* series. In short, instead of taking septenary by septenary, and of following in the case of the vials the analogy of the *allowed* arrangement of the trumpets, the series is suddenly and violently dislocated. *The seventh seal introduces the seven trumpets.* What then? *Why, the seventh trumpet similarly introduces the seven vials*, would any person naturally suppose. *No*, says Anonymous, *nothing of the sort: the seventh seal may introduce the seven trumpets; but assuredly the six first vials are poured out before the sounding of the seventh trumpet, and then the seventh trumpet and the seventh vial commence together.* I see no reason to give up one tittle of my original opinion.

2. Anonymous further objects to the mode, in which I interpret the death of the witnesses: partly, because that death must (he contends) be the *universal* death of *the whole collective body* designated by the term *witnesses*; partly because they could not be deemed to be about to finish their testimony at the period to which I assign their figurative death; and partly, because they did not ascend to heaven by obtaining an establishment, but were only tolerated.

(1.) Under the first objection he urges, that at the very time when I suppose them to be slain in Germany, they obtained an establishment in England. This would doubtless be an objection, if I had ever maintained the death of the witnesses to be the *universal* death of the body: but this is the very point in question, which yet is palpably begged by him. He does not seem to be aware that his objection

* Rev. xv. 1.

furnishes an answer to itself. If he contends, that *the whole collective body* of witnesses must be slain in order to accomplish the prophecy, he must likewise contend that *the same whole collective body* (without *any exceptions* in either case) must prophesy in sackcloth during the *full* term of 1260 years: but by his own acknowledgment, they *ceased* thus to prophesy in England, not to mention other countries, at *my* era of the war, and therefore *before* the expiration of the 1260 years: hence it is plain, that, whenever those years shall expire, *the whole collective body* of witnesses will *not* have prophesied in sackcloth during the *full* term: but, if *the whole collective body* be not spoken of in their sackcloth prophesying, I see no reason why we are bound to suppose that *the whole collective body* is spoken of in their death. Analogy requires the *same* mode of interpretation in *both* cases: before therefore Anonymous establishes the *universality* of the death of the witnesses, I shall expect him to establish *the universality* of their sackcloth ministry (without *any exception*, let him observe) during the *entire* term of the 1260 years. I had myself argued as follows: The death of the witnesses takes place, not throughout *the whole* of the great city, but only in *the broad or principal street* of it. Therefore it cannot be an *universal* death, but must be a *particular* one. Hence the witnesses may be exempt from persecution *elsewhere*, though they are slain in *that one* street. On this principle, namely *the non-universality of the death of the witnesses*, which seems to me necessarily to result both from the present argument and from the analogy afforded by the preceding one, I framed my interpretation. Now it is a somewhat singular thing, that Anonymous fully allows my premises, and yet denies the obvious conclusion to be drawn from them. Like me, he asserts that the whole affair of the death and resurrection of the witnesses is to take place *solely* in *one particular street* of the great city; but he contends, nevertheless, that their death is to be *universal*. On this foundation, he builds the following exposition. The *universal* death of the witnesses is to occur at the close of the 1260 years, which are not yet expired; therefore this *universal* death is still future. In order to be *universally* slain, *the whole collective body* of the witnesses is to be gathered together into *one particular broad street* of the Roman city: and *this* street is conjectured to be *England*. When they have there lain dead three natural years and a half, they are to rise from the symbolical death of total suppression, and are to ascend into the mystic heaven of triumphant establishment. To adopt this opinion, *nothing more* is required of us than to admit such particulars as these. Towards the close of the 1260 years *all* the witnesses from *all* quarters of the world are to assemble together in England, as the birds and beasts once flocked by a certain divine instinct into Noah's ark. *None* are to be absent; because, says Anonymous, the prophecy cannot be accomplished except in the suppression of "the protestant church *general*." At this period, therefore, they are to congregate into England with one consent from all the numerous British colonies; not only from all the British colonies, but from Sweden, Denmark, Holland, and the various protestant regions of the continent; not only from the various protestant regions of Europe, but from the widely extended domains of the united American states. Nothing is to prevent the *universality* of this stupendous pilgrimage; because the prophecy cannot be accomplished, except by the death of *the whole collective body* of witnesses, of "the protestant church *general*," says Anonymous; and this death is to occur in only *one* street of the great city; and that one street is England. As we live in an age of wonders, I shall not presume to discuss the possibi-

lity of these marvellous events; but Anonymous must allow me to *suspend* my belief, until I become a convert to the stubbornness of absolute facts. But these are not the *only* difficulties which we are required to encounter. If *the papal Roman empire* be *the great city*, and if England (agreeably to the prophetic injunction) be come *out* of that city; it is passing hard to conceive, how it can *still* be, not only *a street* of the papal empire, but *the broad street*, so called in contradiction to smaller streets or alleys. In a *map* of the western Roman empire, England would, to be sure, be *geographically* included within its limits; but, when we consider that throughout the Apocalypse *the great city* is obviously spoken of in reference to a corrupt religion, and that the faithful are exhorted to come out from her, it is not easy to believe that a kingdom, which in the judgment of Anonymous himself, *has* come out of her, is still *the principal street* of her empire. Anonymous has thrown away much criticism on the word πλατεια. I never asserted, nor thought of asserting, that it denoted *a forum*, in the same manner that αγορα does; that is to say, in a translation *verbum de verbo*. I only said, that it denotes *a broad* or *principal street*: and, since the definite phraseology of the prophet (ΤΗΣ πλατειας) requires us to conclude that there was only *one* such street in his figurative city, I argued, that most probably *the great square* or *forum* was *intended*: but, when I was simply performing the function of *a translator*, I of course rendered the word, not *the forum*, but *the broad street*. If Anonymous chooses to suppose any *other* large street rather than *the forum*, my interpretation will be just the same; provided he acknowledges, that there is only *one* such street in the city. I shall finish this head with briefly observing, that the jut of the whole argument between us is *the universality* or *particularity* of the death of the witnesses. If Anonymous can prove *the universality* against the foregoing arguments, he will indeed overturn *my* exposition, but he will not thereby establish *his own*.

(2.) His second objection I have answered again and again *usque ad nauseam*. At present, therefore, I shall only remark, that, even if my answer be deemed insufficient, my interpretation may still remain firm. We are not *bound* to translate ὅταν τελεσωσι either *when they shall have finished* or *when they shall be about to finish*. As Dr. More remarks, it may as well be rendered *while they are performing*, or *during the time that they are discharging*. Such a translation will at once remove any chronological difficulty, if indeed one do *really* exist.

(3.) To his third wholly unfounded objection, Anonymous will find a reply from Dr. Robertson, if he will turn to my Dissertation itself, vol. ii. p. 89—92. 4th edit.

3. There is one more point in the pamphlet of Anonymous, which it may be expedient to notice: he endeavours to prove, contrary to the general opinion of expositors, that the beast and false prophet are slain at the battle of Armageddon *precisely* at the end of the 1260 years, and consequently that that period does not terminate at *the commencement* of the seventh vial, but at its *conclusion*. To this idea the following is a sufficient answer. The restoration of the Jews, as all commentators allow, commences certainly *not before* the end of the 1260 years. Some think it commences *precisely at* the end; and some, *a short period after*, the end: but, with good reason, none place it *before* the end. Now the prophets unanimously place the destruction of Antichrist in Palestine, where the returning Jews have *already* arrived: therefore Antichrist must perish at the least *so long after* the end of the 1260 years as would be required for the Jews to be collected into Palestine; and consequently he does not perish *precisely* at their end.

Having now, I believe, answered

every opponent of *every* description that was not absolutely beneath criticism, I must say a few parting words to yourself, Mr. Editor. In your number for October last, page 620, you represent me as being at issue with Bishop Horsley on *the double sense of prophecy*. You are mistaken: I perfectly accord with him. I asserted, indeed, and do still assert (what his Lordship never denied), that the several links of a *chronological* prophecy, such (for instance) as those of Daniel and St. John, are incapable of a double completion: but, with respect to *unchronological* prophecies, I expressly maintain their frequent double sense. My opinion is fully stated in the preface to my Dissertation on the 1260 Years, and in the second edition of my work on the Restoration of the Jews, vol. i. p. 109—113.

G. S. FABER.

For the Christian Observer.

"Cœlestes implorat aquas doctâ prece blandus,
Avertit morbos, metuenda pericula pellit,
Impetrat et pacem, et locupletem frugibus annum." HORACE.

AMIDST the multiplicity of events, which diversify human life, nothing, perhaps, so much conduces to render impressions respecting them permanent, as to give to them, as they occur, an air of dignity and importance. Upon an opinion of this kind are, undoubtedly, founded the festivals and convivial associations, which, in honour of some exemplary act of patriotism, some signal achievement of heroism, or some amiable instance of benevolence, men are not unfrequently invited to countenance. On these occasions all being unanimous, by previously knowing what topics of conversation will chiefly prevail, impressions are fixed, which no lapse of years can erase, and sentiments imparted, which every succeeding anniversary does but the more confirm. Those, indeed, who are present, glow with so much ardour, are so correct in describing the principles upon which the object of their conviviality acted, and so earnestly express their desires to imitate his example, that, were they always conducted with decorum, and with less subserviency to the animal appetites, it might answer a good purpose, if such occasions were more generally commemorated.

The Christian, however, may derive a suggestion from hence, which, if duly adopted, cannot but be attended both to himself and family with impressions far more profitable. Let him, when an event occurs, in which his family will be interested, add to the periods of family worship something commemorative of that event, and set apart the day as a season of thanksgiving or humiliation, as the circumstance shall happen to be joyous or afflictive. Such an addition will direct the attention to an over-ruling Providence: not to say, that it will serve, on the one hand, to alleviate sorrow, and, on the other, to temper the ebullitions of joy. Engagements, in which God cannot, with consistency, be appealed to, it is unbecoming a Christian to sanction by his presence, or to connive at it by his silence; a remark which applies equally to the most trivial and the most momentous. The very hesitation, indeed, to invoke a divine blessing, seems to indicate that they are repugnant to the spirit of Christianity.

It must be acknowledged, nevertheless, that Christianity was never intended to suppress those feelings and expressions of joy which certain occurrences are apt to occasion. Those who affect to discover in it arguments favouring such an idea, greatly misunderstand its spirit. In fact, as human affections, if left to the guidance of nature, degenerate into the extremes of folly and absurdity, so Christianity was pro-

mulged the more effectually to restrain and regulate them. Instances may be recollected, where, owing to a deficiency of Christian principles, occasions of joy have led men to transports which have far exceeded all the boundaries of reason and propriety; and circumstances of affliction have rendered them insensible to all the active duties of life, so as ultimately to have occasioned a premature dissolution. With the deficiency alluded to, it is a certain truth that prosperity and adversity are equally dangerous; happy and unhappy events equally calculated to disorder the affections. On the contrary, where Christianity has its proper and predominating influence, a man knows how to act a becoming part under every fate. He seeks out and seizes upon the events*, with which this mortal state of existence abounds, and adapts them to some purpose of edification. Those, even, which in appearance afford the least prospect, and from which it seems difficult to derive any thing worthy of notice, he so adjusts and improves as to give impressions, that greatly tend to "build up in their most holy calling" both himself and all, over whom he has authority. Such a man, strictly speaking, acts under the conviction, that he is in the presence of an Almighty Being, to whose eye nothing is more agreeable than a due improvement of the vicissitudes which his Providence has ordained; and hence, after the example of an apostle, who knew when to rejoice, and when to be sorrowful,—who, even when in bonds, enjoyed a mind serene and composed,—he inculcates on his family, that "all things work together for good to them that love God." That equanimity and peace should be the recompence of this judicious improvement of events, is not to be wondered at. The soul is hereby directed to a frequent contemplation of that happy region, from whence it emanated, and of the joys of which it has some grateful foretastes. With the poet it may be exclaimed:

"Happy the man, who sees a God employed
In all the good and ill, that chequer life!
Resolving all events, with their effects
And manifold results, into the will
And arbitration wise of the Supreme!"*

But men who act on no religious principles, cannot experience these happy sensations. It is impossible. And though those objects, which are denominated earthly pleasures, are eagerly pursued, because they dissipate consideration, draw the attention from *the evils of life*, and serve, in some measure, to beguile tedious moments; yet they will not bear to be reflected on. How far, therefore, a gratification, which will not bear a serious retrospect, is proper and worthy the pursuit of an immortal spirit, shall be left to the decision of conscience. Men by these pleasures can never be seriously said to improve events, but to *kill time*. Pleas, it is true, of recreation, improvement, and innocence, are usually offered; which, however, are more specious than solid, and more the dictates of a carnal propensity, than warranted by any useful purpose. Were the pleasures in question entirely innocent, and their object, in reality, the recreation of the body, or the improvement of the mind, they would go in unison with religion. Whereas, it is notorious that religion is considered as intrusive on them, and as invading a sphere altogether incompatible with its divine original. An argument this, which evidently supposes, that man may be lawfully occupied with engagements in which religion has no concern. But if the rule of the apostle, "Whatsoever ye do, do all to the glory of God," be allowed to possess any authority, the argument loses all its weight. Let this rule be strictly applied to the

* Tempora quæram. Hor.

* Cowper's Task.

pleasures, which so many men are pursuing, and which, as they pretend, are often suggested by the passing incidents of life; and it will in most cases be found, that their conduct cannot be defended.

But so far from dispensing with religion for some short period only by this disunion, and afterwards at a proper season prosecuting it with greater alacrity, for this is implied, the mind becomes disposed to reject it altogether.

"To every thing there is a season," says Solomon, "and a time to every purpose under the heaven." From hence it is taken for granted, because Solomon is inculcating an economy of time, and shewing, that by a proper disposition and administration of it there is enough for every laudable purpose; that, therefore, there is one season, when religion may be entertained, and another, when it would be improper. But can any interpretation be more lax and distorted? To confound or associate dissimilar pursuits in our worldly affairs, would promote the success of none—would, indeed, tend to derange and render abortive all: a truth this well known to the most superficial understanding. But, as the most well known and undeniable truths would generally fail, through the disinclination of the mind to what is good, to produce their intended effects, a simple repetition of them, accompanied by a few appropriate examples, has always been deemed sufficient to rescue them from oblivion, and, in men not completely abandoned, to revive a sense of duty. Aware of the sad effects to families from a mal-administration of their affairs, Solomon undertakes the office of an economist, and in this character is supposed to enforce the contested words. "To every thing," says he, "there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance." Will it still be contested, that in all these cases religion is unseasonable, and cannot properly be entertained? The argument evidently hinges on the fallacy, that religion has less to do with principles than with actions. But what is really the object of religion? Is it not to make us "wise unto salvation"—to "teach us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world?" And does not the attainment of this object imply, that principles, consonant to the will of God, are implanted in the heart, which actuate and pervade a man's whole conduct? Hence, truly, it happens, when a Christian plants or builds, mourns or rejoices, or whatever he does, that it is "only in the Lord." Upon this principle is founded our constitution both in church and state. At the coronation of our monarchs, or the anniversaries of their birth-days, on days of rejoicing for victory over enemies, on the session of the high court of parliament, on promotion to offices of state, &c., the attention is directed, in the first place, by some religious ceremony, to the King of kings and Lord of lords. We are hereby led to acknowledge that Divine Providence, which superintends and regulates all sublunary affairs; and even by such acknowledgment tacitly pledge ourselves to maintain throughout our conduct the purity and consistency of the Christian character. By endeavouring, therefore, to sever conduct from principles; or, in other words, by affirming that a temporary absence of religion, while celebrating any joyful event, or engaged in any worldly affair, tends to a more zealous practice of it in retirement, or during the Sabbath—*its proper season*; we espouse a tenet unknown to revelation, and equally unknown to our venerable constitution. This tenet

flatters human pride at the expense of religious improvement; — nay, renders the mind, as has been intimated, altogether indisposed to religion.

Examine well the man, who seems desirous to serve both God and his carnal appetites; and our Saviour's declaration, that we cannot serve two masters, will receive a striking confirmation.

It is generally understood, that *action* is the proper index of *disposition*; and that a certain uniformity must pervade a man to entitle him to the praise of consistency. No conclusion, therefore, unfavourable to him, ought to be drawn from a few accidental circumstances. As long as the trait, which is supposed to mark his disposition, is prominent and conspicuous, these should be regarded as contrary to his inclinations, or as the effect of some unguarded moment. Now, if the conduct of the man of the world be observed, it may be collected, what is his disposition, and what the object which principally engrosses his thoughts. See this man, then, in company with chosen friends, celebrating a national festivity! Good humour and gaiety are the order of the day. Observe the alterations of his countenance, and you cannot, for one instant, doubt of his loyalty and "love of country." When the machinations of enemies are described, indignation agitates his bosom;—when the excellencies of the constitution are expatiated upon, he expresses his feelings in bursts of admiration;— and when the mild character of his sovereign is pourtrayed, his tongue falters, and the tear of affection rolls from his eyes. In this manner he improves a national event. And yet this man may be notoriously defective in those duties, which characterise the Christian. He may not even blush to add to his store by means the most sordid and mercenary.

View this man also, when one of his children has received baptism: no man is more convivial, or more solicitous to promote good humour. If a little irregularity can ever be lawfully tolerated, he thinks that the baptism of a child, victory over enemies, and the like, afford proper occasions. Enthusiasm, in these instances, can be supported — can be recommended: but, oh! if the same spirit be manifested towards any thing in the semblance of religion, anger, or contempt, immediately prevails. In his opinion the best directed zeal is fanaticism, and the most fervent prayers are cant and hypocrisy. In a word, if a prayer be repeated, or a sermon preached in a tone of cordiality and feeling, both, in his estimation, lose their orthodoxy and propriety. This man, nevertheless, because he may occasionally attend a place of worship, perhaps, accounts himself, and wishes to be accounted, *religious enough*.

The character here delineated is neither imaginary nor infrequent: it appears in most towns and villages, and demands no extraordinary degree of acuteness to detect it. Its prominent trait is—that whether the man to whom it belongs attends a house of God, observes a fast, celebrates the baptism of a child, or rejoices for some national providence, he has a reference throughout to worldly maxims. He does not profess religion, because it is an appointment of God and the instrument of salvation; but because it is enjoined by the supreme powers of the realm. Hence that neutrality and torpor of heart, when engaged in religious exercises, and that illiberality and virulence towards all who shew, by their practice, that they consider religion as conducive to the true interests of the soul. It is evident, indeed, that as long as a vital principle of holiness is wanting, events can never be duly improved.

In *duly* improving events, an especial reference will be made to God. And whether they be joyous or afflictive, the improvement will,

consist chiefly in the progress towards sanctification, which they promote. Events of a joyful nature are apt, it is well known, to lead astray even the most vigorous minds: hence the necessity of devising means to prevent the ensnaring influence of prosperity, and to confirm men in proper dispositions. But what can operate more powerfully to this end than to have *the glory of God* and *the sanctification of the soul* as the immediate objects of pursuit? Thus actuated, families will proceed to commemorate events with a certain expectation of deriving improvement from them.

On the baptism of a child, for instance, they will invite friends similarly disposed with themselves, who will accept the invitation, not for the sake of "eating, drinking, and being merry," but from a solicitude of being mutually assistant in the work of salvation. The occasion will suggest the propriety of making some addition to the usual course of family worship. It will, indeed, be a day of worship, not only in the house of God, but at home. The choice of sponsors will not be directed by any consideration of pecuniary advantage. Regard will not be had so much to birth or affluence, to rank or connections, as to character. Those persons, therefore, will be selected, who fully appreciate the responsibility of the office, and manifest the truth of the Gospel in their own experience and example.

But not only such a case as this, which seems connected more immediately with religion, is a proper subject for improvement, but also every case. The world is not to secularise religion, but religion is to Christianise the world; to alter its modes and habits; to introduce into it maxims and customs more compatible with the perfections of the Deity; and to instil into the heart of man principles, that will expel thence "a love of the world, and of the things of the world." So that, whatever occurs out of the usual tenour of a Christian's course, and is made the occasion of extraordinary notice and observation, will be entertained by him on Christian principles. He will not draw a nice line of distinction between what is the effect of worldly policy, and what of religion; and endeavour to have two sorts of conduct, by which he may accommodate himself to either: but whether attending to religious or civil duties, whether his joy or grief be occasioned by circumstances of a political or religious nature, the spirit of Christianity will be prominent in all his demeanour. The worldling it is, who draws absurd lines of distinction: the only line, which a Christian draws, is between what is evil and what is good; yet not for the sake of passing from one to the other, but that he may cleave to the latter, and flee from the former. He will be no less consistent, therefore, when celebrating any worldly event, than the anniversary of his marriage, or the baptism of his child. On all occasions, his conduct will proclaim him a servant of God.

Though, however, these are instances of improvement taken from circumstances of joy; yet we should greatly err, did we suppose that the Christian is less pious and exemplary under any other circumstances. Should some adversity befal his country, or press more immediately on his own family, he is not driven to an unmanly despondency, nor is he more inattentive to the duty of prayer. Having a stedfast faith in the doctrine of an overruling Providence, he is not, on the one hand, "afraid of evil tidings," nor, on the other, is he at a loss for arguments to inculcate resignation and contentment. On such an event, it is true, he cannot fail to have his sensibility exercised; but he guards, lest his feelings should gain the ascendancy over his principles, or he should manifest symptoms of impatience. In his prayers, therefore, private and domestic, he

acknowledges the adversity as the just punishment of sin, and implores the Divine Majesty to give to himself, to his family, and countrymen, a due spirit of humiliation and repentance. And not forgetting, that the more active means of averting wrath are "to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to deal bread to the hungry;" he and his family display their benevolence by seeking out proper objects, and, if able, by relieving them; or if unable, by recommending them to the notice of the affluent. But in his humiliation he endeavours to appear before men with his usual cheerful and steady countenance: and this he does in compliance with the direction of his Saviour; "Thou, when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father, which is in secret."

But besides these, many are the instances which will occur to afford subjects of improvement;—not only the fasts and festivals of the church and the nation; not only birth-days, anniversaries of marriage, and the baptism of children; not only war and peace, the seasons of the year, and the greater vicissitudes of life; but also the little and common incidents, which abound in every family.

Let then all, who are dignified with the Christian name, be studious to improve the incidents of life. At no period has there existed a greater call for this, than exists at the present, when the powers of the world are shaken to their foundation, and the attention of most men is absorbed with contemplating the unprecedented events of the times. Without being depressed or elated with the different tidings, which are wafted over the earth, let them persevere in practising the duties of their sacred profession, consoling themselves with the reflection, that all things are tending to accomplish the purposes of their heavenly Father. In the word of prophecy, if judiciously investigated, they may find satisfactory reasons for the scenes of the drama now acting. Probably, from such an investigation the petition of the Lord's Prayer, "Thy kingdom come," will derive an interest, which will not a little affect their minds, and induce them to prefer it, in future, with more understanding and ardour. The times, let it be repeated, imperiously call upon them to display their peculiar principles, and to shew themselves "a people zealous of good works." Impiety has been so signally triumphant, and the faith of multitudes is so languid and ineffective, that it behoveth them to "let their light shine before men," that the wavering may be confirmed, and all may see in their example a proof, that Christianity is "not a cunningly devised fable." In a word, as "time is short, it remaineth (to use the language of the apostle) that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away."

ALBERT.

FAMILY SERMONS. No. XXVI.

Philippians iii. 12.—"*Not as though I had already attained, either were already perfect.*"

THERE are two great objects of the Christian ministry. The first is, to direct men to Jesus Christ as the only Saviour of sinners; and the second is, to urge them to a constant progress in faith and holiness. My present design is, to shew the importance of the second of these two objects. And I shall do this by considering the example of St. Paul, as it is described in the verses connected with my text. I shall explain;

I. *The state and the attainments of the apostle.*

II. *His sense of remaining imperfection.*

III. *His pursuit of higher measures of holiness.*

The state and attainments of the apostle are to be learnt from various passages in his epistles. The sense he had of his own imperfection is strongly expressed in the text. His ardent pursuit of higher degrees of holiness, is described in the words which follow it—"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." ver. 13, 14.

I. The *actual state* of the apostle was that of a believer in the Gospel. He had been "apprehended of Christ Jesus," ver. 12. that is, he had been laid hold of, as it were, and stopped by him, in his mad career of sin. He had been brought back to God by sincere repentance: he had believed on the name of Jesus Christ: he had been justified by faith alone: he had become a new creature. In a word, he was reconciled to God, adopted into his family, sanctified by his Spirit, and made an heir of eternal glory. This was his state.

With regard to his *attainments in holiness*, we may confine ourselves to a few instances taken from the epistle before us.

His *disinterestedness* appears, in his rejoicing when Christ was preached, though by persons who wished to lessen his authority as an apostle (i. 15—18). How excellent a spirit! Men are usually too jealous of their authority, and especially of their just authority. To rejoice then because some good might arise, though his own interests might suffer, was a striking proof of St. Paul's freedom from every selfish motive.

We see his *regard for the church* in the same chapter (i. 24, 25). He had "a desire to depart, and to be with Christ." He well knew that this was "far better" in itself, than a life of sorrow and persecution. Yet he was willing to abide on earth, for the good of the church. He could even "joy and rejoice in being offered on the sacrifice and service of their faith." Such love was surely never surpassed, except by Him who "gave his life a ransom for many."

Consider again his *supreme love to Christ*. He deliberately "counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord." (iii. 7—9). He not only preferred the knowledge of Christ to all those advantages on which he once relied for acceptance with God, but he looked on them as loss, as contemptible, as injurious, as not to be named, in comparison with the astonishing glories of his cross.

Consider, further, his *spirituality* of mind: "his conversation was in heaven." (iii. 20). How emphatic an expression! He lived as a citizen of a future world. His habitual temper and conduct already partook of that blissful country to which he was travelling. Heaven filled his soul, and engrossed his conversation.

His *contentment* is also worthy of notice. Though he lived in the midst of trouble and affliction and death, he had "learned in whatsoever state he was, therewith to be content." (iv. 11, 12).

The *consistency of his whole conduct* was such that he could say to the churches; "be followers of me, and mark them which walk so, as ye have us for an ensample." (iii. 17, and iv. 9.)

I only add his *unfeigned humility*. Notwithstanding all these high advantages in holiness, this eminent Christian counted himself "not to have apprehended," not to have yet reached, the point at which he aimed. He informs us, he "had not attained, neither was already perfect."

This leads me to explain,

II. His sense of remaining imperfection.

St. Paul considered himself not to have attained that holiness which the Gospel taught him to seek after. Many will be surprised at this acknowledgment. They do not understand how persons can honestly use such language, whose conduct is uniformly blameless. This surprise arises from an ignorance of the case. All excellence is comparative. What may be a high attainment according to one standard, may be a very low one with respect to another.

The fact is this; the Christian judges of himself by a totally different standard from that of a worldly man; and the advanced Christian from that of an unexperienced one.

The worldly man has no idea of God searching the reins and the heart; of the extent and spirituality of the law; how important it is that every action should spring from love to God in Jesus Christ; how necessary it is to maintain in lively and habitual exercise, repentance for sin, faith in Christ, watchfulness in prayer, mortification of every evil temper, spirituality of mind, indifference to the world, holy and devout affections, firmness in professing the truth, and circumspection in adorning it. All these things lie far above out of his sight. His views are bounded by outward behaviour, and external form. All beyond is confused, and indistinct.

The young Christian, though his mind is in some degree enlightened by the Holy Spirit, has also but limited views of what is before him. He thinks his course to be far more easy than he afterwards finds it. And he is apt to be a little surprised that eminent Christians should still lament their great imperfection.

These impressions arise from inexperience. The same thing occurs in the ordinary concerns of life. It is the case with the study of all the different branches of learning, or art, or science. In all these pursuits, the man who knows nothing, or knows but a little, is confident and eager. But he who seriously begins to make the trial, soon loses his presumption. He acquires by degrees a new standard of judging. New views present themselves. The circuit widens around him. The point of perfection moves farther off. His first rude attempts are despised. And after years of patient labour, he still sees that he has really learnt nothing, in comparison of the unbounded field of attainment which stretches itself before him.

It is thus in the pursuit of personal holiness. The worldly man knows nothing of practical godliness; and therefore, if he speak of it, he will betray his total ignorance of the subject. The young Christian knows but little, and must therefore, at present, be an incompetent judge.

But let any one take up religion as the grand concern of a dying and accountable creature, and let him persevere for a course of years in the pursuit, and his confidence will lessen exactly as his knowledge increases. He will find, that after he has obtained some hope of being interested in the righteousness of Jesus Christ as his only ground of justification, and after he has been established in the grace of the Holy Ghost as the only source of holiness, the task he has still to perform is immense. By degrees his information will enlarge; his spiritual senses become more acute; he will daily find new sources of evil discovering themselves, and new points of duty calling for attention. He will become more quick in perceiving what is amiss, and more cautious in every step he takes. And he will be conscious, after all, that he cannot do what he would, nor be what he ought.

In this way, every Christian, as he grows in grace, enters more into the spirit of the apostle. He feels

that he *has not attained*. He obtains daily a more accurate knowledge of his own heart and conduct. He sees more of the holiness of God's law. He feels more deeply the defilement and the guilt of sin. He sees more clearly the beauty and excellency of obedience. His views of the glory and perfection of the divine character are enlarged. He contemplates with growing admiration and gratitude, the stupendous plan of redemption. He dwells on the person and work of Christ. He breathes after the blessed influence of the Holy Spirit. His affections are raised and purified by communion with God. The promises of the Gospel swell on his view. The special mercies he has received present themselves to his mind. He considers at the same time his talents and opportunities. And the more he can bring these points together, the more does he perceive his obligations to universal holiness, and his guilt and ingratitude when he commits sin. Thus, whilst he is really improving in all goodness, he seems still to remain at a vast distance from the perfect holiness to which he is called. His quickness in observing his own heart and conduct is such, that, like objects seen through a microscope, evils or defects, before invisible, become manifest, while those which before appeared of small moment are magnified.

The language of Pope on another subject is so applicable to this, that I shall be excused for introducing it.

So pleas'd at first the tow'ring Alps we try,
Mount o'er the vales, and seem to tread the sky;
Th' eternal snows appear already past,
And the first clouds and mountains seem the last.
But those attain'd, we tremble to survey
The growing labours of the lengthen'd way,
Th' increasing prospect tires our wand'ring eyes,
Hills peep o'er hills, and Alps on Alps arise.

III. We come now to consider the apostle's ardent pursuit after higher degrees of holiness.

This ardour is expressed in the most striking manner; "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of my high calling of God in Christ Jesus."

It is very important to enter into the full force of this language. The image is taken from the racer in certain games called the Olympic games, which have filled the world with their fame; and which were held at Elis, in Greece, after every fourth year. An entire city and district were consecrated to them; and a general truce was proclaimed during their celebration. Multitudes thronged to them by land and sea, from every part of Greece, and from distant countries: even ambassadors and sovereigns were in the habit of meeting there. Ten months' preparation was required of every one who took part in these games, and kings were often among the number. Eight judges of the games were solemnly appointed. The name and country of the person who obtained the victory was proclaimed aloud by the heralds; and while thunders of applause resounded, poets stood ready to celebrate his exploits, and "The Conqueror at Olympia" was added to his name.

Conceive, then, all the persons about to engage in the foot-race (the most ancient and honourable of all the games), drawn up at the line, waiting the signal. The name of each is distinctly pronounced by the herald; the unnumbered multitudes animate them to exertion; the judges at the end of the course are watching to distinguish the conqueror; and the prize itself is placed full in view. The trumpet sounds. In an instant they dart forth from the line, and soon reach the goal. Imagine the feelings of the racer during the moment of contest. He is swallowed up in the

object before him. He forgets the ground he has passed over. He reaches forth, with the utmost eagerness, to seize the prize which is to reward his toil.

This striking image the apostle employs to describe the ardour with which he pursued after higher degrees of holiness. It is impossible for me to convey the full strength of his language; but his main design is evident. He had been "apprehended of Christ." He had renounced his own righteousness, to win Christ and be found in him. But is he satisfied with this? No such thing. His heart is fixed on being conformed to his Saviour's image. This is his habitual state of mind. And in this pursuit, his growing sense of imperfection stirs him up to redoubled diligence.

This one thing he did; his whole soul was engrossed by it. To know more of Christ and the power of his resurrection, occupied all his care. Every thing else was uninteresting to him in comparison of this. He *forgot the things that were behind.* Like the racer, the advances he had already made were as nothing. The love, and faith, and obedience to which he had already attained, were but as a drop in the ocean. The immense prospect before him filled his soul. He saw there was so much more to be known, and felt, and performed, that he could not look back with satisfaction on his present attainments. He did not regard them at all. They were forgotten in his eager *reaching forth unto those things which were before.* Thus he pressed forward towards *the mark of the prize of his high calling of God in Christ Jesus.* He had the prize in view. On this his eye was fixed; even on that perfect holiness and happiness in a glorious resurrection, which should be the crown of the conqueror. This was his mark; and in pursuing it, every faculty of body and soul was exerted to attain increasing knowledge, fervour, spirituality, and obedience.

Such is the animating example of the apostle Paul. The application of this to ourselves I shall reserve for another occasion.

In the mean time, let us ask ourselves these plain questions. Is my religion like that of St. Paul? Is my state before God like his? Have I repented and turned to God? Have I been renewed by the Holy Ghost? Have I believed on Jesus Christ unto righteousness? Are my attainments, though not so great, yet of the same kind with those of the apostle? And whilst I am aiming at further progress, is my sense of imperfection as unfeigned and humiliating as his? Above all, am I pressing towards heaven as my great mark? Is this my one object? Do I count present attainments as nothing, in comparison of the immense field which is yet untrodden? And am I eagerly seeking to know more of Christ, and the power of his resurrection, and the fellowship of his sufferings, resolving never to slacken my exertions till death brings me to my eternal crown? *Amen!*

To the Editor of the Christian Observer.

I WAS somewhat surprised to read, in your admirable review of Bishop Horsley's Sermons, as follows: "This reference of the Psalm" (viz. xlv.) "to Christ, is warranted by the concurrent judgment of antiquity; and though REJECTED, *probably upon the authority of Calvin,* in the title prefixed to *the Psalm in Queen Elizabeth's version of the Bible,* was adopted in the days of James the First by the framers of our present authorized version."—It appeared to me strange that, so contrary to the general strain of interpretation which then prevailed, either of those authorities should explain the Psalm in a sense which excluded its reference to Christ. I therefore had recourse first to the authorized version of the Bible in the time of Queen Elizabeth. The edition which I consulted was printed by the deputies

of Christopher Barker, Printer to the Queen's Most Excellent Majesty, Anno Dom. 1592, cum privilegio; and quite different, I apprehend, to the suggestion above, I found the title prefixed to the 45th Psalm to be as follows: "The majesty of Solomon—his honour—are praised—and also his marriage with the Egyptian blessed—*Under the which figure, the wonderful majesty and increase of the kingdom of Christ, and of the Church his Spouse, now taken of the Gentiles, is described.*" On ver. 6, the marginal note is, "*Under this figure of this kingdom of justice is set forth the everlasting kingdom of Christ;*" and, after several remarks to the same effect, the note on the last verse is, "*This must only be referred to Christ, and not to Solomon.*" Whatever therefore might be the opinion of Calvin, the editors of Queen Elizabeth's Bible did not interpret the 45th Psalm in a sense different from that which you justly assert is warranted by the concurrent judgment of antiquity *.

But I was willing to be satisfied as to the opinion of Calvin on the subject, and I consulted his Institutes. I there found that he was so far from adopting the restrained sense suggested above, that he is very explicit indeed in his application of the 45th Psalm to the person and kingdom of Christ. In book i. cap. 13, sect. 9, I read as follows: "Quia tamen sine controversia inter omnes constare debet, Christum esse illum Sermonem carne indutum, huc optime convenient quæcunque deitatem Christo asserunt testimonia. Quum dicitur Psalmo 45. Solium tuum Deus in seculum et usque, tergiversantur Judæi, nomen Elohim competere etiam in angelos et summas potestates. Atqui nusquam extat similis in Scriptura locus, qui thronum æternum creaturæ erigat; neque enim simpliciter Deus vocatur, sed æternus quoque Dominator." Again, in book ii. cap. 15, sect. 5, the author, referring to the 45th Psalm, thus writes, "Hoc oleum est lætitiæ quo Psalmus prædicat eum (Christum) fuisse unctum præ consortibus suis." My copy of the Institutes was printed at Leyden, 1654.

But I examined also Calvin's Commentary on the Epistle to the Hebrews: in the first chapter of which, ver. 8 and 9, the 45th Psalm is quoted by the apostle. Here the author observes, that the Psalm, in its primary and literal sense, refers to Solomon; but he very expressly applies it to Christ in its spiritual and prophetic sense. "Quisquis ergo composito animo et citra rixandi studium hunc versum leget non inficiabitur Messiam vocari Deum." And again: "Hoc in Christum magis proprie competit qui nos sibi adoptavit consortes, tametsi jure proprio non eramus. Unctus autem fuit supra nos omnes," with much more to the same effect. So that I conceive there can be very little difference in the sense of the Psalm, as interpreted by Bishop Horsley, and that in which it was interpreted by Calvin.

Now, Sir, it must be acknowledged that your correspondents are generally much more ingenuous and tem-

* E. S. is mistaken in supposing the Bible from which he quotes to have been the authorized Bible of Queen Elizabeth's reign: it is the Geneva Bible. A copy of it is now before us, printed also by Barker. The *authorized* Bible of Queen Elizabeth was what is called the Bishops' Bible, although the Geneva Bible was in common use. In the first folio edition of the Bishops' Bible, which is now on our table, the title of the 45th Psalm runs thus: "The Prophet, describing here the beauty, eloquence, &c. of King Solomon, his wife and children, setteth forth Jesus Christ, and his Espouse the Church, whose eternal kingdom against sin, death, and hell, is notably figured here in this Psalm." E. S. does not seem to be aware that Bishop Horsley, on whose authority we rested, quotes the very same passages from the Geneva Bible, in confirmation of his censure of Calvin, which E. S. quotes in vindication of him. The Bishop thought Calvin altogether wrong in supposing the Psalm to refer in any manner or measure to Solomon, though figuratively to Christ; his own view being that it refers primarily and exclusively to Christ. And it is this error, as he deems it (though we may not have been sufficiently clear in stating the point at issue) which the Bishop attacks. Ed.

perate in their treatment of Calvin than most of their contemporaries; but yet I have sometimes suspected that some of them are little acquainted with Calvin and his works.

The honourable mention repeatedly made of Calvin by Bishop Jewell, in his Defence of his Apology, and the estimation in which he was holden by Bishop Hall*, who reckons him "amongst the best expositors of Scripture since the apostles left the earth," might surely create a suspicion that there is some mistake amongst the moderns, in estimating his character both as an author and a man. I much doubt whether Bishop Horsley would have treated him with so little ceremony as he has shewn to certain modern commentators of great celebrity. The Bishop had, indeed, the daring to defend the political character of Calvin against the calumnies of Dr. Heylin, revived by Mr. Plowden; and his defence must be satisfactory to every ingenuous mind†. But even his Lordship seems to assert, somewhat too hastily, that, in disregard of an apostolic institution, and the example of the primitive ages, "he endeavoured to fashion the government of all the Protestant churches upon republican principles." It appears, from Beza's Life of Calvin, that Calvin did not first introduce the presbytery into Geneva. It subsisted when he came thither, Anno 1536. Farellus and Viretus constrained him to settle there. Farellus threatened him with the divine vengeance if he refused, as one that sought his own, not the things of Jesus Christ. "Hac terribili denuntiatione territus Calvinus sese *presbyterii* et magistratus voluntati permisit," saith Beza. Moreover, in the year 1549, thirteen years after Calvin first settled at Geneva, Bullinger, *Calvin*, and others, in a letter to King Edward, offered to make him their defender, and to have *bishops* in their churches, as there were in England, with the tender of their services to assist and unite together. Vide Strype's Life of Abp. Cranmer, folio, 207*. This, surely, does not seem like an endeavour to fashion all the Protestant churches upon republican principles.

You will, I fear, suspect that the writer is a vehement and incorrigible Calvinist.—But he admires Calvin chiefly as a practical divine. As to those deep and mysterious doctrines which respect the counsels of God, he thinks it becomes us φρονειν εις το σωφρονειν. With respect to those metaphysical subtleties which arise out of them, and too often minister questions and strifes of words, rather than godly edifying, he is decidedly of opinion with the moderate and candid Le Blanc—"Forte tamen consultius esset questiones hujusmodi, quæ nihil ad fructum pietatis faciunt, et nihilominus gravissimas contentiones excitant, nec movere nec determinare."

Your Friend, and
Constant Reader, E. S.

We are much obliged to E. S. for the above communication; indeed, we are always glad to be favoured with the fruit of his researches into Christian antiquity. With respect, however, to the main point now under discussion, he will perceive, from what we have already said, that he has misapprehended the drift of Bishop Horsley's argument; an error into which we may have contributed to lead him. The Bishop does not affirm, as E. S. supposes, that Calvin denies that the 45th Psalm figures Christ under a description of Solomon; but he censures Calvin, and those who have followed him, for representing the Psalm as at all applicable to Solomon, but only to the Messiah, and his spouse, the Church. Ed.

* Vol. x. p. 68. Pratt's edition.

† Appendix to Sermon on the Martyrdom of King Charles the First, preached 1793.

* Mr. Strype also shews how much this proposal alarmed the Papists, and the measures which they took to prevent its effect.

MISCELLANEOUS.

To the Editor of the Christian Observer.

In reply to a note of your correspondent, signed *Oxoniensis*, inserted page 750 of your valuable miscellany for last November, I again remark, that the collation of the Indian roll there mentioned, with the printed text of Van. Hooght, affords not more than *forty* examples of variation; and that not *one* of the said examples declares for any *real corruption* of the Hebrew text of the Pentateuch, but concerns *only* such *letters of difference* as affect neither the reading nor interpretation of the sacred text. Out of this number, which must be allowed to be indeed inconsiderable, *twenty-five* exactly agree with the edition of Athias's Bible, printed at Amsterdam 1661, and the remaining few are mostly supported by other Hebrew and Samaritan MSS., whose readings have been collected by the learned and laborious Dr. Kennicott.

With respect to the chronology of the patriarchal ages recorded in the book of Genesis, your correspondent inquires, "Whether the numbers in the Indian MS. are *quite the same* as in Vander Hooght's printed text." To which ingenious and important inquiry I answer, from the most careful inspection of the MS. text in this part of the sacred history, that the *numbers* stand in the MS. *exactly the same* as in V. Hooght's text.

Perhaps your correspondent, or some other learned reader, Sir, may wish to know "whether the Indian MS. affords any authority for the mention of *Cainan, son of Arphaxad*, recorded Luke, chap. iii. ver. 36." Among numerous other points of critical inquiry, I have diligently sought for this article respecting the post-diluvian *Cainan*, but it is not supported by the Indian copy; and hence we may conclude, that so far is this valuable MS. from countenancing any *new* and *improved* form of the Hebrew text, that its agreement and uniformity with all other the most perfect copies extant, shews it to have had, together with them, one and the same origin, and to have been derived from the same common fountain.

Should this collation be published, which occupies thirty quarto pages, and comprehends a transcript of nearly 600 lines, after the exact form observed in the MS., a new and improved method will offer itself for the more accurate and satisfactory collation and investigation of Hebrew MSS. in general, to the great improvement of this branch of sacred literature.

Yours, respectfully,

T. Y.

Cam. Jan. 1811.

The following letter from the well-known Dr. Knapp, of Hall, in Germany, to Mr. Yeates, will probably interest our learned readers; especially as it is connected with the important objects of that gentleman's present pursuit.

"Viro Excellentissimo, Thomæ Yeates, S. D. Georg. Christian. Knapp.

"Epistola Tua, quam d. xv Octobris ad me perhumaniter scripsisti, mihi longe gratissima fuit et acceptissima, non modo ideo, quia insignis eruditionis Tuæ eo in genere literarum, cui nostra ætate pauci operam suam dicant, egregium specimen exhibet, sed propterea etiam, quod ex ea laudabile studium Tuum in propaganda salutari cognitione Jesu Christi positum (in quo sane hoc tempore Vestrates ecclesiae illustri nostratibus exemplo sunt), magna cum voluptate intellexi.

Dabis autem, Vir excellentissime, mihi hanc veniam, ut ad epistolam Tuam Anglice scriptam, Latine rescribam. Neque enim ea in me facultas est linguæ Tibi vernaculæ, ut illa in loquendo scribendoque uti possim.

"Jam ad quæstiones a Te propositas breviter strictimque respondebo. Ac primum quidem valde probo consilium Tuum de edenda tali versione Novi Test. Hebraica, quæ, ut omnibus inter omnes nationes dispersis Judæis, pariter prosit, ad idiomata linguæ in libris Veteris Test. usurpatæ, quoad fieri possit, quam proxime accedat. Eodem consilio etiam superiori sæculo *Callenbergius*, Professor Halensis, duo libros Novi Test. in puram et antiquam illam dialectum Hebraicam translatos, typis exscribi jussit, eosque cum aliis libellis ab se editis per præcones Evangelii seu Missionarios, qui ad Judæos iter facerent, in plures provincias *Europæ*, *Asiæ*, *et Africæ*, misit. Et quamvis pervicax gens Israelitica ex hoc *Instituto Judaico* (ita enim illud apellari solebat), eum fructum tunc quidem non perceperit, quem pius conditor exspectabat, tamen dubitari non potest, quin ejus studia nonnullis ex hoc populo ad meliorem cognitionem et vero etiam ad æternam salutem profuerint. Mihi enim plane persuasum est, ejusmodi consilia et instituta, quæ in honorem Dei et Domini nostri Jesu Christi, pia mente suscipiuntur et conduntur, si qualemcumque progressum cœpta rei Deus dederit, haudquaquam frusta suscepta esse et condita. Certe illa aliis, qui postea vel idem plane, vel simile opus moliuntur, haetenus prosunt, ut iis expeditiorem magisque tritam viam monstrent ac muniant. Quæ cum ita sint, Te non dubito adhortari, ut cœptum opus gnaviter, perficias; perficies enim, si Deus annuerit, feliciter, pro Tua peritia Hebraicæ linguæ et naturali ingenii dexteritate, quam ex tradito mihi specimine Tuo satis perspexi. Quod de mediocritate versionis *Hutterianæ* judicas, in eo me Tecum plane consentientem habes; nec minus hoc probo, quod Græcum textum Novi Test. Hebraice convertens, veterem interpretem Syrum atque adeo Rabbinorum scripta sedulo comparanda duxeris. Nam eo imprimis subsidio, quod ex Rabbinicis libris paratur, carere nemo potest, qui in Hebraice transferendo Novo Test. operam suam peritis harum rerum existimatoribus probari cupiat. Ceterum id mihi perplacet, quod non omnes statim libros Novi Test. uno volumine comprehensos, sed initio unum tantum alterumve libellum, ac deinde, si Deus cœptis Tuis adspiraverit, singulos singulatim edere statueris.

"In numero eorum, qui superiori ætate aliquot libros N. T. Hebraice reddere tentarunt (quorum quosdam Te quoque consuluisse scribis), haud dubie etiam *Sebast. Münsterus* (Professor Basileasis Sæc. XVI.) Tibi innotuit, cujus exstat libellus, paullo rarior ille quidem, sed in bibliothecis tamen passim inveniendus, qui sic inscribitur: תורה המשיח, *Evangel. secundum Matthæum in lingua Hebraica, cum versione Lat. atque annotationibus Seb. Münsteri. Una cum Epistola D. Pauli ad Hebræos, Hebraice et Latine*; (Basileæ, M.D.LVII., octonis); cui libello, præter annotationes bonæ frugis plenas, simul alia insunt, quæ Te legisse atque in usum Judæorum convertisse non pœnitebit. Præterea operæ pretium fuerit, conferre Hebraicam versionem illam Epistolæ ad Hebræos et Evangelii Lucæ quam idem ille, cujus supra mentionem feci, *Callenbergius*, edendam curavit. Quam cum valde dubitem etiam nunc in bibliopoliis Londinensibus reperiri, una cum hac epistola ad Te mittendam putavi, persuasus, eam Tibi nec injucundam, nec inutilem futuram. Videbis enim, Proselytum illum pressius interdum atque adstrictius textum archetypum sequi, itemque subinde feliciter ipsi successisse studium, quod in eligendis propriis vocabulis atque in dilucide declaranda verborum sententia;

rumque consecutione posuit; quamquam multis in locis palmam Tibi lubens defero.—His libellis adjeci etiam *Catalogum* librorum, maximam partem a *Callenbergio* in usum Judæorum, Muhammedanorum et Christianorum Orientalium evulgatorum; quorum notitia, ut spero, et Tibi, et aliis in Anglia amicis, qui bonæ causæ Christi favent, haud ingrata erit.

"Quod reliquum est, Deum O. M. supplex precor, ut Tua, Vir excellentissime, conata fortunet, atque in honorem et gloriam optimi Soteris nostri cedere jubeat. De me vero sic existimes ac Tibi persuadeas vehementer velim, me, quibuscumque rebus potero, commodis studiisque et Tuis et aliorum in Britannia amicorum (quibuscum, fretus una atque eadem spe et fiducia in Christo reposita, quamvis absens, mente tamen animoque conjunctissimus vivo), lubentissimum inserviturum. Vale, et, quo facere nihil jucundius poteris, Tuam mihi favorem conserva. Scribebam Halæ, die xxv Novembris, cIↃIↃccci.

"Si quid peccatum a me fuerit in exteriori hujus epistolæ inscriptione, lubens, ut spero veniam, mihi dabis titulum Tuum ignoranti. Quæ Tuæ epistolæ ad me datæ inscripsisti, ea recte si habent ac plane sufficiunt. Neque enim hodie in Germania moris est, epistolis multa inscribere.—Præter Regiam Professionem Theologiæ in Academia Halensi, mihi etiam demandatum est curæ et laboris plenum munus Directoris Pædagogii Regii, Orphanotrophei, ceterorumque institutorum, quæ b. Aug. Herm. *Frankius* condidit; et propter commissam mihi curam Missionum evangelicarum, quæ sunt in India Orientali, etiam Societati Londinensi de promovenda cognitione Christi, adscriptus sum."

To the Editor of the Christian Observer.

I HAVE been highly gratified by your Quotations from the Old Testament in the New, collated with the LXX. but could wish that you had uniformly given an English translation of the Greek, for the sake of unlearned readers. I am more convinced than ever, by this part of your publication, of the great value of the LXX. and my frequent wish is thereby renewed to see a good English translation from the best edition of that work. I have some idea of having seen a proposal for a new edition of it. I should be glad if you can favour us with any information, whether such a work is likely to appear. I could also wish you to recommend it to some of your learned correspondents to undertake a literal and faithful translation of the LXX. to be printed in the least expensive form, for the benefit of common readers. It would be highly acceptable to many, and I cannot but think it would throw great light upon the Old Testament. I am,

Yours most respectfully,

THEOLOGUS.

To the Editor of the Christian Observer.

IN maintaining the superiority of the English above the Scotch universities, it is said, in your number for November last, p. 721, "If the respective claims of the two systems are to be adjusted by considering their active influence in the production of great men, it is certain that the claims of the English universities may challenge a comparison with all the world." I am not inclined to dispute the justice of this assertion; but I must take the liberty to observe, that one of the examples produced in the next sentence to confirm the position, is an unfortunate mistake. "Our dissenting brethren," you say, "owe to them their Baxters, and Calamies, and Owens, and Howes; such luminaries as have at no period risen upon the horizon of their respective assemblies." I readily acquiesce in your encomium on these men, but I must take leave to in-

form you, that the first of them, *Richard Baxter*, was not educated at either of these illustrious seminaries, and that he had no university education at all; which is one striking instance to shew, that an education either in the Scotch or English universities is not necessary to the production of truly "great men." I will give you my authority for the fact I have asserted, which is no other than a letter of this great man himself, in answer to one addressed to him by the famous Anthony Wood, the author of *Athenæ Oxonienses*, in order to obtain information concerning the place of his education, that he might duly honour him in that work.

Wood, in his second volume, page 1125, second edition, under the article "Writers of New Inn Hall," has the following passage, in which he has done himself more honour than in several others in his elaborate work. "Whereas there hath been a report that Mr. Richard Baxter, the pride of the Presbyterian party, was bred at New Inn*. I did therefore send a letter to him, to know the truth of the matter; upon the receipt of which he very civilly returned me this answer.—'As to myself, my faults are no disgrace to any university, for I was of none, and have little but what I had out of books, and inconsiderable helps of country tutors. Weakness and pain helped me to study how to die; that set me on studying how to live; and that, on studying the doctrine from which I must fetch my motives and comforts. And beginning with necessaries, I proceeded by degrees, and now am going to see that which I have lived and studied for,' &c.†"

This letter, I doubt not, you and your readers will esteem a curiosity worth preserving, not merely as it ascertains a singular fact, but as it tends to exalt our ideas of this good man's greatness and humility, of whom, in the course of your work, you have repeatedly expressed a high idea.

I am, Sir,
Very respectfully yours,
A BAXTERIAN.

P.S. It has often struck me as rather extraordinary, that we have never had a work similar to Wood's, entitled *Athenæ Cantabridgienses*. I once suggested this to a Cambridge professor, who, to my great surprise, had never seen or heard of Wood's famous publication. I could wish you to suggest it to some able Cambridge man to undertake such a desideratum in ecclesiastical literature.

To the Editor of the Christian Observer.

I DON'T know how it is, but I feel a persuasion that, whoever you are, you are such a plain, blunt sort of a man, that I, who am pretty much of the same character (though perhaps somewhat corrupted by my late associations), have determined to state my case to you.—In the first place then, Sir, you must understand, that I have lived almost entirely out of the world. My father was a solicitor in Lincoln's Inn Fields, who endeavoured to make a great shew, though he had a large family and little money. My sisters, for I had two, were older than I, and had been at a boarding-school, a few years before I remember much of my own history. But when I was about ten years of age, an old Quaker, my uncle by my mother's side, begged my father to let him take me into a distant county and bring me up as his

* The mistake probably arose from the circumstance of Stephen Baxter, his cousin, being there educated, to one of whose books Richard wrote a preface. It is entitled "Nonconformity to the World."

† It is rather singular, though this Anthony Wood most shamefully abuses Dr. Owen among others, he in several places mentions Baxter in terms of respect. See the Index, in which reference is made to four or five places where Baxter's name occurs; but, which is very strange, the above most interesting passage is not referred to.

own child. My father, who knew that the old gentleman had plenty of money and no heir, readily consented. And having stipulated that I should be exempted from *thouing* and *theeing* any but his own fraternity, he packed me into my uncle's drab "one-horse shay," and down we went to Ebenezer Hall in Northumberland. I could tell you, Sir, a number of strange things which happened in the course of my training under my good uncle. But this is not my object, as I have a particular grievance to state to you, and one of the things I have learned of my uncle is, not to be too talkative, when no good is to come of it.

To proceed directly to the point therefore. My uncle was a most excellent man. To be sure, Nature meant him for a Quaker. He was stiff, erect, formal; with the slowest pulse, the doctor said, he ever felt; and certainly the most articulate enunciation I ever heard. His person was roundness and smoothness itself; and he looked always as if he were come out of a band-box. But he had a large heart, and loved God and his fellow creatures. One distinguishing feature in his character was, the love of truth; on this he could not bear the slightest infringement. In conversation, as far as he could, he told the precise hour and minute at which every thing happened. He never coloured high; used his epithets very sparingly; hated exclamations; shuddered at a superlative; thought excess in language a capital crime; and curiously squared and fitted every word to the subject on which he used it.—To such an extent was this exactness carried, that having discovered, at the end of four months, that the undertaker had put the wrong date upon his wife's coffin, he dug her up to correct the error. Of course, Sir, as I loved my uncle, and thought every thing which belonged to him venerable, except his monstrous hat, I caught a good deal of his precision of speech. And, although I may have learned a looser phraseology since I quitted him, at that time the just application of epithets, and the due management of positive, comparative and superlative, occupied a considerable portion of my day. When my good uncle thought me seasoned for life, he sent me, at my father's request, to my own family; and I made my appearance, to the no small surprise of the domestic circle, in all the full-blown beauty and starched dignity of precision and punctuality. Many odd circumstances might here also be stated, but I shall confine myself, as I said, to the mention of a single grievance. My sisters were very sprightly misses; their pulse, perhaps, (though this I do not take upon me to affirm,) beat twice to my uncle's once. They prided themselves upon exquisite feeling, and fancied that exquisite feeling must always shew itself by intense expression. A painter would have found our drawing-room a capital study for strong emotions, as in a single day either of our young ladies sometimes ran through the whole circle of them. Grief, dismay, transport followed each other in rapid succession. The sob, the sigh, and even the shriek, were almost as common with them as the most familiar words of conversation. Instead of their communication being simply "yea, yea, and nay, nay," those poor monosyllables, except indeed the last, pretty emphatically applied, were almost banished from the vocabulary.—With the *positive* degree they would have little or nothing to do. The *comparative*, when a neighbour's beauty was the topic, they would indeed sometimes condescend to employ. But the *superlative*, at all hours, in all places, and upon every occasion, was the darling figure of speech. As "that inimitable man, Mr. Prig, the auctioneer, could say as much about a ribband as a Raphael;" so my dear sisters magnified mice into mammoths, and mole-hills into mountains; received a thread-paper with nearly the same

emotion with which they would have received an offer; saw in every man an angel or an imp; were hysterical with joy and sorrow in the same hour; and scolded or hugged one another all day long. Dictionaries were ransacked for intensitives. Common language indeed was too weak for their sensations. I have heard them denounce a poor kitten in terms which would have suited the ban of the empire, and roll at the head of a house-maid thunders which would not have disgraced the Vatican. They dealt much in the vast, the sublime, the delicious, the ravishing, the immortal. In short, Sir, the vocabulary, and even the world, seemed almost too small for them; and if I may venture to employ the hyperbole of one poet in describing another,—they

'Exhausted worlds, and then imagin'd new;
Existence saw them spurn her bounded reign,
And panting time toil'd after them in vain."

Now, Sir, you can well conceive my amazement on joining this vehement party. It seemed a new world to me. It was like the change of moving from the pole to the equator, or of quitting the Catacombs of Egypt to visit her gayest palaces. There was as much life and emotion here in a day, as in a calendar month at my uncle's. All around me seemed to be hung upon wires, or to be a bundle of nerves.—But, Sir, to say I was merely amazed (which, however, my uncle always taught me to consider as no small misfortune) at the state of my family, will give you a very faint notion of my condition. I have been in a succession of scrapes from the first moment I entered the house till the present hour. You shall hear some of them. One day, when my father was pressing one of the girls to play a sonata, which to be sure was tedious enough to exhaust a burgomaster, I heard her say "she had rather *die* than play it." I, at once, supposed the poor girl had strong conscientious scruples against playing it. I ventured therefore to defend her, even against my father's command; justly offended him; and found, to my utter confusion the next day, that she was in fact, in her own phraseology, dying with anxiety to let a young man who stood near see how very neatly she could finger one of the most difficult sonatas of Mozart.—The day after a still more unfortunate event occurred. I heard my second sister say of an old lady, "she is the most horrid old wretch I know." That very day the identical lady was invited to dinner. Armed at all points against her, by my sister's judgment of her character, I treated her with the most repulsive coldness. I confess I was the more ungracious, because it had been intimated to me by my father that, if she liked me, she would probably bequeath to me a large legacy; and I was resolved not to worship vice for the sake of its wealth. I succeeded in sending the old lady away disgusted with my behaviour, and had in a few hours the mortification of learning, that no crime could be imputed to her, but that of now and then lecturing my sisters upon moderation, and employing a bad mantuamaker. In like manner I happened to hear the girls speaking of some "charming man," who was coming in the course of the morning; and when he was announced, I was advancing to the door (for I naturally gravitate to what is good) to meet him; but was checked by discovering that it was their dancing-master.—So also I heard them concurring, in pretty strong tones, that a certain gentleman had "used my eldest sister scandalously." I was foolish enough to think of setting off to his house, to remonstrate with him upon his "scandalous" behaviour; but, inquiring into the nature of his capital offence, I found that he had actually preferred the Lay to Marmion, when she preferred Marmion to the Lay.—As to minor mistakes, into which they lead me, they are almost without end. Whoever they know is the "sweetest," or the "most disgusting person in the world." Every book is "horrid

or "ravishing." Every day is "delicious" or "intolerable."—As for sermons, Sir, the fiery controversialists of the 17th century did not coin words strong enough to give utterance to the judgments of these impetuous damsels. And if it were not that my ears are regaled pretty often with the mild epithet "*dull*," I should be led to conclude, that all their preachers were either Gabriels or Molochs. I ought to observe, however, that there is no epithet of a more emphatic import in their whole vocabulary than the quiet monosyllable I have just mentioned. In their auto da fes, heresy would not more certainly conduct a man to the stake than dullness.

Now, Sir, as to the effect of this excess in language and sentiment upon myself, I have little to say. As the shepherd's boy in the fable, who cried "the wolf, the wolf," for his own amusement, and to cheat his neighbours, at last could not rouze them to his help even when the wolf really came; so I am learning to be wonderfully composed, even when the quivering couple are almost in convulsions. I have taken a new measure of their conversation. I know that scarlet with them means pink; swans, sparrows; infinite, not small; delicious, not unpleasant; dull, sensible; quakerish, respectable; odious, quiet; methodistical, decent, &c. &c. &c; so that, Sir, I can now listen even to an intensitive that might almost break the drum of an ordinary ear, with no more emotion than a gunner hears a pistol. I can watch the progress of an hysteric with as little sensation as a stranger would hear a sigh; and epithets, which, in untutored ears, would uncanonize a saint, leave the uninjured subject of them in full possession of my good opinion. Strong sayings are now to me, like French snuff to men accustomed to "blackguard;" or French wines to the drinkers of brandy. Thus, as I said, I am not likely, except indeed by my past misapprehensions, to suffer from the emphases of my sisters. From habit I can pretty well judge how far the strength of the expression is suited to the subject; and *water down* as I see occasion.—But, Sir, it is on *their* account I write to you; upon them the effects of all this are very severe. In the first place, when any really great occasions arise, they are sore distressed indeed. Having used up all the strong words of the language upon weaker topics, as they cannot swear, they are obliged to be silent; and having expended their strong emotions in the same prodigal manner, they have no resource but an hysteric. One limit and corrective indeed I perceive to this, is, that sensibility exercised upon small things seems to exhaust itself upon them, and to find no strength for great ones; so that these poor girls, who screamt when a moth singes his wing, saw the footman actually break his leg last week with truly stoical composure. They feel it, however, a real grievance to want *words* commensurate to their occasions; for that does not look sentimental. Although they account you "horribly dull," yet you would greatly rise in their estimation if you would either supply them direct with some Patagonian phrases, or recommend the formation of a new dictionary to some of your learned correspondents: but in this last case, Sir, your lexicographer must be a sort of literary perfumer, and have all his words in "essences."

Another of their misfortunes is this. Though I, by dint of habit, have come to understand them, and, through brotherly love, cannot fail to feel for them; yet the world are not all so knowing and so affectionate as myself. The fact is then, that one half of their acquaintance believe them, and the other half do not. The first take them at their word; and accordingly are tossed in all the "hurly burly," and whirlwinds of passion, which these young witches excite. The half of their acquaintance who do not believe them are a good deal tempted to despise them, which, as they are

really worth loving but for this single fault, grieves them and me not a little. Now, Sir, as I conceive, to this case one or two remedies must be applied: you must either teach the world a new language, or teach my sisters that of their own country and common sense. Teach them the accurate use of their five senses, so that they may see, hear, taste, smell, feel, in about the same proportions with the rest of the world. Preach them a short sermon upon that short but important text, "*be sober.*"—Keep their pulse, if possible, by prescribing a cooling diet and regimen, below fever heat. And beg them, among other things, no longer to call me the little stiff Quaker,

OBADIAH.

REVIEW OF NEW PUBLICATIONS.

History of Dissenters, from the Revolution in 1688, *to the Year* 1808. In Four Volumes. By DAVID BOGUE and JAMES BENNETT. London; Williams and Smith, &c. 8vo. Vol. I. pp. xliv. 435; Vol. II. pp. 472.

WHATEVER may be our opinion of the personal character of Dissenters from the ecclesiastical establishment in this country, or of the cause which they have espoused, we are ready to admit, that they have the best right to give their own account both of themselves and of their principles. We are as little disposed to deny, that such an account, whether grateful or not to a churchman's feelings, would be instructive and interesting in a high degree. Nor would it detract very considerably from the judgment here expressed, were the work, although generally just and candid, blemished by some undue partialities to the subject. We should consider, that it was the work of men, and that we might ourselves be overtaken with the same fault. The history, which we now undertake to review, is professedly a continuation of the celebrated history of the Puritans, by Neale; and it is really a parallel of the less known Abridgment of Baxter's Life and Times, by Calamy, for about the period now given to the public in the History of Messrs. Bogue and Bennett. To the work of Calamy, which in fact contains the best account we have ever seen of the established church during the reigns of William III. and Anne, we are willing to award all the praise of general candour and restrained partiality, which has just been expressed; and had the present historians, in the undisturbed enjoyment of a liberty and security which they both acknowledge and celebrate, exhibited the same fidelity and moderation which characterize the performance of their predecessor and exemplar, while under the visitation of injuries, as he must have esteemed them, of no trifling severity, they would have given to the public a work creditable to themselves, and not unacceptable to us, or, we apprehend, to the generality of our readers. Even then, there would doubtless have been many points, on which we should have differed from the authors, and on which we should perhaps have felt it our duty, although we urge with Christian arms, to contend with them. But it is with real regret we are obliged to declare our opinion that the present history does by no means equal that just mentioned either in candour or a Christian spirit; and that, in both these qualities, it is often, and very criminally, deficient. The points of difference between these writers and ourselves must therefore, of course, be prodigiously multiplied. This circumstance, although it may seem

to increase our labour in one respect, diminishes it in another; and, whether it be from indolence, or from a regard to the superior rectitude of the course, we shall adopt that method which will give us the least trouble. The title of these volumes does not appear to have been selected with the strictest propriety, nor indeed with the most scrupulous fairness, as it professes nothing more than a History of Dissenters; and yet the authors evidently intended to include in their work a general history of the state of religion in these dominions. They profess as much in their Preface, where they observe—

"Our volumes will form a compendious history of religion in Britain, as we have devoted, under each of the periods into which our work is divided, a distinct chapter to the state of religion in the British Empire at large." p. xxiii.

As, we hope, it will be perceived, that we have been actuated by no unfair principles of hostility in our general remarks on the work before us, we will omit some sentiments of censure which were roused in pursuing our course through the Preface, to produce a passage honourable to the candour, which we wish were more uniform, of the writers.

"Yet we are far from thinking, either that every member of the established religion was transported with the furious lust of domination, which her rulers have, in former times, displayed; or that none of her clergy have, since then, received any improvement from the lapse of time, and the discipline of events. On the contrary, we have the happiness to be acquainted with clergymen whose enlightened minds, liberal principles, virtuous lives, and benevolent labours, would do honour to any communion of Christians which now exists, and would have reflected no disgrace on the first and purest churches of Christ on earth. There are those who minister in the church from which we dissent, whose generous hearts echo to the severest sentence we could pronounce on the arbitrary measures which drove the Puritans from the established pale." pp. xxxiv, xxxv.

The authors, in p. xliii. endeavour to forestall the judgment of the reader in favour of the hilarity and ironical style which they have occasionally, and indeed pretty plentifully, adopted. Nor indeed should we be disposed to deny them the indulgence of their taste, did not simple history, much more religious history, seem to forbid at least an excess in that way of writing; and did we not find it uniformly and exclusively indulged at the expense of the principles or feelings of their opponents. But we shall find it necessary to revert to this subject.

In the Introduction, which is intended to give a succinct history of Christianity in Britain up to the period which the history before us professedly undertakes to record, we find, of course, some representations, accompanied with such reflections as pleased the writers, of the conduct of the first reformers in this nation; and we are sorry likewise to find, that our dissenting historians, in too much of the spirit of dissent, betray a manifest reluctance to admit the merits, and as manifest an inclination to expose and aggravate the faults, of those illustrious individuals; —men, who were martyrs, not in profession or spirit only, but in deed and in truth; martyrs too, not in the slighter sufferings implied by the term, by taking joyfully the spoiling of their goods and the imprisonment of their persons, but by resisting unto blood, and not counting their life dear to them, so that they might finish their own course with joy, and transmit the truth, unimpaired, and confirmed by their testimony, to the posterities which shall be blessed through them. They were men, we may likewise affirm, to whose exertions and sacrifices Dissenters themselves owe half their light and half their privileges. The first and principal agent in the Reformation, Archbishop Cranmer, "my Lord of Canterbury," whose dignity does not appear to be the least of his faults in the eyes of our historians, is dismissed with the following reflection, which we will not attempt

to characterize: "If any part of his history decisively proves the reality of his religion, it is his death." p. 53. We are at a loss to account for this treatment of persons, who, we apprehended, were placed beyond the reach of party-feeling, in times and under circumstances, where all real Christians have the same friends and the same enemies, till, in our progressive perusal of this history, it was involuntarily suggested to us, that there existed a sentiment of jealousy on the subject; and that, as the ejected ministers were obviously the heroes of the present writers, and accounted by them the great parents of the modern body of Dissenters, they stood in direct rivalry with those whom we esteem the fathers of the English church.

The account of the times of what is called the Great Rebellion, and of the Interregnum or Commonwealth, is, in our view, singularly partial. The tyranny of the presbyterian and independent party, both in their progress towards the supreme power, and during their enjoyment of it, with respect to the episcopalians, and more especially the clergy, is acknowledged in a degree very far below the truth. The authors do not appear at all ambitious of the praise of impartiality in this part of their history. They must certainly have heard of a work entitled, "An Attempt towards recovering an Account of the Numbers and Sufferings of the Clergy of the Church of England," &c. by John Walker. And yet there is no reference whatever to the performance, that we can remember. Our historians need not alarm themselves or others with the notion, that we adopt, or would defend, the entire contents, or the reigning spirit, of the "Attempt." It is an illiberal work, breathing out the bitterness and secularity of the Sacheverellian phrensy, and depraved with large mixtures of puerile scandal. And yet there is so great a mass of real and important information hidden under the rubbish, that no historian of the time and subject can, with safe credit, overlook it. The work was provoked by the first edition of Calamy's Abridgment of Baxter's Life, &c. and the short account which was appended of the sufferings of the non-conformists. Great preparations were made for its appearance. Calamy considered himself and his cause sufficiently concerned to reply in a tract, which appears at the end of the last volume of his Continuation of the Account of the Ejected Ministers, under the title, "The Church and the Dissenters compared, as to Persecution, in some Remarks on Dr. Walker's Attempt," &c. Except with respect to the instances, in which we freely give up the Churchman, his opponent, we think, has defended himself but feebly; and we were not sorry, either for his sake or ours, to read in his work the following concession:

"I readily acknowledge many of his sufferers mentioned here, to have been men of great worth and eminence. I am sincerely sorry they met with such usage; and can as heartily as any man lament the rigorous treatment of such excellent persons, as Bishop Morton, Bishop Hall, Bishop Prideaux, Bishop Brownrigg, &c. I have not the least word to say in vindication of it. Bishop Hall's Hard Measure, written by himself, added to his account of the Specialties of his Life, and dated May 29, 1647, would make any man's heart bleed that reads it." p. 65.

In p. 88, our authors, after affirming, that a part of the money raised by the sale of the cathedral lands was appropriated to the support of the deprived clergy,—a very small part, if any; for, if our recollection be correct, the money was applied to the use of the state,—observe, that "a fifth of the income of livings was afterwards devoted to the relief of the ejected incumbents." We believe this assersion to be materially incorrect, inasmuch as, not the ejected incumbents, but their wives and families, were the objects of this partial clemency in the intention of the parliament. But although the parliament should have

full credit for sincerity, it does by no means follow, that their intention was put in execution. A slight concession to this effect is supplied by the page before us, which adds, "that the political ferment of the times influenced the decisions of this committee" (the Triers,) "is more than probable." The evasions of the parliamentary ordinance were so easy, and the opportunities of applying them so numerous and comprehensive, that very few of the families intended to be relieved, received any benefit: some, by the vexations and expense of fruitless applications, were really injured. The injustice of both kinds, it deserves to be recollected, was inflicted, not by the government and secular power, but by the very persons, and those of the sacred order, who succeeded to the patrimony of the church. Fuller*, and even Walker, deserve to be consulted on this subject. The latter is very copious, and his antagonist, Calamy, has, on this point, made but an insufficient reply. Our authors proceed with a remark, which affords a fair specimen of the reigning spirit and manner of the whole work.

"It is, however, indisputable, that the episcopal party paid the highest compliment to the moderation and liberality, which reserved to the former incumbents a portion of their incomes, by shewing, at the Restoration, that the conduct of the Puritans was too elevated and generous for them to imitate."

We are happy, that it does not lie upon us, or upon the church of which we are members, to vindicate the conduct of the government and the clergy, in their treatment of the non-conformists. The church of England is no more implicated in this act of her ruling members, and those who influenced her proceedings at the time, than the civil part of the constitution is accountable for the conduct of such a judge as Jeffries. There were, however, some extenuating circumstances in the affair, which our historians have apparently thought it as much their duty to suppress, as to produce those of an opposite description. There certainly is some plausibility in the argument, that the puritan ministers, who occupied the livings at the Restoration, were usurpers; and that, therefore, it was no more than depriving them of what was not their own, and of which they had enjoyed the unjust profit for a long course of years, to eject them from their benefices. We confess, that the measure would have pleased us better, although then but little, had it been executed on the honest, avowed, principle of secular restitution; than, by prescribing terms of continued communion, with which it was impossible for the Puritans with a safe conscience to comply, to usurp the false appearance of justice. The Act of Uniformity is an act, the credit of which we would much more willingly give to the state than to the church. The expulsion, and more especially the silencing, of such ministers as those who refused to conform, was a serious injury both to the church and to the nation. Much, however, as we are disposed to honour the personal character and labours of the ejected non-conformists, we must say, that the language of our historians appears rather extravagant, when they observe—"Ecclesiastical history furnishes no such instance of a noble army of confessors at one time: it is an honour peculiar to the English Dissenters. Never has the world seen such a sacrifice to principle." p. 99. What these eminent and conscientious men surrendered at the shrine of principle, they had enjoyed, for a greater or less term, with questionable right. Their sacrifices were far short of life. They acted, in the present instance, not in the face of general prejudice existing and operating against them, but with the applause, encouragement, and support of large numbers of persons, most intimately connected with them, and most affectionately devoted to them. They acted, like-

* Fuller, in his way, says, the tithes were paid at sixes and sevens.

wise, not singly, or in a small body, but, as the authors of this work anxiously point out for a different purpose, in a large body and together. It is well known, that, at the time, it was suspected, particularly by the Independents, that the rigour of the act of uniformity was intended to throw out of the church so large a number of her existing pastors, that a general act of toleration should appear necessary and be called for; an act so general as to include, what was the principal object of the court, the Papists. It is not quite clear, therefore, whether the unanimity and number of these confessors, at least with respect to many, may not have proceeded from an intention to perform their part in the plan, which, when the plan failed, they would not be over-anxious to acknowledge. It deserves further to be considered, that they had committed themselves by so decisive a declaration of their hostility to the submissions proposed, that they would have been knaves confessed, had they conformed: an advantage over them in which one of the bishops is said to have exulted. We have mentioned these circumstances, not for the purpose of derogating from the merit of these men, but to shew with what qualifications their present encomiasts should be read, and more particularly to point out their comparative merit, as concerns the first agents in the English Reformation, at whose expense they have been so inconsiderately exalted.

Our having dwelt so long on the Introduction of this work, which, however, is pretty extended, might require some apology, were not the subjects treated of considerable importance, and the manner of our authors in treating them such as to afford a specimen, peculiarly luminous and decisive, of the general spirit and fidelity of their representations. The work itself begins with the ecclesiastical history of England, from the Revolution; an important period, and one of which a fair and able record is still a desideratum—*still*, we say; for the present work has by no means supplied it. The first subject of importance, in the reign of king William, and peculiarly so to Dissenters, is the toleration which was granted by act of parliament to such Protestants as dissented from the Establishment; and the Act, as the *Magna Charta* of the Dissenters, is given at length. We may excuse our historians for not being perfectly satisfied with it, since it has appeared reasonable to the wisdom of parliament, even in the present reign, to extend its indulgences. P. 199, however, presents us with a view of the subject, altogether novel.

"The word *toleration*, when used in matters of religion, has but an ungracious sound. The subject presents itself in two points of view. 'Man renders homage to God;—and God receives homage from man.' When we say man renders homage to God; that another man, or body of men, should tolerate me to perform my duty to my Creator seems strange, though from custom we can bear to hear it. But when we view the subject in the other light, that God receives homage from man, then for the legislature of a country, or for any human being, to permit or tolerate God to receive homage from me, according to my conscience, is an expression which shocks the feelings, and the impropriety is too glaring to be borne." Vol. i. p. 199.

This is a description of argument, to which, in politics, we were much exposed some years ago. The worst of it is, that it will apply with its whole force to every depravation of religion, and load with all the horrible consequence just expressed, every restraint on the most absurd, licentious, sanguinary, and pernicious superstitions. Indeed, many dissenting writers, in the unqualified manner in which they inculcate and recommend toleration, seem hardly to be aware, that, by this conduct, they establish the most absolute intolerance. For, if all religions which individuals can be supposed conscientiously to hold (and even this supposition need not be made), are entitled to toleration, then certainly is not *his* to be excluded from

the benefit, who maintains the most intolerant principles. And as it is a mere mockery of toleration to allow liberty to principles, and withhold it from the practice which naturally flows from these principles, or indeed constitutes a part of them, no acts, however intolerant, can consistently be condemned. This observation is sufficient to prove, that a point must be fixed somewhere. And here is the great, the only true, difficulty: a difficulty so great, that some candour—shall we say toleration?—ought reciprocally to be allowed between those who differ on the subject. Most authors, indeed, however sanguine, seem at times, that is, when their necessities press them, to be aware that some limitations are necessary. But as soon as they have proceeded sufficiently out of sight of these, they return without any apology to their unqualified universalities. Our authors afford an instance of the occasional sobriety just mentioned, when, with a previous sarcasm, it is observed, that "it is recognized as a principle by the legislative body of the nation, that Christians *living peaceably under the government of their country, and holding no principle contrary to its welfare*, ought to be allowed to worship God in a manner agreeable to the dictates of their conscience." pp. 203, 204. We would not, however, undertake to defend these limitations against the reasonings which the present authors might consistently enough employ. While we are on this subject of absolute or limited toleration, a subject on which we have entered so fully, in an article in our last Number, as to make it unnecessary to say much in this; we think it not at all stepping out of our province to observe, how decisively the limitations have been asserted and insisted upon, on an occasion which called for them, by a religious society, of which the historian of the present work, whose name stands first, is a manager, we mean the Missionary Society. In Mr. Frey's Narrative, published last year, we find certain "*restrictions and limitations*" imposed, by an express resolution of the society, on the ministry of the Jewish preacher, (p. 164); and the want of a correct submission to them is chastised by an epistle from Mr. Bogue, which, in the spirit and the letter, would not materially disgrace the Vatican. See pp. 169, &c. We are there taught, that there may be cases of non-conformity to a dissenting society, in which a minister will find every other minister warned against him, and every place of worship shut, with few exceptions; that a self-constituted teacher is worthy of inexpressible blame; and that no project, originating with a particular class of Dissenters, can prosper conducted in separation from their communion. These, and some other circumstances, relative in particular to the schismatic London Society for the conversion of the Jews, as developed in this curious publication, would shelter from the imputation of absurdity the proposal of a toleration act among the Dissenters themselves.

That very interesting part of the ecclesiastical history of these times, the scheme for a comprehension of the Dissenters within the pale of the national church, is detailed in a strange manner. The best part of the information is contained in some disproportionate notes, and all from Calamy. We say, all from Calamy; for although the note, pp. 212, 213, adduces no other author than Nichols, we are persuaded, that the writers under review saw that divine's work neither in Latin, nor in English; and the terrible errata, in the references at the end, convince us, that the acquaintance of Messrs. Bogue and Bennett, with the early Christian writers is almost the slightest that can be conceived.

The affair of Sacheverell, p. 244, &c., is detailed at considerable length, and affords to the writers matter of triumph, which would be just, were the cause of Sacheverell

and the church of England the same. But we believe, that at present there is scarcely a member of that church who does not reprobate the character and conduct of that bold bad man and his adherents. We are rather surprised to observe the freshness of feeling which seems to be retained by our historians, on an event just a century old; and were amused at the ease and self-complacence, as well as perfect security from confutation, with which, after some eminent examples, they have determined what would have been the issue, had a contrary course been pursued. Messrs. Bogue and Bennett enter, we think, but very inadequately into the state of things at the time, and seem to be hardly competent judges what measures were necessary or expedient. It is not always, that neglect is the best treatment of the organ, however insignificant in himself, of a powerful party. The sermon of Sacheverell which excited the persecution against him is, in all respects, an abject performance; but it was not badly adapted to its intended purpose. Its worst character is, its horrible perversion of some of the most spiritual passages of scripture.

In chapter iii., we have the modernized reasons of dissent; general in the first section, particular in the second. We call them modernized, because the ground work, and a great part of the substance of them, are to be found in the tenth chapter of Calamy's history. From these *reasons* we may naturally be supposed to dissent: yet are we not so bigotted to our own opinion as to deny, that many of them have weight, and more of them plausibility. On some subjects, it is impossible to comprehend all excellence, whichever side is adopted; and the side which is renounced may retain, if not an equal excellence, yet such as is considerable and peculiar. This observation applies with distinguished force to public worship and the question, whether the extemporaneous plan, or a prescribed form, should be adopted. Each method has great and peculiar advantages; and the same may be said of their defects. It is too late to recommend, but it is not too late to say we wish we had found, somewhat of this view of things in our vindicators of dissent. It is not only unjust, but ridiculous, on a subject such as is here discussed, to assume, that on our own side is nothing but what is right, and on our opponents' nothing but what is wrong. Controversy has few of these simple cases, and we are sure this is not one, even in our own favour. It will hardly be expected of us, that we should enter upon a formal defence of all the points attacked in this part of the work. We hold it fully sufficient, on the present occasion, to point out some assertions and imputations which are manifestly unjust or overstrained, and betray a very undue partiality on the subject. At p. 326, the writers, speaking in the first person, observe, "nor am I pleased with the mode of reading the Psalms, by dividing the verses alternately between the clergyman and the congregation. What rational apology can be offered for such a practice, it is difficult to divine," &c. &c. Now, to the slightest portion, we do not say of candour, but of fairness, we think it would instantly appear, that this method of reading the Psalms, and the other alternations in the service of our church, were adopted for the purpose of giving the congregation an active part in the public worship, and by that mean keeping their attention awake to the important duty which they were performing; a purpose which we think no one will deny, that the practice is calculated to attain, and no one who has tried it, will deny that it actually has attained. We are really ashamed at the profane jocularity of the note at the foot of the page. The objection, next insisted upon

to the use of an older version of the Psalms in the service of the Establishment, we admit to be an objection: but surely it is one of very inferior importance. And the formidable dilemma upon which churchmen are supposed to be thrown by an instance of a different translation in the two versions, has equal terrors for those who have subscribed to the Scriptures themselves, as the word of God; unless they will say, that no various readings exist, and no different translations are to be admitted. The Dissenter is introduced as saying, with respect to baptism, "The prohibition of parents to present their own children in baptism, I reckon a peculiar hardship, as well as an unscriptural practice," p. 338. How blind is prejudice to full one half of a subject! Could it never suggest itself to the candour of historians, whose principal qualification should be impartiality, that the church by no means intended to exclude parents from the performance of whatever duties are conducive to the spiritual welfare of their children; but that, either willing to confirm and second the performance of these duties, where they were performed, or to supply the want of them where neglected, she provided securities additional to those of the parents for the attainment of an object so important as that which she had in view? An excess of care in this case might admit, we conceive, of some apology. Upon these representations we will only ask, what fairness or justice is to be expected from authors who can permit themselves to make use of them *?

We conclude our account of the first volume of this work with an extract on religious controversy, which we consider creditable to the authors.

"The church militant is a name which has been given to the society of Christ's disciples in the present state. When its warfare is accomplished, and they have all entered into heaven, it is called the church triumphant. Had the epithet militant been annexed for the zeal of Christians in contending for the truth with spiritual weapons, it would have conferred the highest honour. Not a drop of human blood ought the Church ever to have shed except her own, for the word of God and for the testimony of Jesus Christ. It is the horrid description given of the anti-christian church, 'I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.' A perfect contrariety should mark the character of those who profess to belong to the pure Church which Jesus has redeemed with his most precious blood. But, alas, where is the Protestant church in whose skirts will not be found at last the blood of those whose hearts have been broken by the anguish of suffering, or who have inhaled death from the contaminated atmosphere of damp and gloomy dungeons! From such inhuman conduct infidels might suppose that they had found valid objections to the Christian faith, unless the spirit of prophecy, by predicting that thus it should be, had not anticipated their cavil, and given additional evidence to the truth.

"A more legitimate warfare is exhibited by religious controversy, when it appears as an advocate in behalf of the doctrines of the Gospel, in opposition to every error. To this, however, some are decidedly opposed, and consider controversy in every form as hostile to the cause of true religion. When at any time it is introduced, they are filled with disgust, and wish it to be banished from every pulpit and from every press. Whatever these persons may be able to plead in their own behalf from principles of reason, they will find no support from the general practice of mankind.

"Since the Saviour died for sinners on the cross, no age has been without religious controversy, except when the world was so deeply immersed in ignorance that there did not remain ability to dispute. But when this was recovered, controversy revived, and has continued to the present hour. Loud as the anathemas of the advocates for peace have been, they have availed nothing. 'Why,' say they, 'cannot you agree to differ, and not trouble mankind with your contentions, and your sermons, and books of strife?' Perhaps, on an in-

* For a fuller answer to the objections against the church of England, as we do not admire repetition, we refer to our vol. for 1808, pp. 670, &c., containing a review of "Popular Objections to the Established Church, in a Letter to our Neighbours." There is no substantial difference between the two objectors.

vestigation of the subject, these men will not be found to be so much in the right as they imagine themselves to be.

"If all were of one mind, and received the truth in love; or if their differences related to matters which scarcely affect the cause of spiritual religion, to abstain from controversy would be a duty and a blessing. But when important truth is attacked, must it not be defended? When Christ's pure doctrine is impugned, must it not be established and confirmed? This reasoning is exalted into demonstration by examples from the sacred Scriptures. When we reflect that the Lord Jesus Christ not only revealed to men the doctrine which the Father sent him to make known, but also exposed the erroneous sentiments of the Pharisees and of the Sadducees, and reasoned against them frequently, and with fervour, the system of controversial quietism receives a mortal blow. When it is further considered that the Apostles followed their Master's steps; that several of their sermons in the Acts consisted in reasoning with Jews and Gentiles, and several of their epistles to the churches are chiefly controversial, the enemies of all controversy must retract their opinions, and acknowledge that they were wrong. It was once right, they must allow, to dispute about religion, because Christ and his Apostles did so; and if an attack be made on evangelical truths of equal importance now, is it not the duty of the friends of Christ to stand forward in their defence? However popular, therefore, the declamations against all religious controversies may have been, it appears that they deserve neither the adoption nor the praise of the enlightened disciple of Jesus Christ. In some good men, the sentiment may have proceeded from an abhorrence of controversy, and an excessive love of peace; but in many others, there is reason to fear that it may have originated in a criminal indifference for truth.

"Of the abuse of controversy, a wiser class of men has complained with grief and tears. In how many instances have warm contests been maintained about mere words! Those whose minds were not heated by taking a side, were at a loss to know what was the subject of dispute. How often have things of small importance been the matter of long and bitter wrangling, when a moderate portion of Christian forbearance would have enabled the disputants to live together in peace and love. When important truth has been the subject of debate, there has been but too often very much to blame in those who have stood forth as champions in its defence. That, in numerous instances, they have betrayed a spirit of pride, arrogance, self conceit, malice, an impatience of contradiction, and misrepresentation of the opinions of those on the opposite side, is too evident to be denied. But what do all these amount to in the way of proof?—Only that controversy, like other things, may be abused; that it may be excited when there is no occasion, or on insufficient cause; when a valid cause exists, that the persons who engaged in it are unqualified for the task; and that if ever they write again, they should contend with a different temper, and speak the truth in love: but not that to defend the truth in the spirit of the Gospel is either useless or improper*." pp. 388—391.

The second volume of the History of Dissenters opens with an account of their seminaries, and the mode of education pursued in them. And here we were forcibly struck with a style in an extraordinary degree different from that to which, throughout the first volume, we had been almost uniformly accustomed. It is curious, and not without its use, to observe the conduct of persons in critical situations, and see how far consistency is preserved. In some of our own body, who put a far greater importance upon the external circumstances of the Church than we think warrantable, although when opposing the superstitions and tyranny of Rome, they appear in the character of legitimate Protestants, yet, when they undertake the defence of their own Church, they seem almost to be converted into Papists. So our Dissenters, after having maintained their appropriate character, with almost unrelaxing consistency, through one half of their work; that is, as long as the object which they oppose was predominantly conspi-

* The words of Bacon on this subject deserve to be transcribed. "Reason teacheth us, that in ignorance and implied belief it is easy to agree, as colours agree in the dark: or if any country decline into atheism, then controversies wax dainty, because men do think religion scarce worth the falling out for; so as it is weak divinity to account controversies an ill sign in a church."—*Certain Observations made upon a Libel &c. Works*, vol. iii. p. 59, last 8vo. edition.

cuous; as soon as the object is changed, and submission to authority and institutions, although human, and deference to superiority of age and attainments, although human, are to be inculcated on the rebellious minds of dissenting youth, seem themselves to have changed with the object, and to have inhaled the very spirit of the established church. We have hitherto seen them on the ridge of the ascending wave, contending with, or rather voluntarily urged by, the whole fury of the storm; and now they are sunk into the intermediate gulf, where their sails become flaccid, and all, for the moment, is calm. The resolute assertors of the imprescriptible and unalienable rights of private judgment, and the rigid opposers of tyranny, imposition, and oppression, now appear to be transformed into the tame and spiritless advocates of passive obedience and non-resistance. And in truth we were not displeased with the change. In the young gentlemen for whose benefit the grave admonitions in this part of the work are intended, we observe, if not for the first time, yet certainly in a far more decisive manner than before, a recognition of what human nature is, and what it requires. We have, too, what is better, considerations directly opposed to the evil, and calculated to remedy it.

The impartial and enlarged views of ministerial exertions, contained in the following passage and the sequel, do credit to the authors.

"To the great Lord and Giver of Life, all are accountable for the use of their talents. On those who sustain an important station in society, there lies a peculiar obligation to improve them to the utmost. And if there be one class of men on whom above all others the obligation rests, it is on ministers of the Gospel of Jesus Christ.

"But while the greatest diligence is employed, it may, at different seasons, be directed in different ways. Sometimes it has been chiefly occupied in active labours, by preaching the Gospel, and conducting the various exercises of religion. At other times, the study has been the scene of a larger proportion of exertion than the pulpit. From a peculiarity of circumstances, there may be seasons when both these modes of conduct may be highly proper; but in the ordinary course of things it is well when these two are fitly apportioned, so that each has its due measure of time and application: the great ends of the Christian ministry will then be most effectually attained." p. 103.

In a subsequent part of this volume, after observing the general want of religious discrimination in the writers of Christian history, our historians thus proceed:

"On extensive examination, it will be found that this has been the common method of ecclesiastical writers nearly to the present time. From this unhappy circumstance, our researches into the real state of the religion of the heart among the professors of Christianity, in any former period, are attended with the greatest difficulties. By two excellent men, who have lately been called away from the exercise of their ministry into the joy of their Lord, the arduous work was undertaken. Mr. Newton, whose praise is in all the churches, proceeded no farther than to the end of the first century. By having the sacred writers continually to apply to, he was furnished with abundance of the best materials, and he used them with skill and with success. It is a subject of just regret that he did not proceed with his work, as he shewed himself well qualified to prosecute the subject to advantage. His volume is truly valuable; and it will be difficult to find one which can equally claim the appellation of a Christian church history. The other, Mr. Milner of Hull, brought his History of the Church down to the Reformation from Popery, but not with an equal portion of the liberal spirit* which distinguished his predecessor, nor with equal success. His unfeigned piety every where appears, but his materials were scanty and defective. In order to produce a spiritual history, he is compelled to ransack the writings of the Fathers, and to make large extracts from their doctrinal and devotional treatises. In consequence of this, his volumes present to us, in the mass of their contents, rather the biography of individuals than a history of the community of believers." pp. 159, 160.

* We might expect our historians not to be quite satisfied with Mr. Milner.

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Chap. viii.—Of the Lives of eminent Dissenters,—is by far the most unexceptionable and most profitable part of the work. The authors have a good talent for the delineation of character; and as their subject afforded them numerous advantages, they have executed the biographical part of their undertaking with considerable effect. We had thought of extracting an entire life, for the purpose of enabling our readers to judge how far our opinion is supported; and we had fixed upon that of Walter Marshall, as being the founder of the dissenting society at Gosport, and predecessor of one of our authors. But some reflections on the Establishment, which might offend our readers, and excite prejudice where we wished no such sentiment to intrude, determined us to select for their judgment, and, we hope, edification, the account of the last hours, and character of a very peculiar but excellent person, Daniel Burgess.

"At last the vital lamp, which had blazed amidst tempestuous winds, and lighted many to the realms of eternal day, began to expire. During some months, in which he languished under the decay of nature, his breast was the temple of peace, his countenance spake the joy of his heart, and his voice, which had often instructed men how to live, now taught them how to die. At the commencement of his last illness, he said to his friends, 'Well, if God has any more work for me, he can repair these decays, and will do it; and if not, blessed be God, I have a good home to go to, and this is a good time to go home:' alluding, probably, to the storm which had gathered over Dissenters at the close of Queen Anne's reign, but was dispelled by the accession of George the First to the throne. He added: 'If I must be idle, I had rather be idle under ground than idle above ground.' The evening before his death, a friend that came to see him said, 'I fear there will be a storm;' to which he replied, 'But God will house some of his children first. Well, here is all trouble at the gate, but when got through it no more, no more.' On seeing him faint away, a near relation shrieked out in alarm and anguish; so that when he recovered again, he asked what was the meaning of that shriek; and on being told it was because they thought him dying, he replied, 'What if I had, where was the need of that confusion?' Thus cheerfully he fell asleep, in the month of January, in the year 1713, in the sixty-eighth year of his age.

"Those who knew him intimately, pronounce him a most pleasant man in conversation, ever employing his wit and learning to the most pious and edifying purposes. He was as much esteemed by eminence and worth, as he was maligned by ignorance and malevolence. His study was his paradise, which he left only to do some good office. He often said that he chose rather to be profitable than fashionable in his preaching, and that he thought it cost him more pains to study plainness than it did others to study fineness; for he was willing to go out of the common way, to lead sinners into the right way. That's the best key which best fits the lock, and opens the door, though it be not a silver or golden key. He frequently used homely similitudes, odd turns of expression, and striking stories, such as abound in the sermons of Bishop Latimer, which by some were turned to his reproach: but many who acknowledged that they went to hear him only to deride him, and divert themselves with his quaint terms, were pierced with such convictions of guilt and danger, as led them to embrace the refuge which he so earnestly recommended. The anecdotes of these occurrences are very numerous, and still furnish the social intercourse of Christians of different communions with an agreeable union of entertainment and instruction.

"Many tales, however, were invented by his enemies to blast his usefulness; and as he was indefatigable and successful in his labours, he was industriously misrepresented by those who hated the cause for which he was willing to be counted a madman or fool. A gentleman who was once led by curiosity to hear him, could scarcely be persuaded that he had really listened to the genuine Daniel Burgess, whose ludicrous fame had allured him thither, 'for,' said he, 'I never heard a better sermon in my life.'

"He indeed abhorred the presumption of many, who have outraged his manner, and thus become pulpit Merry-Andrews, by venting the levities of the moment; for he studied his sermons with great care, being as distant from the conceit of such as suppose that if they speak with animation, they may pour forth what they never thought of before, as from the mistake of others, who imagine that if a discourse be well prepared, it is of no consequence how dull and soporific the delivery. He constantly studied also to direct the attention of his hearers to the grand

discoveries of Divine mercy which constitute the essence of the Gospel; and these he is said to have preached with a simplicity and force which, when combined, display a mind of the highest order, and form a preacher most eminently calculated for usefulness. He was far from obtruding at the throne of the Eternal the quaintness and familiarity with which some dare to joke with the God whom they profess to adore, but was ever serious and solemn in his prayers, without the slightest tinge of drollery.

"It is, however, difficult to give a verdict on his mode of preaching, which has since had many imitators, both in the Establishment and among Dissenters. Much allowance should certainly be made for natural temper, which will shew itself whenever a man feels perfectly at home; so that when we see clergy who glory in the title of queer fellows, and who set the table in a roar, stand in the pulpit like statues of ice, while their hearers betray alarming symptoms of the fatal lethargy which precedes being frozen to death, who will give them praise for their contemptuous jokes on droll preachers? Or who will think that man in earnest, who feels the touch of a pulpit like that of a torpedo, who is all quicksilver every where else, but dull as lead in the rostrum; animated when discoursing on the prices of stocks, or the speed of a race-horse, and only inspired with the genius of slumber when discoursing to heedless mortals on approaching death, judgment, and eternity? Yet these are the men who delight to profane the ashes of such preachers as Daniel Burgess.

"On the other hand it must be owned, that in the footsteps of one who, by natural eccentricities wins uncommon attention, and by nobler singularity is crowned with eminent success, follow crowds of extravagant imitators, who, aiming to excite what their model has studied to repress, degrade the sacred majesty of divine truth, and sink the pulpit below the stage. The serious consideration of the subject leads to this conclusion, that where it is natural and not forced, the coruscations of wit, which will sparkle through all efforts to restrain it, will impart a vivacity to preaching which may awaken attention, fix stings in the memory and conscience, and rather help than hinder usefulness. But where it is indulged through levity, and still more where it is mimicked to court a grin, it will grieve the Holy Spirit of God, shock the pious, disgust the judicious, and leave the pulpit buffoon to the vile honours and rewards of making people laugh where they ought to weep, and furnishing them with food for religious jokes and gossip, where they ought to have provided themes for devout meditation and prayer." Vol. ii. pp. 275—279.

The observation which is made on Burkitt's Exposition of the New Testament is both harsh and unjust. After giving deserved praise to the ministry of this good man, the authors proceed—

"His Exposition of the New Testament, which, like many other middling or indifferent performances, has slipped into considerable popularity, is thus characterized by the candid and judicious Doddridge. 'He has but few valuable criticisms, but many schemes of old sermons. His sentiments vary in different parts of the work, according as the authors from whence he took his materials were orthodox or not.' Thus a book, which is a mere compilation of error and truth, is the oracle with that class of readers who are least able to sift the chaff from the wheat." pp. 357, 358.

Here is a virtual confession, that the writers had not read, or even largely consulted, the work themselves. But they rest their general censure of it entirely on the candour and judgment of Dr. Doddridge, who, we must say, in defence of an eminent clergyman, is not in this case either candid or judicious. Were the whole of his degrading representation just, yet this is not an equitable account of the whole work, which those, who are acquainted with it, know to be *principally* distinguished by plainness and simplicity, by evangelical correctness in the representation of doctrine, and by a practical application and enforcement of much solidity, weight, life, and effect. The last part of Dr. Doddridge's judgment is very harsh and undeserved: his own Exposition might afford a captious critic equal ground for similar censure. The judgment of the historians is still harsher and more unjust. If the bad criticisms, useless repetitions, and now as useless controversies, which abound in the work, were expunged, and some variation and vivacity given to the form of the remainder, it would stand on the first shelf of practical expositions.

The thirty-two pages of the third volume, in which the Methodists will find themselves saluted, not with pure panegyric, is intended, we suppose, as an intimation, that the present two volumes do not complete the work.

The work, which we are now dismissing, has some excellences, and discovers capacities in the writers for many more. The style is generally vigorous and animated; and the best authorities are in the main referred to. But there is so much declamation, so much digression, so much colouring, such a degree, at times, of unworthy and offensive levity, that the value of the work is greatly diminished by these deductions. It has few, indeed, of the characters of a standard performance; and must, we apprehend, content itself with the inferior praise of interesting the passions and prejudices of more sanguine dissenters, and of rousing the animosity of more sanguine churchmen. In comparison with the more moderate of the body, the authors may not improperly be considered as high-dissenters, prepared to carry the claims of nonconformity and opposition to ecclesiastical authority to an almost unlimited extent. But the most serious part of our complaint is, not the partiality and unfairness, but the want of a Christian spirit, in our dissenting historians. A bitterness of expression (which must be considered as the counterpart of feeling) is perpetually recurring with respect to the church of England; particularly in that part of the work which professes to give the reasons of dissent, a spirit of sarcastic levity is indulged with a prodigality, which, if we are not mistaken, and mistaken in a judgment of charity, which we would least wish to be, can hardly be read without a sigh by a large portion of Dissenters themselves. Churchmen are under a temptation to cherish a servile satisfaction with things as they are, with all their defects and abuses, and to treat all their opponents as enemies to religion and peace. Dissenters, on the contrary, and for a correspondent reason, are as strongly solicited to an indiscriminate discontent with what is established, to a proud impatience of controul and imposition, and to a kind of resentful hostility against the national church. Each party should be peculiarly upon their guard against their own temptations; and we wish the present history had not forcibly obliged us to reflect upon the extreme difficulty of such resistance. In the conduct, which we have thought it our duty to censure, there is likewise a circumstance, of which the authors were not perhaps aware, and which it appears important to state: and that is, that the intemperate use of satire and sarcasm has a natural tendency to defeat its own object. In our progress through these volumes we have often felt ourselves in the condition of a traveller assaulted on his journey by a brisk shower of hail or sleet full in his face. At first the little importunate asperities occasion considerable smart; but in a short time their very violence produces a numbness in the visage, which almost completely defends it from further molestation. In like manner the too inquisitive churchman, who, in the hope of historical information, may, like ourselves, be tempted to travel through these pages, will soon find himself assailed by such a tempest of sarcasms, flings, inuendoes, &c., that he will perhaps resolve to proceed no further. If, however, he take the bolder resolution, it will not be long before he discover, that these formidable weapons have deprived themselves of their virtue by their number and pertinacious rapidity of succession, and by imparting to the mind an insensibility, which performs the part of a shield against their future attacks; in consequence of which, the archest insinuations and the most epigrammatic and finely turned pieces of satire come to be regarded as sim-

ple propositions, concerning which the only sentiment excited is, whether they be true or false.

There is another observation, upon the style of the work, with which we feel it right to trouble our readers. When we discovered the name of *two* writers in the title-page, we at once began to apprehend some evidences of this literary copartnership in the composition of the volumes. And, in fact, the result is sufficiently singular. We know not if we can so well illustrate it as by some images familiar to every eye. If, then, our readers have ever seen a colt yoked to a broken-down coach-horse in a break; or a lively infant dancing in the arms of a decrepid nurse; or the wheel of a jack merrily revolving while the weight almost imperceptibly gravitates, they have a pretty correct notion of the mixture of the grave and gay, the sombre and brilliant, the andante and presto, the funereal reasonings and sportive sarcasms, which are congregated in these pages. They are like a "piece of tesselated pavement," or like Mr. Clarke's picture of Moscow, or like the members of a new coalition-administration, or like any thing but that harmony and consistency which the laws of rhetoricians seem to demand.

We cannot say that what we have read in the first two volumes of the History of Dissenters has inspired us with any sanguine expectations respecting those which are to follow; for, if the authors have been able to maintain so little impartiality and moderation in times comparatively distant, what can we look for when they are approaching their own? We are unwilling, however, to despair, and will hope that, if it be not too late, our historians will profit by some of the counsel here tendered to them; especially when we tell them, that a history of the more modern dissenters and their cause, written with a fair portion of candour, is to us an object neither of fear nor aversion. Only let there be more of the mind in them which was in their and our Master, and we shall be proportionably satisfied.

Paganism and Christianity compared. A Course of Lectures to the King's Scholars at Westminster, in the Years 1806, 7, 8. By JOHN IRELAND, D. D. Late of Oriel College, Oxford, Prebendary and Sub-dean of Westminster. London. Murray. 1808.

THE animadversions of Dr. Rennell and the Bishop of Meath, a few years since, on the neglect of religious instruction in the great public schools of England, must be in the recollection of most of our readers; together with the defence of the system pursued in those celebrated seminaries, with respect to religion, which was called forth by the strictures in question, from Dr. Vincent, the present Dean of Westminster. Whatever might have been the effect produced by that defence, on the mind of Dr. Rennell, it is certainly to be regretted, that the further discussion of a subject of such vast importance should have been so suddenly abandoned; and we cannot but rejoice that it has of late again attracted the notice of the public. It is not our intention at present to enter professedly into this interesting investigation, as we may shortly have a better opportunity for bringing it before our readers. An examination, however, of the work before us, may in the mean time afford some materials for the determination of the question to which we have referred, by exhibiting a specimen of the religious instruction, which was, during the course of three years, given to the young members of one of our great national schools.

We owe the production of this volume to the appointment of Dr. Ireland as lecturer in theology in Westminster Abbey; and the particular subject of which it treats, to

the actual circumstances of his audience. It appears that the statute by which the lecturer is appointed, describes his office to be "sacram Scripturam *ad plebis* et auditorum edificationem interpretari." To the objection therefore, that the following lectures are not prepared with the simplicity supposed by the statute, Dr. Ireland replies, that at present there is no audience except the school; and that to young men in a train of education for the universities, the lecturer is at liberty to address himself in a literary manner, and to recommend a religious subject by the attractions of their scholastic studies. The plan of Dr. Ireland's lectures is accordingly chiefly historical, and divides itself into two parts. The event which serves as the foundation of the whole, is the capture of Rome by Alaric, in the beginning of the fifth century. Out of this arises, in the first part, a defence of the character of the church against the slanders of paganism. The true causes of the decay of the empire are contrasted with the false; the impotence of the heathen deities to whom the prosperity of Rome had been attributed, is exposed in the arguments employed by the ancient Apologists of the faith; and the beneficial tendency of the Gospel is asserted, in its connection with the condition of man in the present life. This part may therefore be called a vindication of the civil character of Christianity in the Roman empire during the first four centuries.

The second part is employed in discussing the opinions of the pagans concerning the worship of a deity, and the pursuit of happiness as it was prescribed by the philosophical sects. It may be termed a view of mythological and moral notions, as they are opposed to the everlasting promises of the Gospel; and it contains an examination of some of the more eminent systems of theology, and of the views of the summum bonum which prevailed in the heathen world. With these are interwoven occasional appeals to the superior doctrines of the Scriptures; and to this purpose is also dedicated the first, or introductory chapter, which presents a general statement of the blessings annexed to the sincere profession of Christianity, in the "life which now is, and in that which is to come." The learned author is aware, that some might wish that a larger and more regular plan of revelation had been prepared, in contrast with the vain search after God and happiness by the efforts of philosophy; and after observing, that many notices tending to this purpose are interspersed through the body of his work, and that it would not have been possible to have done this more fully without injury to his present plan, he announces his determination to begin another course of lectures, which shall look to this as their principal object; describe, in a regular manner, the scheme of revelation; and impress more fully on the young hearers its doctrines and its duties. We profess ourselves satisfied with this apology. Had the work possessed less merit, or been considered as already perfect, we should certainly have been disposed to object strongly to the partial plan on which it is formed; but there is really so much sound learning, scriptural doctrine, and correct and elevated sentiment in this volume, that we are thankful for it as it is, and look forward with pleasure to the completion of the whole design. The reverend author, however, thinks it necessary more particularly to defend this part of it from the objections of two classes of persons—First, of "*the fanatic*, a portion of whose spirit," he says, "has been lately reviving among us." We scarcely imagine that there is much ground for alarm on this head. If there *should* be any persons amongst us who seem to value religion in proportion to the ruggedness of its appearance, and reject the assistance of profane learning, as if it tended to impair the character of evange-

lical truth, we can only say, that we are very far from being of that number, and most sincerely deprecate the prevalence of so narrow and misguided a spirit. We fully concur with him, however, on the other hand, in his just and sensible rebuke of *the too fastidious scholar*, who, turning with disgust from the ruder models of declining taste, would for ever confine his attention to those writings which exhibit the purest classical language: and with him he would urge the sacred nature of ecclesiastical truth, and the duty of pursuing it wherever it may be found; the peculiar interest which attends the warfare of the church with the early race of infidels, and its importance to the history of our faith. To forget this, as Dr. Ireland justly observes, is to indulge a spirit, which prevailed in an early age of the church, but could then be more readily excused; and which prevailed also, though less allowably, at the revival of literature; a spirit, which, while it professes an extraordinary reverence for letters, tends to circumscribe their influence, undervalues the materials of ecclesiastical history, and sacrifices truth to sound. This is no unseasonable admonition to our classical and clerical scholars; and we trust that it will not be received in vain.

The first of the lectures under our review, opens with a brief statement of the general happiness of believers under the Gospel, both as to the present and a future world; which is followed by a detailed comparison of the apostle's assertion on this subject, with the outward circumstances of the Christian church in the age in which the apostle wrote. A very elaborate and striking view is then given of the various persecutions of the primitive Christians, by the Romans, Greeks, and Jews, and of the faith and patience with which they were endured, confirmed and illustrated by extracts from the origina ecclesiastical writers. Concerning the enmity of the polished and philosophical Greeks to the Gospel, and the consequences of it to the harassed Christians, Dr. Ireland states some curious and instructive particulars from sacred antiquity.

"It would appear," he observes, "from the manner in which Tatian conducts his oration against the Greeks, that one of the principal causes of their hostility to the Gospel, was the injury supposed to be done by revelation to their philosophy. By a strange vanity, which had long distinguished that people, and which no calamities or disgraces of their own could extirpate, they had imagined themselves to be the first of men, the original possessors of their soil, perhaps the produce of it, and they fondly cherished the notion, that from their genius flowed, or ought to flow, to the rest of mankind, the knowledge of all art and science. This pretension was completely overthrown by the superior claim of the Scriptures, which therefore became the object of their hatred and detraction,"....." and never did wounded vanity shew a more implacable resentment." "Whatever the Greeks could not accomplish by the sword, they endeavoured to effect by the force of impious language; and such was the madness with which they were inflamed, that they proposed rewards and honours to such of their poets and sophists as should write with most wit and elegance in opposition to the one, true, and incorruptible God, from whom descended to mankind the gift of eternal happiness, through Jesus Christ." pp. 12—15, 16.

What an instructive commentary is this, on the apostolic caution against the philosophy and vain deceit of the Greeks! During several centuries it either openly opposed, or, when this was no longer practicable, it laboured to corrupt the purity and simplicity of Christian doctrine, maintaining all along a rooted antipathy to the truth. Nor is this Grecian spirit yet extinct. Though constrained by the circumstances of the age to repress its hatred of the Gospel, and of those who contend earnestly for the faith once delivered to the saints, within the limits of external decency, it will certainly be found, that too many of those who affect the name of philosophers are still amongst the bitterest enemies of Christianity and do not fail

upon every plausible occasion to express their secret enmity, and their contempt both of it and of its friends.

In his account of the persecution of Christianity by *the Jews*, Dr. Ireland states one instance of it which is very remarkable, and is not, perhaps, generally known. It is mentioned by Justin Martyr in his Dialogue with the Jew Trypho; viz. *an universal mission* for the express purpose of counteracting the propagation of the faith of Christ. Justin declares that the high priests and teachers of the people had caused the name of Christ to be profaned and blasphemed through all the earth, and speaks of this anti-christian mission, as if the effects of it were felt in his time. May we not exclaim, on the statement of this singular fact, Surely, O Lord, "the wrath of man shall turn to thy praise!" The descendants of that infatuated people who thus attempted to check the progress of the Gospel, have for ages been scattered throughout the world, an astonishment and a by-word among the nations, and a standing monument of the divine origin and truth of that very faith which their ancestors laboured so assiduously to destroy!

From the affecting view of the early difficulties and dangers of our holy religion, the learned author turns to the records of its patience and its triumphs. From a variety of interesting examples of this kind, we select that of Justin Martyr.

"He has amply stated," says Dr. Ireland, "the strange and various persecutions to which the Gospel was subjected by the Roman government in his age. But it is remarkable, that those very persecutions were the means of his conversion; for the manner in which he saw others bear them gave to his mind the first impulse of esteem for Christianity. 'I, a zealous follower of Plato, says he, 'could not look upon the fearless manner in which the followers of the Gospel bore death, and whatever was most terrible to human nature, without firmest persuasion of the innocence of lives, and their superiority to all [illegible] dulgence."—And let our readers mark the powerful and happy result of his observation of these bright *examples* of Christian faith and patience. "Under the influence of this persuasion, he became a Christian, and gloried in the name, whatever was the derision or the danger which pursued it. And he sealed his testimony with his blood. He fell a joyful victim to *the hatred of that philosophy* which he had renounced for the sake of the Gospel." pp. 24, 25.

After some further examples of Christian faith in the primitive times, Dr. Ireland pays an animated tribute of admiration to the labours and constancy of our own reformers under the persecution of Romish superstition.

"Whoever," says the eloquent writer, "has admired the faith and heroic sufferings of Ignatius or Polycarp, must look with no less satisfaction on those of Ridley, Latimer, Cranmer, and Hooper. And whoever will sit down to the serious perusal of their history, must, I think, rise up the better Christian; better prepared to meet the common evils of life with resignation, and to surrender life itself with joyfulness into the hands of God who gave it. It is impossible not to venerate their glowing piety, their profound humility, their patience under sufferings, their praises of God under distresses and privations of every kind, their prayers for their persecutors, their exemplary and triumphant death. And whoever has any feeling for learning and the powers of reason, must be particularly affected when he sees them exerted under circumstances the most disastrous, the most calculated to depress courage, and to crush the resources of genius; when books were withheld from the imprisoned saint*, when the memory alone was to supply its stores for the appointed debate, and when the removal to the place of disputation was but the first and certain step to the expecting flames." pp. 32, 33.

We could with pleasure extract some excellent passages on the principles and motives by which the Christian is animated, and enabled thus to endure persecutions and trials, and on his general happiness in the present life; but we have room only for the following, as specimens of the author's sentiments on these points.

* Both from Latimer and Ridley.

"These," referring to the persecutions of the martyrs, "are the extreme cases of human suffering; and in providing for these in the triumphant manner here displayed, the Gospel establishes, by consequence, in the hearts of believers, an effectual influence against the common evils of life."—Under these, "he experiences comforts and supports unknown to other men. His persuasion of a providence teaches him, that whatever befals him is according to the divine will. In the hands of God are the 'issues' of all things, because from him they had their beginning. He may 'take away,' because he hath first 'given,' whatever we possess. He may 'kill,' because he hath first 'made alive.' His name therefore, is to be equally the subject of our 'blessing,' under evil and under good; in the moment of death, as in the midst of life itself. And that which thus invigorates the Christian is the happy* influence of the Spirit of God. Hence he draws those private supports, and invisible consolations, which prevent him from sinking under this burden of evil. They silently and gradually raise his soul from its dejection; they dispose him to religious tranquillity, and at length impress upon him that settled rest and godly satisfaction, against which the 'changes and the chances of this mortal life' shall never more prevail."

"Nor is the superiority of the Christian seen only in the better principles through which he bears the unavoidable evils of life. He has *a present happiness* surpassing that of other men.—His enjoyments are more perfect; and therefore his portion of the blessings of this world is larger, while the satisfaction which he draws from them is of a more exquisite nature, and more delightful to himself. Nothing therefore is withheld from the Christian; nothing but sin. Meanwhile, pleasures the most ample, the most satisfactory which human life can admit, are his portion and his recompence—the pleasures of innocence, of temperance, of thankfulness to God, who deprives us of nothing which does not also tend to deprive us of himself. The free use of this world is permitted to us, while God is the supreme object of our thoughts and affections; while we have that love towards the Author of our happiness, which transcends the love of all other things; and while we so 'pass through things temporal, as not to lose the things eternal.'" pp. 37—39.

* Would not "*sacred*" have been a graver, if not a more appropriate epithet on this occasion?

But the Gospel has not been without a rival in these pretensions to present and future happiness. Paganism, the early enemy of Christianity, has laid claim to the same advantages; and the examination of this claim forms the subject of the remaining lectures.

Some of our readers may perhaps think, that such an inquiry at this time of day is by no means necessary. It may be said, that paganism has now but few, if any, grave and sincere votaries; and that, as Paley justly observes, the contest for divine authority is between the Christian religion and none. This is unquestionably true; and yet, an examination of the early claims of paganism, and its presumptuous competition with Christianity, may serve many interesting and useful purposes. It may remind us of the battles and the triumphs of the primitive soldiers of Christ; and while it exposes the meanness and imbecility of ancient superstition, and illustrates the necessity and superiority of our holy faith, it may even tend to furnish us with well-tried weapons against the present advocates of infidelity, or modern heathenism; and especially guard our younger students and admirers of classical mythology and philosophy, from being misled by the false lights which they exhibit; and it may establish their belief in the Gospel, on the solid ground of historical truth and sound reasoning.

To the early Christian writers we are chiefly indebted for our knowledge of the rivalship which paganism affected to maintain with the Gospel, as to the promise of happiness. It was the general profession of the heathen world, that to the practice of idolatry *some* benefit was attached. There was, however, a considerable difference of opinion as to the nature of this benefit, and on this point two parties were formed. The first of them sufficiently raised above the vulgar to despise their gross notions of fu-

turity, yet so uninstructed, or so sensual, as to be fully satisfied with the gratifications which worldly objects could impart, professed to serve their idols with no other view than that of present prosperity. This comprehended both public and private welfare. Success in war, indulgences in peace, wealth, beauty, genius, honour, fame, and length of life, were therefore the only objects of their prayers*. The folly of importuning the gods for these purposes was indeed pointed out by many of superior name. But one general observation, says Dr. Ireland, may be made on the very best rules which pagan wisdom has prescribed to the piety of men. Particular requests for temporal advantages were sometimes forbidden, not from any genuine principle of self-denial, from distrust of the objects themselves, or fear of their pernicious influence; but because the gods best knew whether they were suitable to the circumstances of men, and where they should be bestowed. And it was concluded, that it was not safe to urge Heaven with importunate petitions, lest, in a vein of malignant indulgence, it should resolve to ruin its short-sighted worshippers, by granting the very objects of their desire. This, Dr. Ireland contends, is the amount of the celebrated prayer of Socrates himself. Xen. Mem. lib. i. cap. 3, which is expressly applied by Juvenal, in the well-known lines:

"Permittes ipsis expendere numinibus, quid
Conveniat nobis, rebusque sit utile nostris."

On these and similar passages we sometimes look with a Christian eye, and give them a borrowed sanctity. But in order to discover their real meaning and value, we must bring them to their own standard, and interpret them upon principles strictly pagan; a process, by which the pretensions of many a heathen sentiment, apparently co-incident with revealed truth, would be lamentably lowered or disproved.

But there was a second class of persons, who approached the shrines of the gods from other motives. They had observed, that security from present sufferings was not the necessary consequence of their prayers; and as they still presumed that their worship was entitled to some recompense, nothing remained but to profess that they expected a benefit, however unknown or undefined, in another state of things that might succeed the present life. These were the two principal doctrines of the gentile superstition; and against both these false claims was successfully raised the voice of Christian antiquity.

The events which gave the most plausible encouragement to the claim in favour of the gods rewarding their votaries with temporal prosperity, were the invasion of Italy, and the capture of Rome, in the beginning of the fifth century, by the barbarians under Alaric. The impatient temper of idolatry was now particularly excited; and a spirit of revenge arose, the consequence of mortified pride and baffled superstition. Expiring paganism invidiously lamented the loss of qualities which it never possessed; and Christianity was charged with mischiefs not its own. To prove the truth of this statement, the learned author before us enters into a general view of the temper of heathenism. He shews that it was ever prone to impatience and outrage against its own deities, before the propagation of the faith of Christ; and that it has been ready, in every age and country, to transfer its interested worship from one idol to another, as outward circumstances have suggested. Sometimes, in expectation of better treatment, the worshippers adopted the gods of more prosperous nations; upon which principle we are to interpret the admission, from time to time, of the deities or sacred rites of other

* Juv. Sat. 10.

countries which the Roman history describes. But when the former deities were retained, notwithstanding the recurrence of misfortune, they were commonly subjected to chastisement and insult on account of the failure of protection to their worshippers. Of this unceremonious treatment, Dr. Ireland mentions some curious instances.—Such was the disposition, at once superstitious and vindictive, which Christianity had to encounter at its first appearance in the Roman empire. Its unexpected success sharpened the hatred of the pagans, who now found the Gospel to be an object, on which every misfortune might be conveniently charged. Accordingly, to the persons of the believers was transferred all the exasperation which had been commonly produced by the adversities of the state, and which had been occasionally directed against the temples and statues of the gods themselves. Idolatry was no longer answerable for untoward events, whether public or private. It was, on the contrary, declared to be the only and proper source of worldly happiness; and therefore all civil disasters, and all natural evils, were to be attributed to the pernicious introduction of the faith of Christ. "All evil," says Arnobius*, "is supposed to come in the train of the Gospel; and inordinate bloodshed, drought, famine, and tempests, to be its proper consequences. Christianity invited the swarms of locusts. Christianity invited the late depredations of the vermin." This gives a view of the sentiments of the pagans just before the civil establishment of Christianity. After that event their hatred was probably increased, while the outward expression of it was restrained. Of this a specimen is afforded in the pleading of Symmachus for the public restoration of idolatry; for an able and animated sketch of which, as well as of the arguments of Ambrose and Prudentius, in answer to his declamation, we must refer our readers to Dr. Ireland's work.

It was in public refutation of the false and blasphemous accusations of the pagans against the Gospel, that the zeal of St. Augustine planned his memorable treatise "Of the City of God;" one of the most valuable works which the piety and learning of the early Christian writers have transmitted to us, and a brief but interesting account of which, as well as of the subsidiary history of Orosius, we subjoin in the words of our author.

"St. Augustine had now published the first ten books "of the City of God;" when, judging the Presbyter Orosius a fit assistant in his purpose, he enjoined him to form his collection of history against the pagans. The object of this work was to compile from all former histories and annals, whatever calamities, common or extraordinary, natural or civil, were recorded in the experiences of mankind. Nor was this undertaken through the melancholy love of contemplating a mass of human evils; but for the sake of convincing the Roman people that the disasters, of which they complained as unexampled in their nature, or brought upon their own age and nation by the malignant influence of Christianity, were long since familiar, not only to the rest of the world, but to themselves.

"Orosius carries the minds of his pagan readers to the divine creation of man, and endeavours to impress upon them the fall of Adam, as the point from which began to flow the miseries of the world; the first chastisements of sin. Hence he infers the continual superintendance of a Providence, which acts by judgments as well as mercies, and executes its everlasting purposes on the sons of men, under all the circumstances of life. Finally, he turns their attention to Christ, the Saviour of the world, and exhorts them to look by faith towards him, in whom alone the sin of Adam could find its remedy; and to repent of the evils which the impious persecution of his church upon earth had brought upon the Roman empire, through the righteous vengeance of Heaven.

"Augustine is a writer of an higher order. While he reverts to the former history of Rome, and of the world at large, he en-

* Adv. Gentes, lib. i.

counters the pagans with an animated and interesting discussion of the radical meanness and viciousness of polytheism; the equal folly of the popular mythology, and the philosophic religion of the Romans. This he accomplishes, with perfect success, in the first ten books. In the twelve which follow, he proceeds to raise his Christian superstructure on the ruins of paganism. Beginning, therefore, from the situation of man in Paradise, he traces the progress of revelation through the succeeding ages, and its continued existence, notwithstanding occasional restrictions of its extent, till the appearance of Christ, in whom the world was to believe.

"From the accomplishment of the purposes of God upon earth, he passes to the final judgment of mankind at the last day; describes the condemnation and punishment of the enemies of God, and expatiates on the everlasting happiness of the blessed; when Christ shall have given up the kingdom of his mediatorship to the Father, and God shall be 'all in all.'" pp. 74—77.

It is only the first part of this elaborate work of St. Austin which applies to the subject before us, and of which Dr. Ireland avails himself in a very able and useful manner in his subsequent chapters; adding, in notes at the bottom of the pages, various quotations from the original treatise. In pursuance of his plan, the learned author proceeds to ascertain the real cause of those temporal evils which ended in the overthrow of the Western Empire, and which were falsely attributed to our holy religion. For this purpose he has recourse to the Roman history, which teaches us, that the seeds of the public misfortunes were sown by Rome herself, in a state of heathenism; and that, notwithstanding appearances, the strength of the empire was effectually broken before the government became Christian. Sallust, who seems to confess the existence of an earlier tendency to depravity, dates the extraordinary growth of the civil disasters of the state, from the overthrow of Carthage. A rapacious pursuit of wealth now took place; and the success with which it was unhappily attended, soon led to a profuse indulgence of vicious pleasures. This never ceased, but profligately grew in proportion to the decay of the empire, to which it materially contributed. From private degeneracy necessarily arose public corruption. The unprincipled acquisition of immoderate riches was followed by the mad and insatiable love of power; and the common tranquillity was sacrificed to the desperate efforts of ambitious chiefs contending for the sovereignty of their country. Of the cruelty which marked three civil contentions, Dr. Ireland gives a brief but animated sketch, and contrasts them with the clemency which, in a subsequent age, distinguished the successes and victories of Theodosius. Out of the circumstances, however, of horror and desolation which accompanied the ambitious contests of Rome, naturally grew that form of government which was established in the empire at the time chosen by the Divine wisdom for the appearance of our Saviour upon earth. Though the people of Rome had to lament the failure of their expectations of happiness from the imperial authority, the purpose of the Gospel was answered; and this is a circumstance on which the Christian writers fondly dwell. The long and successful labours of kings and consuls were finally vested in the sole and undisputed sway of Augustus; and in the settlement of the empire, and the wide extent of its territory, they hail the preparations divinely permitted in the kingdoms of the earth for the more free and effectual agency of the faith of Christ. Fierce, indeed, were the trials to which that faith was exposed, notwithstanding these preparations. Yet it was destined to succeed; and its influence finally reaching the seat of sovereignty, was to be the seal of the Christian triumph over the world at large. Meanwhile the imperial authority went on, unconscious of the sacred purposes attached to it by the Divine hand, and accomplishing on its subjects those civil evils which resulted

from its own constitution. The foundation of the miseries of the empire was laid in the adopted house of Augustus; and the inquiry into the early causes of its degradation and ruin, might perhaps stop at the character of Nero, the last of that fatal family. But, though the succession was broken, the same mischief continued. A few instances of virtue and vigour appeared in the persons of some succeeding emperors; but the real strength of the empire was secretly enfeebled. From the general weakness and wickedness which infected the government and the people, necessarily resulted the neglect and injury of the provinces. Plundered and tortured by the hand from which they had justly expected protection, they became the easier prey of the invader; and the common safety was exposed to continual and increasing dangers from the enemies of the empire. The rapine and cruelty of the governors were the true causes of the rebellion of the provinces; and the Goths and Vandals owed their easy possession of Gaul and Africa to the injustice and inhumanity of Rome. "Such facts as these," says our author, "make us remember, with increased interest and admiration, the warning given by Juvenal to his country;" a warning which, we trust, will ever be remembered by the governors of *British* provinces:

"Curandum imprimis, ne magna injuria fiat
Fortibus et miseris. Tollas licet omne, quod usquam est
Auri, atque argenti; scutum, gladiumque relinquas,
Et jacula, et galeam; *spoliatis arma supersunt.*" SAT. 8.

The transfer of the seat of empire from Rome to Byzantium, afforded a respite for one branch of the Roman power; and it is the just delight of the Christian writers to extol the felicity bestowed by Providence on a foundation better and more pure than that of the pagan capital. The fate, however, of the ancient city could not be averted nor delayed; and the barbarians, who had long since made successful inroads into the distant parts of the empire, were now preparing to pour into Italy, and to seize upon Rome itself. From this observation Dr. Ireland proceeds to ascertain the situation, name, and origin of the Goths, and to point out some of those early successes, while the empire was yet pagan, which prepared the way for their final occupation of the West, under Alaric, in the year 410 of the Christian era. From this historical detail, the author draws the following important and instructive inferences. First, that the foundation of the public evils of Rome was clearly laid before the ministry of Christ began; whence it follows, that the Gospel is free from the charge brought against it by the pagans: it was not the cause of the overthrow of the empire. The principles of sound government were previously lost, and with them the proper support of government. "Such," says Dr. Ireland, "is the punishment which, in the Divine order of things, is commonly annexed to the violation of the rules of reason and virtue, in public as well as private life; and the numerous instances which have been adduced of the growing wickedness and weakness of Rome, and the gradual and alarming successes of the barbarians against it, must convince us that there is a *natural connection between vice and misfortune, a strong and unavoidable tendency of public profligacy to the loss of national power.*"

Secondly, in the same events may also be observed a judicial punishment acting for a more peculiar purpose. The Christian writers have piously acknowledged the just visitation of Heaven on the intolerance and persecuting rage of the pagan sovereigns. The last of the ten plagues directed against the cruelties of Heathen Rome, was the public suppression of its beloved, but

guilty, idolatry, the cause of all the evils which had been inflicted on the believers of the Gospel. Hence, too, in the third place, may be seen the general subserviency of the temporal power of Rome to the wants of the church of Christ. Its outward decline did not take place till the interests of the faith were, in some measure, secured; and it is the grateful observation of Orosius, that the very decay of the civil power wrought the increase of the church of Christ. When Rome at length fell, it submitted to an enemy, who, though imperfectly instructed in the faith, was the least hostile to it. Alaric was himself a professor of Christianity, and the protector of it in others. The civil polity had performed its temporary office, and was dissolved: the religion of Christ is eternal, and, amidst the destruction of all other authority, the Gospel was yet respected and maintained.

The argument that the deities of pagan Rome were the authors of temporal happiness, and that the calamities which befel the empire in its later age were occasioned by the civil establishment of Christianity, has been thus refuted by an appeal to history. This, perhaps, might be deemed sufficient for the vindication of the Gospel. But the Christian writers, not content with this, laboured to expose the general inefficacy of the heathen worship. They ascended to the origin of the Roman deities, and proved them to have been equally helpless in Asia and in Italy. They had been twice vanquished at Troy, nor did they succeed better in protecting the establishments committed to their care after their arrival in Italy. Lavinium was soon forsaken for Alba, and Alba for Rome; while Rome herself repeatedly felt the desolating power of the Gauls. With this argument was connected another, which proved the superior sufferings of the pagans in a state of war. They had complained that the favour of Bellona was recently withdrawn from them, and that the hostilities in which the empire now engaged were more destructive than before. This was well refuted by the Christian writers, by contrasting the influence of idolatry and the Gospel under the same circumstances, and by appealing to the merciful conduct of Alaric. Of this part of the literary warfare with idolatry, some striking specimens are given by Dr. Ireland, proving, in a most convincing manner, if proof indeed were now wanting, *the cruelty* which has ever marked the history of paganism, and the superiority even of the fiercest Christian conquerors in mildness and compassion. "Whoever," says our author, "peruses Procopius' account of the Gothic war, will meet with more instances of genuine mercy, continence, and generosity, on the part of the barbarians alone, than can be furnished by the entire military history of pagan Rome!" An elaborate refutation of another favourite notion of the pagans follows; that the *Fate* of the Romans was not more subservient to their temporal happiness than their gods; in which Dr. Ireland points out the uncertainty and contradiction which are to be found in all the systems of the heathens, concerning fate, providence, and the events of human life.

Still there were a few circumstances connected with the fall of the city, from which the vindictive disposition of heathenism drew a malignant satisfaction: and these are noticed by Dr. Ireland, chiefly for the sake of pointing out the sentiments of the early writers of the church, on one of the most important articles of our religion. There were two classes of persons who reasoned in this hostile manner; but of these we have room to mention one only. The idolater, unable to vindicate his own deities, whose helplessness was proved by so many convincing instances, retorted, with much appearance of triumph, that during the seige, and in the assault

of the city by the Goths, the Christian inhabitants had suffered together with the worshippers of the false gods. To these objectors it was replied, that the sufferings of the Christian are to him no cause of despondency, no proof either of the weakness or malevolence of the Deity whom he serves. Placed in this world as a candidate for greater happiness in another and eternal state, he makes his very trials conducive to this great object. They correct his errors, sober his passions, purify his heart, and tend to preserve him in the fear and favour of God. To the insulting question, therefore, "Where is thy God?" he is represented, by St. Augustine, as triumphantly replying, "My God, different in all his attributes from the false and impotent gods of the heathen, is to be found wherever his worshippers are. If I am carried into captivity, his consolations shall yet reach me; if I lose the possessions of this life, my precious faith shall still supply their want; and if I die, not as the suffering heathen dies, by his own impatient and impious hand, but, in obedience to the will of God, my great reward begins; I shall enter upon a life which will never more be taken from me; and thenceforth all tears shall be wiped from my eyes."

Another circumstance occurred at this period which occasioned much discussion. In the tumult and distress which followed the capture of the city, not only were many Christians slain, but the religious respect which the piety of the primitive believers paid to the dead bodies of the faithful could not be rendered: and from this privation, the pagans drew an argument of additional insult, and inferred that the God of the Christians was indifferent to the protection of his followers, in death, as well as in life. Yet consolation was not wanting to believers, though the desired burial could not be procured. And this resulted from the pure and certain hope of the resurrection of the body to eternal life. Much praise had been bestowed on the sentiment of Lucan, in which he was preceded by Xenophon, that the soldiers of Pompey, who lay neglected in the plain of Pharsalia, and whose ashes wanted an urn, had the nobler vault of heaven for a covering. But "how superior is the privilege," exclaims the reverend and eloquent author, "of the Christian! Though his mortal part should remain unburied, though it should become the prey of beasts, or though its particles should be scattered through all the elements; yet he retains his sure and certain hope of the resurrection through Jesus Christ. He knows that God is faithful, who hath promised to restore him at the last day; and from the bosom of the earth, from the distant regions of the air, and the most distant recesses of all nature, shall his almighty power once more collect the parts so long dissevered. The man shall, in a moment of time, be formed anew, and substantially stand before his Maker, to receive the eternal reward of his faith and obedience." Dr. Ireland adds, on this interesting point, some animated passages from Tatian and Athenagoras, and here concludes the first part of his argument.

By whom, then, he inquires, was empire conferred on the Romans? And to whom are to be attributed the evils which attended its progress? The first of these questions is thus ably answered by Tertullian. "He is the dispenser of kingdoms, to whom belongs the world which is governed, and man himself who governs it. The changes of secular dominion which arise at different periods of time, are ordained by Him who was before all time: and the rise and fall of states must be referred to Him alone, who existed before human society began."—Yet not to him are we to ascribe the abuse of power, and the unprincipled enlargement of dominion. These arise from the depravity of the will

of man; and this is contrary to nature, and the will of God. Hence, while the power of Rome is acknowledged to have been derived from him, his blessed name is free from the imputation of having authorised the extension of its empire by blood and treachery.

"But the time had been," says Dr. Ireland, "when the Romans were swayed by better motives; and here occurs a distinguished sentiment of Augustin, with which I shall close this part of my subject.

"In the earlier ages of the state, before the love of unlimited power possessed the Romans, they had felt the spirit of true patriotism, and acted on genuine views of civil liberty,"—"while their private lives were free from offence against the laws, and governed by the rules of decency and temperance."—"These were civil virtues, and Providence, which is ever benevolent towards the faintest and most imperfect efforts on the side of goodness, bestowed on courage, disinterestedness, and patriotic principle, the characteristic reward of temporal prosperity."

"Let not this animating thought," continues our author, "be lost to ourselves. The Roman virtues were of this world; and the consequence annexed to them was a dominion of this world. 'Verily, they have their reward.' *We* have calls to patriotism, which the pagans never knew; and on an authority superior to all their legislators, we have received those principles which are the foundation of private happiness, and public greatness. The power of Britain does not terminate in civil objects; it is connected with a loftier and more sacred purpose. *We* are the happy inhabitants of a country which exhibits the profession of the purest Christianity, in conjunction with the soundest of civil governments. Our patriotism, therefore, is exalted by our faith; and we may reasonably hope, that the divine blessing will descend in a larger degree, and in a more distinguished manner, on that public spirit which is sanctioned by true religion, and which, through the maintenance of empire, promotes the will of Heaven."

We wish that we could unconditionally assent to this spirited passage; and that its truth were altogether as unquestionable as its eloquence. With the sentiment expressed in the former part of it we most cordially concur. We have *indeed* "calls to patriotism which the pagans never knew;" and he who is best acquainted with the inestimable blessings of a religious nature with which Divine Providence has distinguished us, and who has personally experienced the happiness which they were intended to impart, will feel the flame of patriotic love glow warmest in his breast. We verily believe, that our country carries within it the precious elements of all that is truly great, excellent, and holy; and that they are destined, not only to promote our own superiority and happiness, but to be eminently instrumental in diffusing the blessings of freedom and true religion throughout the world. We cannot, however, as Dr. Ireland seems to do, indiscriminately compliment our countrymen with the exercise of that enlightened and sacred patriotism, which is founded on the just appreciation of spiritual advantages, and which, chiefly intent on forwarding our moral and religious improvement as a nation, depends on *this* as the only well-grounded hope of the divine favour, and is *really* anxious, through the maintenance and enlargement of empire, to fulfil the purposes of Heaven. We rather fear that the *general* flame of patriotism is kindled and nourished at far other altars than those of the sanctuary; and we are justified by facts in believing, that our rulers have for the most part laboured to support and aggrandize our national power from far other motives than those of the maintenance and propagation of Christian truth. The annals of our country exhibit but few, and those feeble and imperfect, efforts to impart the religious blessings which we ourselves enjoy, to the myriads of idolaters whom the providence of God has placed under our dominion, or within the sphere of our influence. Of the truth of this assertion, India alone affords but too decisive and melancholy a proof: nor can we

view our Oriental empire with complacency, or dwell on our national prospects with hope, while so many in authority amongst us continue to manifest, not only so criminal an indifference, but so marked an hostility to every plan which has hitherto been proposed towards emancipating the Hindoos from the fetters of ignorance, superstition, and sin. Could we perceive any general disposition, in those who are at the head of public affairs, to promote such objects as these, our hopes of success, in the great struggle which we are maintaining in Europe, would grow brighter, and we could more reasonably indulge the delightful expectation, that to us is assigned the honourable task of signally contributing to the advancement of the kingdom of Christ amongst men. We hail, however, with exultation, the appearance of such a spirit in the extensive and increasing patronage which attends the British and Foreign Bible Society; nor is there any view in which we more seriously deplore the partial opposition which it has lately experienced, than in the check which such an opposition is calculated to give to the diffusion of the Gospel. We fervently pray, that this unhallowed contention may speedily cease; and that both parties may, at no distant period, vie with each other, only in the benevolent, the sacred, and the zealous labour of promoting most effectually the knowledge and the practice of true religion.

We have so far extended our remarks on the first part of Dr. Ireland's valuable work, that we must defer the consideration of the second to our next number.

(To be continued.)

Wordsworth's *Ecclesiastical Biography.*

(Concluded from p. 51.)

In our last number, we selected several interesting extracts from the life of Cardinal Wolsey; a man of great talents, and, in some respects, of a noble and generous mind. But his better qualities were all debased by an ambition which knew no bounds, and by a spirit of arrogance which is almost without example. If succeeding ages have paid any respect to the memory of this man, it is chiefly because their sympathy has been awakened by the history of his fall. He was a bigot and a persecutor; yet even upon his mind affliction seems at last to have produced a salutary effect; and the narrative of his latter days compels us to part with him, at least in charity, if not with regret.

The life of Sir Thomas More, contained in these volumes, is now published for the first time, and introduces to our acquaintance another victim of Henry VIII. Like Wolsey, he rose to honour and distinction; and, like him, he sunk into disgrace. But he possessed a mind which prosperity could not corrupt, nor adversity humble. The fear of God, though accompanied with many imperfections of judgment, appears to have been his ruling principle, and the testimony of a good conscience his high reward.

Under any circumstances, Sir Thomas More must have been a remarkable character. The solidity of his talents, the equanimity of his temper, and the playfulness of his wit, could not fail to mark him out as a being of a superior order. But his most striking excellence is the constant and habitual regard which he paid to the duties of religion. Hence it was that the vicissitudes of life seemed to pass over him without any impression of discontent; and whether we view him in his office of chancellor, or follow him to his chamber in the Tower, his mind is unmoved, and his conscience perfectly at rest.

As our wish is to leave the biographer to tell his own tale, we

shall do little more, in the remainder of the present article, than furnish extracts from the work.

Sir Thomas More was born in London, in the year 1480, and was the only son of Sir John More, one of the judges of the Court of King's Bench. He gave early proofs of extraordinary talents; and his attainments before he reached the age of manhood, would, even in this age, be esteemed very uncommon. He was presently distinguished for his eloquence at the bar; and, at the age of twenty-two, he displayed both his abilities and his courage by a successful opposition in parliament to a favourite measure of king Henry VII.

In the 14th year of Henry VIII. he was chosen Speaker of the House of Commons, where he soon had occasion for all his prudence.

"At this parliament Cardinal Wolsey found himselfe much agrieved with the burgesses thereof, that there was nothing said or done therein but that it was immediately blowne abroade in every ale-house: it fortuned at that parliament a great subsidie to be demaunded, which the Cardinal, fearing would not passe the Commons House, determined for the furtherance thereof to be there personally himselfe: before whose coming they themselves much debated, whether it weere better to receive him with a few of his lords, or with all his traine. Most were of opinion the first were the best. At last Mr. More said in this maniier. 'Maisters, for as much as my Lord Cardinal lately, you wote well, laid to our charge the lightness of our tongues, for things uttered out of this house, it shall not be amisse, in my minde, to receive him with all his pompe, with all his maces, his pillars, his pole-axes, his crosses, his hatt, and the great seale too; to the intent, that if he finde the like fault hereafter with us, we may be the bolder, from ourselves, to lay the blame upon them whom he bringeth with him.' Whereunto the whole house agreeing, he was received accordingly. Where, after he had, in a solemn oration, by many reasons proved, how necessarie it was the demaund to be granted; and further shewing that lesse would not serve to maintaine the prince's purpose, he seeing the companie sit still silent; and answering nothing, contrarie to his expectation shewed themselves not verie forward to incline to his request, said unto them, 'Maisters, you have many wise and learned men among you; and sith I am from the king's own person sent hither unto you, for the preservation of yourselves and all the realme, I thinke it mete you give me some reasonable answere.' Where everie man holding his peace, then began he to speake to one Mr. Marnee; who making no answere, he severallie asked the same question of divers others, accounted the wisest amongst them; to whom when none of them all wouldе yeeld so much as one word, being before agreed as the custom was, by theire Speaker to make answere, 'Maisters,' quoth the Cardinal, 'unlesse it be the manner of your house, as of likelihoode it is, by the mouthe of the Speaker, whom you have chosen for trustie and wise, as indeed he is, in suche causes to utter your mindes, here is, without doubt, a marvelous obdurate silence;' and thereupon required aunswere of Mr. Speaker. Who first reverently upon his knees 'excused the silence of the house, abashed with the presence of so noble a personage, able to amaze the wisest and best learned in the realme; and after many probable arguments, that for them to make aunswere was neither expedient, nor agreeable to the auncient libertie of the house; in conclusion, for himselfe, he shewed, that althoughe they had all with theire voices trusted him, yet except every one of them would put into his head all their several witts, he alone was unmeet, in so weighte a matter, to make his Grace aunswere.' Wherenpon the Cardinal displensed, sodaine arose and departed." Vol. ii. pp. 75—77.

Let those who are fond of vaunting of the good old times of the English constitution, as compared with the present, contemplate this scene, and correct their groundless prejudices.

In 1529, More succeeded Wolsey as chancellor; and the same period presented the singular spectacle of the son chancellor, and the father a judge in the Court of King's Bench.

"Being in this high office, he used commonlie every after noone, at his owne house at Chelsey, to sit in his halle, to the ende that all that had anie suit to him, might boldlie come to his presence. He kept no doore shut. Both to riche and poore he was readie to give audience. His manner was

before he would award any *sub-poena*, to reade over every bill of complaint himselfe; and if he found matter sufficient, he would set his hand unto it; if not, he would presently cancel it. He dispatched moe causes in shorter space than were wont to be in maile yeares, before or since. For once he sat when there was noe man or matter to be heard. This he caused to be enrolled in publique acts of that court. It is strange to them that know there have been causes there depending some dozen yeares. And there be so many things there heard, that it will be a rare thing to heare the like againe." Vol. ii. p. 96.

After presiding little more than two years in the Court of Chancery, the king, at his earnest desire, permitted him to resign: his great anxiety was to dedicate the remainder of his life to more serious duties. So little had he attended to the accumulation of money in the high offices which he had been called to fill, that, when he resigned the chancellorship, he had not, for the maintenance of all his family, the sum of 50*l.* a year! We are informed, in a note, that he was compelled, "for lacke of other fewell, every nighte before he wente to bed, to cause a greate burden of ferne to be brought into his owne chamber, and with the blaze thereof to warme himself, his wife, and his children, and so without any other fire to goe to theyre beds." (Note, p. 99.)

The sudden changes of opinion, and the caprice of conduct, which mark the history of Henry VIII., left Sir Thomas More little leisure to enjoy his retirement. His countenance was of importance to the king; and, in the spirit of a genuine tyrant, Henry determined to obtain his sanction, or to bring him to the scaffold. No measures, however, could induce him to approve of the king's marriage with Anne Boleyn, or to sanction his supremacy. He would gladly have remained silent; but silence itself was a crime not to be pardoned. He suffered death for his refusal to take the oath of supremacy. On being summoned before the lords at Lambeth, he mildly declined the oath; and his resolution could not be shaken. His attachment to the cause of popery appears to have been perfectly conscientious; and his reverence for the priesthood, even in that age, was very remarkable. He had learnt, however, to distinguish between the cause and the men; for if examples, on their part, could have removed his scruples, there seems to have been no lack. Of their conduct on that occasion, he speaks with very little respect; and if the vicar of Croydon be a fair sample of the party, it must be confessed, that respect to such persons would be quite misplaced.

"I heard also Maister Doctour the Vicar of Croydon, and all the remnant of the priests of London that were sent for, were sworne. They had such favoure at the councells hands, that they were not suffered to dance long attendance to theire great travaile and cost, as suitors are wont to doe, but were sped apace to theire comforts; so farr forth that Maister Vickar of Croydon, for gladness, or for dryness, or els that it might be sene *quod ille notus erat pontifici*, went to my lord's butterie barr, and called for drinke, and dranke *valde familiariter*." Vol. ii. pp. 178, 179.

After a few days he was ordered to the Tower, where he remained till his execution.

The following letter was addressed to his daughter, Margaret, soon after his confinement.

"My owne good daughter, our Lord be thanked I am in good health of bodie, and good quiet of minde; and of wordlie things I no more desire than I have. I beseech him make you all merrie in the hope of Heaven. And such things as I somewhat longed to speak unto you, concerning the world to come, our Lord put them in your mind, as I trust he doth, and the better by his holie Spirit, who bless you, and preserve you all!

"Written with a cole by your tender loveing father, who in his poore praiers forgetteth none of you all, nor your babes, nor your nurses, nor your good husbands, nor your good husbands shrewd wives, nor your father's shrewd wife neither, nor our other friends. And thus fare you heartily well for lacke of paper.

"Thomas More, Knight."

Vol. ii. pp. 183, 184

It is impossible to read the account of his trial and sentence without lively sentiments of honest indignation. On this melancholy occasion he felt as a Christian ought to feel; and after the sentence was pronounced, delivered the following beautiful address to his judges.

"My lords, more I have not to say; but that like as the blessed apostle Saint Paul, as we reade in the Acts, was present, and consented to the death of Saint Stephen, and kept the cloathes of them that stoned him to death, and yet be they both twaine compeers and holie saints in Heaven, and shall continue there friends togeather for ever; so I verilie trust, and shall therefore right hartilie pray, though your lordships have now here on earthe been my judges to my condemnation; wee may yet hereafter in Heaven, all merrilie meet togeather to our everlasting salvation. And thus I desire Almightie God to preserve and defend the king's majestie, and to send him good counsell!" Vol. ii. p. 213.

"When Sir Thomas," continues the biographer, "came from Westminster towards the Tower, his daughter Margaret, desirous to see her father, whom she thought she should never see againe in this worlde, and also to have his last blessing, gave attendance about the Tower wharfe, where she knew her father would passe: whome as soon as she sawe, she reverentlie bowed herself upon her knees to take his blessinge. After she hastened towards him, without consideration or care of herself, pressing in amongst the thickest of the throng and companie of the guard, who with halberts and bills went round about him: she ran to her father, and there openlie in the sight of them all imbraced him about the necke, and kissed him most lovinglie. Who well liked her naturall and deare daughterlie affection towards him; gave her his fatherlie blessing and manie goodlie words of comfort; besides telling her that whatsoever he suffered, though he suffered as an innocent, yet did he not suffer it without Gods holie will and pleasure, 'For thou knowest, Megg, my deare daughter, thou knowest the verie botom and secrets of my hart. So thou hast cause, rather to congratulate and rejoice with me, and for me, that God hath thus gratiouslie advanced me to this high honour, and hath made me worthie to spend my life, for the defence and upholding of virtue, justice, and religion, than to be dismaide or discomfited. Therefore be of good comfort.'" Vol. ii. pp. 214, 215.

"To come again to Mistress Roper. Being departed from her father, she was not satisfied with the former sight of him; like one that had forgotten herself, being ravished with the entire love of her deare father, having no respect to herself, nor to the multitude of people that were about him, suddenlie she turned backe againe, came to him as before, tooke him about the neck, and divers times most lovinglie kissed him; and at last with a full heavie hart was faine to depart from him: the beholding whereof was to manie there present so lamentable, that it made them for verie sorrowe and compassion to weep. Yet Sir Thomas, as one quite mortified to the worlde, and all worldlie affection, as though he were wholie fixed in the love of Heaven, albeit he was a most loving, tender, and natural father to all his children, and above all other most deerlie loved this his daughter Margaret; yet the love of God, and the desire of Heaven had so mightilie subdued and conquered even nature itself, that he neither sighed nor wept, nor shewed any token of sorrowe or griefe, no nor once, for all this, chaunged his countenance: such was his temper and moderation of minde; such his resolution and carriage in this matter; as if he had been discharged of all human affection and incombrances of the same; more like an angell than a man. The like temper of his mind he showed at his arraignment; for neither in speech nor countenance he showed anie sign of alteration nor passion." Vol. ii. pp. 215, 216.

On the day of execution,

"Sir Thomas fasting, and clad in an old ill favoured friese gown, which to him was his marriage garment, and so meanlie apparelled the better to remember the poverte of his Maister Christ, was by the lieutenant brought from the Tower towards the place of execution; where by the way a certaine importunate woman, with a loud voice called unto him at the Tower gate, beseeching him to declare, that he had certaine evidences of her's, that were delivered him, when he was in office; saying, that without he was apprehended she could by no meanes come to them againe; and that he would by a meane, that she might recover them, the loss whereof she said did much grieve her. 'Good woman' (quoth he), 'content thyself, and have patience awhile; for the king is so good and gratious to me, that even within this half hour he will disburthen me of all worldlie business, and help thee himself.' A little further a good woman offered him wine to drinke. 'Marrie, good wife' (quoth he), 'I will not drinke now. My

Maister had easell and gall, and not wine given him to drinke.'

"A little further a third woman, and she was verie clamerous: 'Do you remember Master More, that when you were Chauncellour, you were my hard friend, and did me great injurie in giving wrong judgment against me?' 'Woman' (quoth he), 'I am now going to my death. I remember well the whole matter; if now I were to give sentence againe, I assure thee, I would not alter it. Thou hast no injurie, so content thee, and trouble me not.'" Vol. ii. pp. 220, 221.

And

"Thus he came to the scaffold, where taking the help of one of the officers to ascend, he desired all the people thereabouts to pray for him; and being forbidden to make anie further speech, he desired all there that were present, to beare witness that he should suffer in and for the faith of the Catholic Church. 'For I call Heaven and Earth to witness, I am the kings true and faithfull subject; the servant of Almightie God; and determined to die in the profession of his holie religion.' So he kneeled him downe on his knees, and with a loud voice said the fiftieth Psalm, Miserere mei Deus, to the end, with some other prayers. After which he turned to the executioner, and with chearfull countenance spake to him sayinge, 'What man, pull up thy spirits, and be not afraid to do thine office;' who, as the manner is, asked him forgiveness. Sir Thomas kissed him, and told him, 'no mortall man could give that, he should receive at his hands: but I am sorie my necke is so short, therefore strike not awrie, for saving of thy honestie.' So he tooke a napkin that he brought with him, wherewith he blindfolded his owne eies, stroaking his beard, which was then growne long in the time of his durance, and laid it over the block, and thereon laid his head even and quiet. So with one blow of an axe his sweet soule passed out of this worlde unto Almightie God, the verie same day that he most desired, and before foretold, to wit, the octaves of Saint Peter, the eve of Saint Thomas, the sixth of Julie in the yeare of our Lord 1535, in the twentie seventh of the reign of king Henery the eighth, and the yeare of his age fifty five, or fifty six, as some say." Vol. ii. pp. 222, 223.

"Immediately after the execution of Sir Thomas More, word was brought thereof to the king; who being then at dice when it was told him, at the hearing thereof seemed to be wonderfullie amazed. 'And is it true (quoth the king)? 'Is Sir Thomas More, my Chauncellour, dead?' The messenger answered, 'Yea, if it may please your majestie.' He turned him to Queen Anne, who then stood by, and wistlie looking upon her said, 'Thou, thou art the cause of this man's death.' So presentlie went to his chamber, and there wept full bitterlie. For so unjust and violent a death of so innocent a man, could not but grieve the verie authors of it." Vol. ii. pp. 223, 224.

In the outline which has been drawn of this illustrious man, we have chiefly confined ourselves to his public life. But the business of biography is also intended to introduce us to the individual in private, and to exhibit those minuter traits of character, which peculiarly mark the temper and habits of the man. Our readers will not be displeased to see some additional quotations, which tend to illustrate the character both of More and his biographer.

Sir Thomas was twice married. The motives which influenced him in the choice of his first wife are in modern times somewhat uncommon.

"All this while Thomas More was unmarried, and seemed to have liked well to have led a single life. But in conclusion he fell to marrying, and tooke to wife the daughter of one Mr. Colt, a gentleman of Essex, who had three daughters very virtuous and well-liking. And albeit his mind served him most to settle his affection on the second sister, for that he thought her fairest and best favoured, yet when he considered it would be a grief to the eldest to see her youngest sister preferred before her, he then, of a certaine pitie, framed his fancie towards the eldest." Vol. ii. pp. 66, 67.

The second wife, who appears to have been no great favourite with the Biographer, was taken from prudential considerations.

"Now that Sir Thomas had so manie children, and so great a family, he knew the care in ruling and governing them was great; and to ease himself of that burden determined to marrie againe; so for that end principallie he married a widdowe, whose skill in such matters he thought would much ease him. This wooman most lovinglie he used. Though she was aged, blunt, and rude, yet he of his wisdome, or rather pietie, so cherished, and made much of her, as if she had been his first young wife. She was

also sparefull, and somewhat given to niggardliness. Yet such as she was, he by his dexterity so fashioned her, that he had a quiet and pleasant life with her, and brought her to that order, that she learned to play and sing: and ever, at his returne home, he tooke an account of the task he had enjoyned her touching these exercises; but with such showe of love, that she desired to please him the better." Vol. ii. p. 138.

"At another tyme she came againe to visit him" (in the Tower); "and amongst many matters that she was sorrie for, for his sake, one she much lamented in her mind; which was, that he should have his chamber door made fast upon him everie night. 'By my troth,' (quoth shee) 'if the door should be shut upon me, I thinke it would stop my breath.' At that Sir Thomas smiled, but durst not laugh out for fear of displeasing her (as he saith himself); and thus he answered: 'Gentle wife, I wott well you use to shutt your chamber within, both doores and windowes, and not to have them opened all the long night: and what difference is there between them, for the stopping one's breath, whether the chamber door be shut within or without?'" Vol. ii. pp. 140, 141.

Of his wit and playful disposition, the dignity of history itself generally condescends to furnish a specimen: we select a few instances from the life.

"Sir Thomas kept his accustomed mirth as a testimonie of a clear conscience in his greatest afflictions. Being brought to the Tower, the porter at his entrance demanded, as the manner is, to have his uppermost garment, be it cloke or gowne. Sir Thomas delivered him his hat: 'Here hold my friend,' (quoth he) 'here is my hoode; for this is my uppermost; for it covereth my topp.'

"Being prisoner in the Tower, the Lieutenant, who was his good friend and old acquaintance, desired him that he would accept in good part, such cheer as he was able to make him. 'Yea,' quoth Sir Thomas, 'here is good cheer, Master Lieutenant, God be thanked! And if any here like it not, turn him out of doors for a churl.'" Vol. ii. pp. 129, 130.

"At another time, there came a man of some reckoning, and was merveilous earnest and importunate with Sir Thomas, to have him change his minde, and that he should not be so obstinate and self-liked, as to persevere still in one minde. Sir Thomas either wearie of his tedious speeches, or desirous to be merrie, wild to learne the man to speake more intelligible, for in all his discourse he never mentioned wherein he should change his minde, nor spake one worde, either of the marriage, or of the Kinge's supremacie, or of any particular matter that concerned Sir Thomas, but onlie desired and urged that he would be better advised, and change his opinion: 'Sir,' (quoth Sir Thomas to him) 'I will tell you the verie truth. I have considered and preponderated all my affaires and doings, both public and private; and now I see it very expedient for me to change my opinion; and so I meane to doe. Wherefore I meane—' and there he staid. The courtier interrupting him, neither asking him, nor expecting the rest of his speeche, showes himself merveilous glad, congratulates him in his good chaunge, and desires him to continue it. And away he hyed to the king, to whom he told the good successe he had gott by conference with Sir Thomas. The king was verie glad to heare it, and commands him presentlie to retourne againe, and saith, 'Commend me to Sir Thomas, and tell him' (quoth the king) 'how gratefully I take it, in that he will not seem to strive with us anie more. And moreover give him to understand from me, that for further satisfaction of the worlde, it is our pleasure that he sett it down in writing, that all may see his loyalty and love to us his kinge and lorde.' The over hastie reporter of this blessed newes, repaires with speed to Sir Thomas, and declares to him the kinges will and pleasure. Whereat Sir Thomas being abashed: 'Now God forbid' (quoth Sir Thomas) 'that anie words passed betwixt you and me here in secret, should be told the king.' 'It is well enough' (quoth the courtier) 'for I know it will verie much please his Majestie to heare so good tidings.' 'What tidings be these?' (quoth Sir Thomas) 'You told me,' (quoth he) 'you had changed your opinion.' 'Now our Lorde help us' (quoth Sir Thomas) 'my opinion, my opinion, I have changed—but *in* what, I perceive you did not understand me, which had been verie requisite to have been done, before you had informed his Majestie. For now he may be highlie offended, as thinking himself abused by one of us.' 'Why' (quoth he) 'have you not changed your opinion concerning the supremacie and the divorce?' 'We talked of no such matters' (quoth Sir Thomas): 'but you were earnestlie urging me to change my opinion; and I told you I had: and being about to explicate my meaninge, you were over hastie, for you interrupted me, and so in haste you departed; and in my mind a little sooner good manners would. This then I would have said unto you. I have changed my opinion, concerning the cutting of my beard. For you see it is now all growne out of fashion since my coming into prison: and

know it is the manner of those that have been of the kings counsell, or be judges of the realm, to have their beards cut shorte and notted. And once I thought to have gone to my death, notted, as I was wont to wear it. But now I have changed my opinion; for my beard shall fare as my head, though the one be dearer to me than the other." Vol. ii. pp. 130—132.

It is not easy to imagine a more pleasing picture than is drawn of his private and domestic conduct. How few are to be found, even in this enlightened age, who could bear comparison with him?

"It was his custome to rise every daie verie earlie; and on his knees, after he had commended himself to God, he said his Mattins, the Seven Psalmes, the Litanie with the Suffrages, often the Dirige, and the Graduall Psalmes, and certaine other devout prayers, both in Latyn and Englishe, of his owne making. Besides, he selected certaine Psalmes out of the Psalter, and made himselfe a prettie little volume; and to reade all, or most parte thereof, everie morning he seldome omitted. After all this, every day, feast and ferie, he heard masse with reverence and devotion; and before the end, for to receive the benediction of the priest, he would in noe case departe, though the king had sent for him, once, twice, and thrice. He was wont to say he would come to the king presentlie, 'after I have done my dutie and devoire both to his And my Maister, the King of kings.'" Vol. ii. p. 81.

"Now let us a little consider his demeanour towards his wife, children, and familie, which was so well ordered, that rather it might seem a religious monasterie of regulars, than a mansion house of a lay-man. And some perhaps will thinke it rather a wittie invention what it should be, than a historie what in truth it was. For everie bodie there had his time and taske so sett, either in reading spirituall books, prayers or other vertuous exercises, that you would think it Mary and Martha's house, fitt to give entertainment to their Creator. There was no strife, no debate, no wanton or unseemlie talke. Idleness the bane of youth was quite excluded. To labour and to be vertuous was their onlie care. His servants he would in no case suffer to be idle; for he would say 'large food and rest bring diseases both to bodie and minde.'" Vol. ii. pp. 133, 134.

"He conversed with his children in most loving manner. He would talk with them of the joyes of heaven, and the pains of hell; of the lives of the holy martyrs, of their patience, and love of God; and tell them what a happy and blessed thing it was, for the love of God, to suffer the losse of goods, imprisonment, losse of lands, and life also. And he would further say unto them, that upon his faith, if he might perceave that his wife and children would encourage him to die for a good cause, it should so much comfort him, that for verie joy thereof it would make him merrilie to runne to death. And to have them the better prepared against troubles, he would show what was possible, though not like to fall unto him. If his wife, or anie of his children were sike or diseased, he would say unto them, 'We may not look at our pleasures to go to heaven in feather-beds, and with full bellies; it is not the way; for our Saviour himself went thither with great paine and tribulation; and the crosse was the path wherein he walked, leaving us an example to followe his stepps. The servant is not to look to be in better case than his Master. Be of good comfort, and be patient; for this sickness is sent you of God to purchase you heaven.' He would tell them the means to attain to this vertue, or to that; and to flie or shunn this vice, or some other; and as speculatively, so practicallie taught them to embrace vertue, and speciallie humilitie." Vol. ii. pp. 135, 136.

"Towards his father he gave many proofes of his natural affection and lowlie minde. Whensoever he passed through Westminster Hall to his place in the Chancerie by the Court of the King's Bench, if his father who sat there as judge, had been sett downe ere he came, he would goe to him, and reverently kneeling downe in sight of all aske him blessing. In his death-bed he often came to visite him, and gave him most comfortable words, and procured all helpes both for bodie and soule, that in such cases be requisite. After his departure out of this world, with sighes and teares talkinge him about the necke he kissed and imbraced him, and commending his soul into the hands of his Creator caused many good prayers to be said for his soules ease." Vol. ii. pp. 89, 90.

"There was nothing in the world that more pleased and comforted him, than when he had done some good deed to other men; of whom some he relieved with his money, some by his authoritie, some by his good worde, some with his good counsail. Never was there anie man that sought relief and help at his hands, that went not from him cheerful. For he was, as a man may say, the publique patrone of the poore, and thought he had procured himself a great benefit or treasure, as often as he could by his counsail or other wise, pleasure and ease the

mind of anie man in anie difficult matter, either ghostlie or bodilie; or if he could pacifie any that were at variance and debate. He would before he was Chancellour goe by obscure places and lanes, and give his almes verie liberallie, not by the pennie or half-pennie, but somtymes five, ten, twenty, thirty, forty shillings, according to everie ones necessitie. He often invited his poore neighbours to his table, and would be merrie and pleasant with them. But those that were riche and of wealthie seldom were invited. In Chelsey he hired a house for lame, poore and old men, and kept them at bed and at borde, at his owne cost and charges." Vol. ii. p. 85.

We shall conclude our extracts with a short account of some of his writings.

"But the booke that carrieth the prize above all his other workes for eloquence, invention, and matter, is his *Utopia*; which he wrote about the thirty third yeare of his age. In it he painteth the patterne and platforme of a most perfect commonweale, making it to be one of the new found lands. The invention was so wittilely contrived, that they thought there had been such a countrie indeed; and of their fervent zeale wished that some divines might be sent thither to instruct them in the faith of Christ. This booke for the excellencie of it, is translated into the French, Flemish, and Italian tongues, with a good grace; but into English absurdly and lamely. After this he made another book, but in another kinde, against Luther. Of this we spake before. The matter was grave and substantial; the manner fit for the author of such filth as Luther in his book to the king shewed himself." Vol. ii. p. 116.

"After all this, being prisoner in the Tower he wrote three bookes of Comfort in Tribulation, a booke not inferior to any of the rest. There is nothing in it but religion and piety; it is full of ghostlie and heavenlie counsaile. It is a work rather of an angel than of a man; for he was destitute of all bookes and human helps when he wrote it; he was close prisoner, and had neither inke nor pen for the most part, but onlie a cole. Although his penn was blunt and dull, and but a blacke cole, yet he had another cole that inflamed his heart, such as toucht and purified the lips of Esay; and by the help of this sacred cole, that counsaile, which he gave to others in his bookes he practised himself in patient suffering the losse of his landes, goods, and life too, for the defence of justice." Vol. ii. p. 117.

Were the life of Sir Thomas More to be written by a Protestant, there can be no doubt that the admiration which the present narrative is calculated to excite would be considerably diminished. The praise, which is here lavished upon him for his determined opposition to heretical opinions, would be converted into matter of serious accusation. That he betrayed on these occasions a spirit of intolerance, which seems almost incompatible with his acknowledged virtues, the perusal even of this life will immediately convince us. But Luther and his friends, according to the notions of the biographer, deserved no better. "Luther was drunken with the dreggs of heresie." "Luther, Pomerane, Tindall, Frith, Barnes, and such other filth," published "blasphemous hereses;" and Sir Thomas thinks it no harm to deal with them according to their demerits. It must be admitted, that, with all his great and good qualities, he had considerable defects. Superstition tarnished his many excellencies, and made him the willing tool of a profligate priesthood. If it were not recorded as an historical fact, it could scarcely be believed, that the mild and gentle nature of Sir Thomas More could ever be brought to countenance persecution: yet he appears to have done it without reluctance. The stories of Bainham and Frith are well known. The former, a gentleman of the Middle Temple, eminent for piety and learning, was apprehended by an order from More; carried to his house at Chelsea; after some expostulation, tied to a tree in the garden, and whipped by the chancellor's own hand. Being found guilty of heresy, he abjured; but he repented of his abjuration, and was burnt in Smithfield. A similar fate was experienced by Frith of Cambridge, because he denied that the belief of transubstantiation and purgatory was necessary to salvation. We have no inclination to pursue the subject: but what a picture do these contemplations afford us of the perverseness

of human nature! that one of the best and wisest men of his age should have thus furthered the views of the worst; and that the name of More is to be registered in the same catalogue with such firebrands as Langland and Stokesley! It must not, however, be forgotten, that the errors of More were, in some degree, the errors of the age. In those days it was deemed a meritorious act, by whatever means, to extirpate heresy. The principles of popery continued to act after the supremacy of the pope was annulled; and nearly through the whole of this bloody and tyrannical reign, uniformity of opinion was considered as an object worthy of any sacrifice. If the burning of Servetus was approved by the gentle Melancthon, we cannot refuse to More that portion of exculpation which arises from the general feelings and manners of the times. His faults were those of the Roman Catholic religion and of a bigoted age: his virtues were his own: and it were well if those, who in a more enlightened period justly condemn the errors of this great man, would imitate his many excellencies; and propose for their own example his faithful discharge of the social duties, his regard for the glory of God, his equanimity under sufferings, and his tranquillity in death.

The copious extracts, which have now been presented, will enable our readers to decide for themselves on the nature and the merits of the work before us; and will supply the place of the recommendation which we wish to give. 'It would afford us pleasure to follow Dr. Wordsworth through the whole of his selection; and especially to trace the progress of the reformed religion during those dark and turbulent periods, which consigned so many martyrs to the flames, and cemented the towers of the church of England by the blood of her saints. But we must be content with referring to the work itself. The gratification which we have ourselves derived from the perusal, leaves us nothing to wish, but that the selection had been more copious; and if the opportunities which Dr. Wordsworth enjoys should enable him to add to the list, we have no doubt that the reception of these volumes will afford him sufficient encouragement. The extent of research, which we find in the notes, cannot fail to have supplied him with much valuable matter; and we part with him for the present, not without the hope of meeting him again in the same department of literature.

In expressing our wish for a more copious selection, we would by no means be understood to insinuate that this publication is defective by the omission of any life of importance. The attentive reader will obtain from it some knowledge of ecclesiastical matters during the period which it comprises. Neither is there any danger of falling into material error from the partiality of a friendly biographer: where cases of this sort arise, the notes will serve to correct the text and to prevent misconception. Dr. Wordsworth has not confined himself to the worthies of the Establishment: yet we are much deceived, if any man can peruse these volumes, without feeling his heart warmed with attachment to our venerable church. In the darkest and most disastrous periods, she has been the great bulwark of religion; and to her, by the blessing of God, we are indebted, not merely for the knowledge of divine truth which prevails in these lands, but, we had almost said, even for the existence of the protestant faith. Through much tribulation has she held her way. Kings, indeed, have been her nursing fathers, and queens her nursing mothers; but royalty itself could afford her no security against fanaticism and rebellion. Of many among her sons the world was not worthy: but neither did the world receive them. Like the confessors of old, they too were destitute, afflicted, tormented; compelled to wander in sadness upon a foreign

shore, or to pour their hearts' blood in the cause of the land they loved, and of the very wretches who doomed them to the stake.

The days of persecution are, we trust, gone by for ever; but even in tranquillity there is danger. It is not upon the church of England, merely as a national establishment, that we look with veneration; but considering her especially as the safeguard and depository of evangelical truth, we would earnestly contend for the purity of her doctrines and the authority of her creeds. Should the period ever arrive, when her articles are to be refined and subtilized into a mere system of ethics; when the plain and simple truths of the Gospel, as contained in her liturgy and her homilies, are to be distilled away; when opprobrious names are to stigmatise a conscientious adherence to her faith, let her friends be doubly on their guard. To the blessing of Heaven she owes her preservation, for her cause is the cause of Heaven: but with what confidence can we anticipate protection, if we abandon our principles? The churches of Asia were once the delight of the Most High, and the praise of the earth; but they were unfaithful to their privileges, and experienced, in utter desolation, the reward of their folly. It was no argument in their favour, that, whilst they possessed a form of religion, the nations around them were immersed in superstition: neither will it be any argument for us, if we abandon the essential doctrines of the Gospel, that other countries are more deeply involved in guilt than ourselves. Where much has been given, much will be required: if the churches of Asia were rejected and disowned, by what right shall we expect, under similar circumstances, a milder doom?

"Where all
Stand chargeable with guilt, and to the shafts
Of wrath obnoxious, God may choose his mark:
May punish, if he please, the less, to warn
The more malignant. If he spar'd not them,
Tremble and be amaz'd at thine escape,
Far guiltier England, lest he spare not thee!"

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the press: The Asiatic Annual Register for 1808;—Disquisitions on the History of Medicine, by Dr. Millar of Glasgow;—A Narrative of all proceedings relative to the Researches at Herculaneum, by the Rev. Mr. Hayter;—and, A new edition of the Sermons of Bishop Sundys, with a Life, and Notes by Dr. Whitaker.

Preparing for publication: Detached Remarks, on "a Refutation of Calvinism, by the Right Rev. George Toulmine, D. D. Lord Bishop of Lincoln, and Dean of St. Paul's;" by Thomas Scott, Rector of Aston Sandford, Bucks;—Sixty-six Plates, containing exterior and interior Views of Westminster Abbey, to be published in numbers, and by subscription, by Mr. Ackerman; the designs by Messrs. Huett, Pugin, and Mackenzie;—A work on the mechanical exercises of Carpentery, Joinery, Bricklaying, Masonry, Turnery, &c., with Plates of the Tools used, by Mr. P. Nicholson;—A Report of the late Mr. Fox's Speeches in Parliament, from 1768 to 1806;—Sketches of Part of Spain, Majorca, Minorca, Sardinia, Sicily, and Malta, in 1809 and 1810, by Sir. J. Carr;—and, Illustrations of Gertrude of Wyoming, and of the Lady of the Lake, painted by Mr. Cooke.

The greater part of the edition of the late Rev. Richard Cecil's Works, now in the press, in 4 vols. 8vo. having been bespoke by his friends, but a limited part, if any of it, will remain for sale through the booksellers. Such persons, therefore, as may wish to benefit his family by taking copies, are requested to forward their names immediately, if they have not already done it, to the Rev. Josiah Pratt, Doughty Street, London. The edition will appear in April

or May, and the price will be raised on any copies which may then remain for sale.

Early in the ensuing Lent will be published, in 1 vol. 8vo., Meditations and Contemplations on the sufferings of Christ: by J. Rambach, D. D., late of the university of Gressen: a new, abridged, and corrected edition of the work, as first translated from the German, with a recommendatory preface, by the Rev. W. Richardson, of York.

Mr. Walker, the editor of Dr. Rippon's Tune Book, will shortly publish a companion to that work, in a volume of the same size. It will consist of nearly sixty measures, adapted to Watt's, Rippon's, Huntingdon's, and other hymns, with set pieces figured for the organ, &c.; forming an amusing and instructive collection for the lovers of sacred music.

The following subjects are proposed for the Chancellor's prizes at Oxford for the ensuing year: viz.—for Latin verses, *Herculaneum*; for an English Essay, *Funeral and Sepulchral Honours*; for a Latin Essay, *De Stylo Ciceroniani, in diversa materie, varietate*; and for Sir R. Newdigate's prize for English verse, *The Parthenon*.

The subjects for Sir W. Browne's gold medals for the present year, at Cambridge, are; for the Greek ode, *In Obitum illustrissimæ Principissæ Ameliæ*; for the Latin Ode, *Proelium cum Gallis in Bazaci montibus commissum*; for the Epigram, Ησυχην καιριον ἡ λογον ωφελιμον.

The Pantheon has been converted into an institution for exhibiting the improvements in the manufactures of the United Kingdom, and in the arts connected with them. It will exhibit all that Manchester, Birmingham, Sheffield, &c. &c. supply, and will preserve a register of every manufacturer in the United Kingdom. A large room is appropriated to subscribers, where newspapers of all kinds are taken. There is also a library, containing books of reference, &c.

A vein of fine coal, of the kind called Kendal coal, has been found on the banks of the stream dividing Heathfield and Walton parishes, in the county of Sussex. It extends about a quarter of a mile in length, and is from two to ten inches thick.

The last accounts from the Colony of New South Wales, afford the following statistical information. There are in the colony 6882 acres of wheat, 3400 acres of maize, 534 acres of barley, 93 acres of oats, 100 acres of peas and beans, 300 acres of potatoes, 13 acres of turnips, 550 acres of orchard and garden, 35 acres of flax, hemp, and hops, 940 horses, 10,007 head of cattle, 39,258 sheep, 2975 goats, 13,868 pigs.

The following is said to be a view of the produce of the revenue of the year 1810, as compared with that of 1809.

	1809.	1810.
Consolidated Fund	37,838,034	40,046,244
War Taxes	20,798,144	23,027,442
Total	59,636,178*l.*	63,073,686*l.*

NEWFOUNDLAND.

It is with peculiar pleasure we insert the following proclamation of Admiral Holloway, the governor of Newfoundland.

"It having been represented to me, that various acts of violence and inhuman cruelties have been at different times committed upon the bodies of the Indians, the original inhabitants of this island, residing in the interior parts thereof, by some of the people employed as furriers, or otherwise, contrary to every principle of religion and humanity, and in direct violation of his Majesty's mild and beneficent instructions to me, respecting this poor defenceless tribe; I hereby issue this my proclamation, warning all persons whatsoever from being guilty of any act of cruelty, violence, outrage, or robbery against them: and if any person shall be found, after this proclamation to act in violation of it, they will be punished to the utmost rigour of the law, the same as if it had been committed against myself, or any other of his Majesty's subjects. And all those who have any intercourse or trade with the said Indians, are hereby earnestly entreated to conduct themselves with peaceableness and mildness towards them; and use their utmost endeavours to live in kindness and friendship with them, that they may be conciliated, and induced to come among us as brethren, when the public, as well as themselves, will be benefited by their being brought to a state of civilization, social order, and to a blessed knowledge of the Christian faith. And I hereby offer a reward of Fifty Pounds to such person or persons, as shall be able to persuade any of the male tribe of native Indians to attend them to the town of St. John's, as also the expences attending their journey or passage,

"Given under my hand, at Fort Townshend, St. John's, Newfoundland, 30th July, 1807."

(Signed) "JOHN HOLLOWAY."

NORTH AMERICA.

On Tuesday, the 30th of January last, at two o'clock p. m. there was a fall of meteoric stones in Caswell county, New Connecticut.

Their descent was seen for a considerable distance round, and two reports distinctly heard at Hillsborough, a distance of thirty miles. A fragment, weighing a pound and three quarters, struck a tree in the new ground of a Mr. Taylor, near where some woodcutters were at work, who, apprehending the fate of Sodom and Gomorrah, ran home without once looking behind them. Encouraged, however, by a woman, whose curiosity was superior to her fears, they returned with her to the place, and brought away the stone, which was still hot. It is of a dark brown colour, porous, and contains iron.

The rivers and lakes of the lower provinces of Venezuela and Caraccas are full of the electrical eels, called Tremblados by the Spaniards, and Anguilles Tremblantes by the French colonists of Guiana. They are also found in the smaller lakes which are scattered at intervals in the vast plains that lie between the rivers Oronoco and Apura. The ancient road which led near Urittica has been abandoned, on account of the dangers run by those who crossed the waters, in which the mules were suddenly struck with an invisible commotion, rendered paralytic, and often drowned. Very often the fisherman received an electric shock, the conductor of which was his line. The electrical eel is six feet long. The Indians have so great a dread of this creature, and such repugnance to approach it while living, that M. de Humboldt had the utmost difficulty to obtain subjects for his experiments. He waited several days for this purpose in the little town of Calaboza, having learned that here they abounded. The owner of the house where he lodged exerted himself to procure some, but in vain. At length he resolved to repair to the spot where these eels were met with. Here occurred a spectacle of the newest description, and most extraordinary kind. About thirty mules and horses had been quickly driven together from the neighbouring savannahs, where they live almost in a wild state, and are so numerous that the price of any one is but seven shillings, when the proprietor can be ascertained. The Indians, by driving them on all sides, forced them to seek refuge in the water, where they kept them by presenting harpoons fixed at the end of long canes, and by violent shoutings. The electrical eels, roused by this tumult, rose to the surface of the water, and swimming about like so many livid serpents, pursued the luckless quadrupeds, and gliding under their bellies, communicated the most violent and rapid shocks. The terrified horses, suffering agonies, raising their manes, and flashing fire from their straining eye-balls, rolling in pain, in vain endeavoured to escape. In less than five minutes two of them sunk under the water, and were drowned. Victory seemed now to declare for the gymnoti. But their activity began to diminish: fatigued by the repeated exertions of their nervous energy, they less frequently discharged their electric fluid. The horses which had survived the early attacks, gradually recovered their strength, and at the end of an hour the gymnoti retired from the combat, in such a state of languor and exhaustion, that they were without difficulty drawn to the shore by cords, having hooks at their ends.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Cookson's Book of Common Prayer; with the Administration of the Sacraments, and other Rites and Ceremonies of the Church of England; with a Table of Contents, by means of which a child may refer to any particular part. No. 1. 9d.

A Refutation of Calvinism; in which the Doctrines of Original Sin, Grace, Regeneration, Justification, and Universal Redemption, are explained; and the peculiar tenets maintained by Calvin, upon these points, are proved to be contrary to Scripture, to the writings of the Ancient Fathers of the Christian Church, and to the Public Formularies of the Church of England. By George Tomline, D. D. F. R. S. Lord Bishop of Lincoln, and Dean of St. Paul's, London. 8vo. 12s.

MISCELLANEOUS.

A Picturesque Voyage to India, by the Way of China. By Thomas Daniel, R. A. and William Daniel, A. R. A. Folio, with fifty engravings, 12*l.*

The New Chronicles of England and France. By Robert Fabyan. Named by himself the Concordance of Histories. Reprinted from Pynson's edition of 1516; the first part collated with the edition of 1533 and 1559, and the second with a manuscript of the author's own time, as well as the subsequent editions: including the different Continuations: with a Biographical and Literary Preface. By Henry Ellis. 4to. 3*l.* 3*s.*

The remainder of the List of New Publications will be inserted in our next.

RELIGIOUS INTELLIGENCE.

BRISTOL AUXILIARY BIBLE SOCIETY.

The first anniversary of this society was held on the 7th instant, Philip Protheroe, Esq. the mayor, in the chair. The report of the committee for the preceding year was truly gratifying, and evinced the high degree of zeal and activity which they and the officers of the society had employed in conducting its affairs, as well as the great liberality of the inhabitants of Bristol and its vicinity, in the support they have given to it. The Rev. Mr. Owen, who was present, in an animated and highly impressive speech, laid before the meeting an able and luminous exposition of the measures adopted by the parent society, and its auxiliary societies throughout the world; in the frigid, and in the torrid zones; from Labrador to Pegu, and from Chili to Kamschatka. The meeting came to several unanimous resolutions, confirming their past proceedings, ordering the report now read to be printed, and returning thanks to the Bishop of Bristol, their president, and to the other officers of the society, and also to Mr. Owen, Mr. Hughes, and Mr. Steinkopff, the secretaries of the parent institution.

EDINBURGH BIBLE SOCIETY.

The committee of this Society, some time ago, remitted two donations of 50*l.* sterling, to the Evangelical Society at Stockholm, to be employed in diffusing the sacred Scriptures among the poor of Sweden. They have lately received an answer, acknowledging the receipt of these sums, in the warmest terms of gratitude. The following is an extract, translated from the French.

"The committee of the Evangelical Society, have charged us to express their most lively gratitude, and to present the respects due to your noble sentiments, and your ardent zeal in diffusing on the earth the salutary doctrine contained in the Holy Scriptures, which we have the happiness of revering with you, as the only touch-stone of all life-giving wisdom, and of all divine truth."

"Be pleased, gentlemen, to be assured, on our part, that we have understood perfectly the spirit which animates you, and which has induced you to make us so generous a present. Your donations shall be employed with the most scrupulous care, in the manner which you have prescribed. We have already taken steps, which enable us to assure you, that, for the half of your donation, (*i. e.* 50*l.* sterling), about 1200 bound copies of the Books of the New Testament shall be found, about the end of this current year, among the hands of the poor, who, without doubt, will thank, with all their hearts, the donors of these precious (*etrennes*) new-year's gifts. The remainder of the sum shall be similarly disposed, according to your orders, as soon as an occasion presents itself.

"You will learn with joy, undoubtedly, that, in every part of our country, the demands for our copies of the New Testament, (the Old being not yet finished), are so numerous and so urgent, that, when the third edition, (consisting of 6000, which, with the two preceding, amounts to a quantity of 11,000 copies) shall have left the press, there will still remain, unexecuted, orders for many thousand copies, which will constrain us to put a fourth edition in hands, without delay."

The intelligence lately received by the Edinburgh Bible Society from Ireland, is very encouraging. The Hibernian Bible Society held their annual meeting in Dublin on the 29th ult., when it appeared, that their disbursements amounted to near 2,800*l.* Irish, and they came before the public with a balance of no more than 16*l.* 10*s.* 8*d.* On the morning of that day, however, they were informed of a donation from the Edinburgh Bible Society of 200*l.* sterling, which has been acknowledged in terms of the warmest gratitude. This donation is in addition to three former ones, of 100*l.* each, in all 500*l.* The Hibernian Bible Society, aided by its various branches, has been the means of circulating, by sale, at low prices, during the current year, no fewer than 5,915 Bibles, and 8,714 Testaments, making a total of 14,629! The demand, so far from abating, is rapidly increasing; and the sacred Scriptures are now exposed for sale, and purchased in some of the most popish parts of that country.

HIBERNIAN BIBLE SOCIETY.

The statement contained in the close of the preceding article, is confirmed in all its parts by the report of the Hibernian Bible Society for the last year, which has been recently published. The meeting, at which this re-

port was made, was held in the Royal Exchange, Dublin, on the 20th of November last, the Bishop of Kildare in the chair. We insert an abstract of the report.

The report read at the last annual meeting, led the committee to enter on their official duties with strong expectations of success. These expectations have been fully realized.

The committee's first care was to publish the report, with addresses to the people of Ireland at large, explaining the views of the society, and soliciting support. These appeals have not been made without effect.

During the year, two additional branches of the society have been formed; one the Tullamore branch, under the patronage of the Right Hon. the Earl of Charleville; and the other, the Mayo and Tuam branch, under the patronage of his Grace the Archbishop of Tuam and the Lord Bishop of Killalla. And another right reverend prelate has announced his intention of encouraging a branch of the society in his diocese.

In their endeavours to circulate the Scriptures in Ireland, the society continue to meet with the greatest encouragement and the most effectual co-operation from the friends of religion and social order in other parts of the empire. At the last meeting the liberality of the British and Foreign Bible Society towards this institution was mentioned. Considerable aid has since been received from two Bible Societies in Scotland; the East-Lothian Bible Society and the Edinburgh Bible Society. They also notice the liberality of the Right Hon. Lord Calthorpe, who has presented them with a donation of 50*l.* The support which has thus been received from England and Scotland, while it displays the purest and most disinterested benevolence in those who have given it, likewise furnishes the society at once with an approbation of its past labours, and a powerful incentive to future exertion.

It was stated at the last annual meeting, that the issue of Bibles and Testaments from the repository during the year ending November 1809, had nearly doubled that for the former one, and amounted to 9,034 Bibles and Testaments. The issue of the last twelve months has exceeded that by more than 5,600 Bibles and Testaments. It amounts to 5,915 Bibles and 8,744 Testaments, making a total of 14,659. The society's funds have also considerably increased.

Of the good which has been done by the society, the committee can entertain no doubt. They have too high an opinion of the word of God to suppose, that from 14 to 15,000 Bibles and Testaments could have been circulated during the last year, without considerable influence on the religion and morals of those who have purchased them. Nor are they without positive information on this subject. Among other intimations of this kind, a communication from one of the branches of the society states, that "the members are convinced, that the benefits by the circulation of the Scriptures in their vicinity have been considerable, and they ardently hope for an increased extension."

To conclude: the committee have noticed with satisfaction the increasing interest the institution has excited, and the progress it has made under the fostering care of that Providence which has hitherto blessed it, and which they trust will continue to bless its exertions to disseminate among their fellow-countrymen, "the law of the Lord, which converteth the soul—the statutes of the Lord, which make wise the simple."

SOCIETY IN SCOTLAND FOR PROPAGATING CHRISTIAN KNOWLEDGE IN THE HIGHLANDS AND ISLANDS.

We willingly comply with the request of a correspondent, in inserting the following communication.

The friends of that excellent institution, the Society in Scotland for propagating Christian Knowledge in the Highlands and Islands, will learn with pleasure, that on Sunday, the 9th of December last, its cause was eloquently pleaded by the Rev. Mr. Basil Woodd, at Benlinck Chapel, Lisson Green, before a numerous and respectable audience. As soon as the nature and benefits of this institution were made known to this benevolent clergyman, he not only consented to be its advocate, at their ensuing anniversary in May, but, in a manner the most liberal, undertook to make its merits still better known, by another sermon in its behalf. It is highly gratifying to see the institution patronised by able and respectable members of the Church of England. The institution is under the immediate care of the established church of Scotland, and its affairs are managed by her ministers with the greatest economy and effect: and there is little doubt, that, were it sufficiently known, among the members of their sister church in England, it would receive that extensive and zealous support, which is now withheld by them from any institution, but like the present, on sound principles.

posing as its end the best interests of religion and civil society, and conducted by the approved friends of both.

Its operations are carried on chiefly by means of *schools*, planted throughout the remote and unenlightened districts of the North of Scotland, in which schools there are regularly and daily educated, about *sixteen thousand children*. Its effects have been manifest on the manners and morality of the people, and the advantages attending it are so justly appreciated by the inhabitants, that their constant prayer is for an increase of its influence. Those who support a society by whom *sixteen thousand* souls are thus daily cared for, their minds opened, their morals improved, their habits of industry formed, their families gladdened, and their country benefited, may well rejoice in the thought, that they are instrumental in a work of such philanthrophy, patriotism, and piety.

VIEW OF PUBLIC AFFAIRS.

FOREIGN INTELLIGENCE.

The affairs of the Spanish Peninsula have undergone no material change since we took our last monthly view of them. The fortress of Tortosa, in the province of Catalonia, fell into the hands of the French, almost as soon as the trenches were opened. Its surrender is attributed, with a great appearance of probability, to treachery. The force employed in this siege was destined, it is said, to invest Tarragona.

With a view to diminish the resources of the enemy in Catalonia, a landing was effected from a British squadron in the bay of Palamos, by 600 men, under the command of Capt. Fane, of the Navy; and the batteries and vessels in the bay, consisting of three national vessels, and eight loaded merchantmen, were taken possession of without any loss. The batteries were dismantled, the magazines ashore blown up, and the ships either burnt or brought away. In retiring, however, from a post on a hill which had been occupied, in order to prevent the enemy from interrupting these operations, the men fell into disorder, and, being attacked by a party of the enemy, who had been quiet spectators of all that had passed, 33 of the men were killed, 89 were wounded, and 86 (among whom was Capt. Fane himself) were taken prisoners.

In Portugal the hostile armies continue to occupy nearly their former positions, which they are respectively employed in strengthening. The French army is supposed to be again in want of provisions; and it was expected that Massena would attempt to cross the Tagus, and advance into the province of Alentejo, both with a view to relieve the pressure of this want, and to effect a junction with Mortier, who is said to be advancing with 15 or 16,000 men, in the direction of Badajoz, but to be greatly impeded in his march by the Spanish guerillas. It was supposed he would attack Badajoz. In the north of Portugal the Portuguese militia had received a check from a body of French troops, under General Chaperede, employed in keeping open the rear of Massena's army.

The death of the Marquis Romana, who fell a victim to a fever, produced by over-exertion, and that of the Duke of Albuquerque, which has since occurred, have thrown some additional gloom over the Spanish cause. The Spanish troops with which Romana had joined Lord Wellington's army, were detached under General Mendizabel, to the succour of Badajoz; but, on hearing of Romana's death, they appear to have halted.

Little or no progress has been made in the siege of Cadiz. The Cortez continue their deliberations within its walls; but it cannot be expected that, cooped up as they are within the lines of a blockaded city, their sittings should excite much attention, or their decrees produce much effect. In the mean time, the revolutionary struggle in the Spanish provinces of South America seems to be extending, and also to be assuming, we are sorry to say it, a much more sanguinary character.—Much blood has been shed in the provinces of Buenos Ayres, Peru, Mexico, and the Caraccas. In the first and last of these provinces, the popular party appear to enjoy the ascendancy; but in Mexico and Peru it is, for the present, retained by the adherents of the mother country.

While such is the state of the Portuguese and Spanish cause, the North of Europe has begun, if we may credit recent rumours, to

assume a different aspect with regard to Bonaparte. On these rumours we are not indeed disposed to place much reliance. Their amount is, that a Northern Confederacy, embracing Sweden, Denmark, and Russia, is likely to be formed with a view to their mutual protection from the devouring pretensions of Bonaparte; and that Bernadotte has lent himself to this confederacy. One circumstance, which has led to these surmises, has been a recent relaxation of the rigour of their commercial decrees towards this country, on the part both of Russia and Denmark. But we are inclined to apprehend that this relaxation has no other purpose in view but to excite a disposition in the government and people of this country to renew those trading speculations which have proved so gainful to the Continent; and so injurious to Great Britain, not only in a political and commercial, but in a moral point of view. Doubtless, when our merchants have been seduced again to risk in the ports of the Continent a sufficient amount of property to render such a measure advantageous, that property will be again confiscated and condemned without scruple.

The most important occurrence of the present month has been the fall of the Isle of France, the last remaining colony which France possessed in any quarter of the globe. This important conquest was happily gained with very inconsiderable loss. The troops under General Abercrombie first effected a landing on the 29th of November, and on the 2d of December the French governor proposed terms, which led to the capitulation of the whole colony and its dependencies on the succeeding day. The only unusual article in the capitulation is that which stipulates that the garrison shall not be considered as prisoners of war; a stipulation which we think to have been perfectly justified on the part of our commanders by the blood and time which it probably saved. Our whole loss consisted in about 70 men killed and 90 wounded. Six frigates, a corvette, and about 30 other ships, chiefly prizes, were taken possession of by the British squadron, under Admiral Bertier; so that the French naval force in the Indian seas, which has committed so many depredations during the last 15 years, on our commerce, is entirely annihilated. Batavia is now, indeed, almost the only port in Asia in which a flag, hostile to Great Britain, can find shelter; and it is supposed that General Abercrombie and Admiral Bertier will proceed, without delay, from the Isle of France, in order to reduce it. The Dutch Spice islands, Banda, Amboyna, &c. have already fallen into our hands. The former of these was carried by a most gallant *coup de main*; the attacking party amounting to not more than a fourth part of the garrison that surrendered. This conquest was effected, without any loss, by a small squadron, consisting of two frigates and a sloop, under Captain Cole.

Nothing farther has transpired with respect to the state of our relations with America. A Minister (Mr. Foster) has at length been appointed by our Court, to succeed Mr. Jackson, as its representative with the United States; and it may now therefore be hoped that something will be done to heal the irritation that has prevailed between the two countries during the last four years. Mr. Perceval has declared that his Majesty's Government is disposed to make every amicable concession to the United States, which does not involve a sacrifice of those maritime rights that are essential to our own existence.

The only particulars in the internal policy of Bonaparte during the present month which have attracted our attention, have been a decree imposing fresh restrictions on the press, and one which places all the Female Penitentiary Houses in Paris under the protection of Madame his mother.

GREAT BRITAIN.

The expectation, which we represented in our last as existing, of an approaching change in the administration, has not been fulfilled. The reason, doubtless, has chiefly been the very discernible improvement in the health of his Majesty. The opposition party is considered, by some of the warmer ministerialists, as deeply mortified by this apparently new turn in their affairs; while the opposition themselves applaud the Regent for the whole of the conduct which he has pursued under all the difficulties of his case. They describe some of the most material of these difficulties as consisting in the restrictions under which he has been laid; as if the inability to create peers, and give away for life the few places which might fall, constituted any serious impediment to the adoption of the views of his Royal Highness, and to the due ad-

ministration of the public affairs, during the little interval which is likely to elapse before his Majesty shall be able to resume his functions. We are inclined to think that the opposition, plainly perceiving that the period for which they could expect to be in power would, in all human probability, be extremely short, have been, to say the least, very well disposed to acquiesce in the decision of his Royal Highness. If they had come into place, they would have had to undergo new elections, and to encounter at once the attacks of those to whom they should succeed, and the rude pelting of the party of Sir Francis Burdett; and they would have felt extremely embarrassed as to the degree of change in the public measures which they ought to suggest. If they had altered nothing, or next to nothing, as would probably have been the case, then the cry would have been resumed, that one set of men is exactly like another; and that what an oppositionist desires, is not reform, or change of measures, but possession of office. If they had given a new direction to any part of the political machine, then the party of Mr. Perceval, and especially after their return to power, would have no less vehemently, and perhaps still more reasonably, have exclaimed against the precipitancy and presumption of men, who, though they knew that their tenure might only be for a few weeks, had disordered the public affairs, and thus involved their sucessors in the most serious embarrassment. Mr. Cobbet, in one of his late numbers, represents the Prince as deprived of all means of acting according to his individual judgment, through the toils in which he has been entangled by Mr. Perceval and the parliament. The Regent is undoubtedly much limited in his powers, but he is restrained by the general circumstances in which every Regent, who expects to exercise his functions only for a few weeks, is, in times of contention and difficulty like the present, necessarily placed, and more especially if he inclines to a policy somewhat different from that which he finds to be acted upon. A letter of the Prince Regent to Mr. Perceval, calling upon him and his colleagues to continue in office, and the answer to it, have been published in some of the newspapers. In the letter of his Royal Highness, feeling for the king is made the ground on which the ministry is continued, and a preference to the other party is plainly manifested. May we venture to express our doubt, whether sensibility towards his royal father ought to have been made so prominent, we had almost said so exclusive, a ground for detaining the ministry in their places? Some wish, not to disturb a course of proceeding, to which, in the event of the king's recovery, the government would be not unlikely to return, may surely be considered to have also deserved a place in the mind of his Royal Highness. The present system, though not the best in the judgment of the Regent, might yet be better than a very temporary change. If indeed the ministry were, in the opinion of his Royal Highness, utterly contemptible, or their measures plainly and rapidly tending to the ruin of their country, then the men ought, at any rate, to be changed, and the progress towards destruction arrested. Surely, then, a certain degree of respect for the existing administration may fairly be inferred from the disposition to keep them in power; and the general sentiment which we have stated might not improperly have been intimated. How far the measure lately adopted in Ireland may create new embarrassment to his Royal Highness, we will not now venture to discuss. On the whole, we still cling to the opinion, or rather perhaps to the wish, expressed in our last number, that the present events may serve in some degree to mitigate the mutual animosities between the heads of our two

great parties. A Prince Regent, though more especially a King, has the means of moderating the tone of all those leaders in the senate who aspire to be his ministry; and the dangers and distractions of the empire at this singular era of the world, imperiously call upon our statesmen and politicians not to magnify their differences of opinion, by an inflamed description of them, beyond their true dimensions. Moderate reform, increased economy in the public expenditure, and, above all, a fervent patriotism and exact integrity, are rallying points towards which fair men of different sides may safely, as we think, incline; and it is our earnest wish to see party spirit subside, and, after no great lapse of time, some new banners displayed, which may be inscribed with these characters.

PARLIAMENTARY PROCEEDINGS.

1. The bill appointing a Regent received the royal assent by commission * on the 5th instant. The debates upon it run to great length, and ministers were defeated on several divisions in intermediate stages of the bill. It passed, however, finally, without any material variation from the plan originally proposed by Mr. Perceval; that is to say, it restricts the Regent, for the space of twelve months, from granting peerages, or places for life; and places the Household Establishment, during the same period, out of his controul. With respect to the propriety of these restrictions, opinions are, of course, much divided; but surely their importance has been magnified far beyond the truth. What difference can it make, in the vigour of the Prince's government, whether he grants a peerage or not, during the first twelve months of it; or whether he gives away permanently the few places for life (not more, probably, than one or two) which may fall vacant in that time? It was intended by Mr. Perceval to propose to Parliament an arrangement for an increased establishment for the Regent, which would amount to 16,000*l.*; but his Royal Highness declined it, being determined to suffer no additional burden to be laid on the people on his account. In announcing this determination to the house, Mr. Perceval justly observed, that by this act of self-denial, this economical and benevolent consideration of the necessities of the public, the Prince Regent had drawn round his character more real splendour than he could acquire by the most brilliant establishment.

2. The installation of the Prince Regent took place on the 6th instant, at Carlton House, in the presence of a most numerous assemblage of privy councillors. On the 12th a Speech was made to the two houses of Parliament, in the name of his Royal Highness. It opens with lamenting in strong terms the state of his Majesty's health, and with expressing a confidence in the wisdom of Parliament, and the attachment of a loyal people, for effectual assistance under the great difficulties of his trust, which he will endeavour to discharge so as to advance the prosperity and security of his Majesty's dominions. The capture of the Islands of Bourbon and Amboyna, and the successful defence of Sicily, are then adverted to in appropriate terms. In Portugal and at Cadiz, the designs of the enemy have hitherto been frustrated. "The consummate skill, prudence, and perseverance of Lord Viscount Wellington, and the discipline and determined bravery of the officers and men under his command, have been conspicuously displayed throughout the whole of the campaign," and have served, it is added, to inspire our allies with confidence and energy. And Parliament is called upon to enable his Royal Highness effectually to assist the brave nations of the Peninsula, in whose success the best interests of the British empire are deeply involved. With respect to America, it is observed that discussions are now depending, which it is hoped will be brought to an amicable termination, consistently with the honour of the crown and the rights and interests of the kingdom. On the subject of the Revenue, it is remarked, that, "although the difficulties under which the commerce of this kingdom has laboured, have in some degree affected a part of his Majesty's revenue, particularly in Ireland, yet the revenue of Great Britain in the last year, though unaided by any new taxation, is greater than was ever known in any preceding year." The speech closes with declaring, "that it is the most anxious wish of his Royal Highness's heart, that he may be enabled to restore unimpaired, into the hands of his Majesty, the government of his kingdom; and that his Royal Highness

* To this commission the Great Seal was put in consequence of a joint resolution of the two houses.

earnestly prays, that the Almighty may be pleased in his mercy to accelerate the termination of a calamity so deeply lamented by the whole nation, and so peculiarly afflicting to his Royal Highness himself."

The address of both houses was carried without any division, and indeed with little or no debate; the leaders of the opposition party intimating their wish, both on this and every other occasion, to cause as little unnecessary embarrassment as possible to the government of the Prince Regent.

3. One of the Physicians who was examined at the bar of the House of Lords as to his Majesty's health, having given some details respecting the course and duration of a former indisposition of his Majesty, during the administration of Mr. Addington, now Lord Sidmouth, which seemed to imply that his Majesty was not in a capacity to exercise his Royal functions, at certain periods, when it appeared that acts had been done in his name, such as the affixing of the great seal, which required his distinct authority; notice has been given, by Lord Grey in the House of Lords, and Mr. Whitbread in the House of Commons, of their intention to investigate the transaction, and eventually to impeach the parties concerned in it. Lord Eldon was Chancellor at the time.

4. The state of Ireland has attracted the attention of Parliament, in consequence of the circulation of an order of the Irish Government to the sheriffs and chief magistrates throughout Ireland, requiring them, agreeably to the provisions of an act of the 33d of Geo. III. chap. 29., to prevent unlawful assemblies of the Roman Catholics, for the purpose of choosing delegates to represent them in Dublin, or elsewhere; and to arrest and commit to prison all persons concerned in publishing any notice to that effect, or attending, voting, or acting with a view to the choice or appointment of such delegates. This order was given in consequence of a circular letter having appeared from the General Committee of the Roman Catholics of Ireland, meeting at Dublin, addressed to the Roman Catholic body at large, in which they state their conviction that an increase of their number is necessary, in order that there may be managers of their petition to Parliament connected with every district in Ireland. "It is highly desirable," they say, "that the Committee should become the depositary of the collective wisdom of the Catholic body, and that it should be able to ascertain, in order to obey, the wishes of all their Catholic fellow-subjects. This is the more requisite at the present moment, when there appears to be so near a prospect of complete emancipation; and the Committee are convinced that their emancipation can now be retarded only by criminal apathy or neglect amongst the Catholics themselves." They then suggest the appointment of ten managers of the petition in each county, but add a caution not to suffer any species of delegation or representation to take place, as that will be a violation of the law; and, "engaged as we are in a struggle for legal and constitutional rights, it is our duty, as well as our inclination and decided determination, not to violate the spirit, nor even the letter, of the law." The Committee, after quoting a passage from Mr. Burke's writings—"Your enemies are embodied: what becomes of you if you are only individuals?"—go on to disclaim any interference with the mode of nomination, "save that it must not be by any election or appointment to represent any person or persons, or any district or place whatsoever." They suggest the propriety of expedition, and request to receive as soon as possible the names of the persons who may be thought fit "to manage the petition in your county." "In *appointing* these managers, the Committee solicit your attention to the many advantages to be derived from naming managers, whose avocations require, or whose leisure permits, their permanent or occasional residence in Dublin, where the ultimate arrangements as to the Petition can best be made."—We can have no doubt that such a proceeding as this required the interference of the Government; particularly as there is far too much ground for fearing that the minds of a great part of the population of Ireland are in a very perturbed state. Whether the best mode of interference was adopted, is a point on which we do not feel competent to give an opinion. The debates that are likely to take place in Parliament will not fail to throw light on the subject.

5. Notice has been given of a Bill to be brought into Parliament for rendering more effectual the laws abolishing the Slave Trade.

HIS MAJESTY'S HEALTH.

It is with heartfelt satisfaction, and with gratitude to the Giver of all good, that we announce to our readers the gradual advance of the king towards recovery. The bulletins of the physicians, during the present month, have been uniformly and progressively favourable; and it is said his returning health has been accompanied with a partial restoration of his eye-sight, so that he is now able to distinguish objects, and even to know the features of those who approach him.

OBITUARY.

To the Editor of the Christian Observer.

I AM induced to take the liberty of addressing you, by lively sentiments of gratitude, affection, and sincere respect for the memory of a character, whose very superior worth will be acknowledged by all who had the happiness of being acquainted with it, and in the highest degree by those who were the best able to form an estimate of its value.

A most intimate and closely-cemented friendship with the late Miss Schimmelpenning of Bristol, enables me to offer you some further remarks, in addition to the account given of her in your last Appendix, which was indeed drawn by a masterly hand; but as it is only a brief sketch, and will therefore bear filling up; and as the talents, acquirements, and genuine piety of my late dear friend were of so superior a class, it will not, I trust, be deemed a waste of time to attempt to elucidate them more fully.

The most eminent feature in her character was her judgment, which was so peculiarly sound, clear, and discriminating, that its decisions generally produced immediate conviction; added to which, she possessed so elegant and correct a taste, that in literary pursuits she certainly had very few equals. Every line of her character was arranged with a finished consistency. It was highly polished, and delicately feminine, yet it had no false varnish of any kind; above affectation, its timidity became graceful, because it was counteracted and guarded by so strict a love of truth, and such soundness and rectitude of principle, that the combination produced a calm dignity of action, which could not fail of inspiring respect and esteem. She had a mind of genuine simplicity and refined elegance, stored with the best literature which several modern languages could afford. She had an intimate acquaintance with ancient and modern history; and the result of a long continued cultivation of her intellect was an extent of knowledge, which, though possessed with much meekness, could, if applied to, always instruct and inform.

Miss Schimmelpenning's temper was by nature uncommonly sweet; she had great tenderness of feeling to all, and a degree of kindness towards those she loved, which will never cease to be remembered by the friends who experienced it. Firmness, gentleness and constancy, truth and solidity in everything, were her great characteristics. Her piety exhibited all these qualities: it was a deep, enlightened, and effective devotion of soul—a state of constant intercourse with her Maker, which was manifested to those around her by purity of life and sanctity of spirit. Her death was calculated to exhibit the reality of her principles, its suddenness being such as to preclude any but her habitual preparation. During the few days of her illness, however, and in the awful moment of her departure, she manifested a firm a faith in the merits of Christ, and such a vital union with him, that the image of her Saviour, as present with her, and calling her to himself, into a state of unutterable felicity, was presented to her mind in the most lively colours; and she committed her soul with full confidence into his hands, leaving a fresh example of the uncertainty of human life, and the necessity and comfort of a constant and regular walk with God, who may call us at an hour we think not of. Happy are those servants who are found watching!

A. F.

ANSWERS TO CORRESPONDENTS.

Under consideration: A. B.; T. S.; A CONSTANT READER; Remarks on Dr. A. Clarke's Bible; T. H.; and S. P.

OROZO; T. Y.; C. C.; FARMER BLUNT; TUUM EST; and JOHN, will find a place.

We beg to inform R. Y. that of the tracts published by the Society for promoting Christian Knowledge, many of which are truly excellent, those which have appeared to us the most objectionable, and to which indeed we chiefly referred, in our number for December last, are three Dialogues by the Rev. Thomas Sykes, contained in the sixth volume of the Society's Tracts.

M. M.; A CONSTANT READER; and CANTABRIGIENSIS, have been received.

We request J. B. L. to read a tract published by the Society for promoting Christian Knowledge, entitled "A Discourse concerning Baptismal and Spiritual Regeneration," by Bishop Bradford. He will find it to express our sentiments.

A TRAVELLER is requested to name the place to which he alludes.

THE

CHRISTIAN OBSERVER.

No. 111.] *MARCH*, 1811. [No. 3. Vol. X.

RELIGIOUS COMMUNICATIONS.

EXTRACTS FROM THE CORRESPONDENCE OF THE FIRST PROTESTANT MISSIONARIES TO INDIA.

(Continued from p. 68.)

IN the absence of Ziegenbalgh from India, Mr. Grundler thus writes in reply to a letter from the Society, in which it appears that they had cautioned him, among other things, against mingling other doctrines with those of Christianity.

Tranquebar, Aug. 23, 1715.—"As to the mingling of other doctrines with the principles of Christianity; we assure you, that we are entirely averse to any such leaven, using our utmost endeavours to render our explications of Scripture pure, simple, and intelligible, such as the Divine Spirit doth teach, and the writings of the faithful servants of God do by their testimony countenance and explain. This true sense of God's word is not to be found in the perplexed and crabbed commentaries of the schoolmen and philosophers: but by a diligent comparing of Scripture with Scripture, endeavouring to follow in all things, and above all, the Spirit of God himself, who by his divine illumination teaches what ought to be avoided, and what ought to be embraced; what is profitable, and what is to be rejected. And since we are surrounded on all hands with the emissaries of the church of Rome, who, too much laying aside the pure word of God, obtrude the dotages of human wit and invention upon unthinking persons; we take all proper occasions to detect them with a Christian sincerity, and to reprehend them with such a moderation as becomes a missionary of Christ. We know, most honourable patrons, that the same God, who hath entrusted us with the grain of mustard-seed to be sown in his garden, has hitherto also supported the sowers, and given his divine increase: we have this year gained four-and-twenty souls to our holy religion, who are now as so many branches ingrafted into the tree of life, Christ Jesus. We confess indeed, that, after so many years' labour, we do not see as yet such fruit as we could heartily wish for: but we know that this is the seed-time. Let us therefore be faithful and indefatigable. The word which God has put into our mouth will not return again empty, but will answer the end for which it was sent; and, to use the words of our blessed Lord, 'he that sows, and he that reaps, shall rejoice together.' Moreover, be pleased to understand, that besides our ordinary schools, we resolved about four months ago to erect a new Damulian school, for the use of the Malabarian children."

"Many joyfully embraced the opportunity offered them, and sent their children to this new school; which now, contrary to my expectation, are increased to the number of seventy, who are taught in two distinct chambers by three Christian masters. It is very proper that such schools should be every where erected among the heathen in India, whereby their youth may imbibe Christian principles in their very childhood. We have, by God's help, printed off the remaining part of the New Testament in the Damu-

lian language, for the benefit of the Malabarians: and whereas the short Catechism, and Means of Salvation, in the Malabarick language, as also the little book of Principles in the Portuguese tongue, are all dispersed abroad, we have now printed them a second time."

"In the town of Pontischery, a Jesuit was heard to say: 'that our Malabarick version of the New Testament was full of errors.' Being credibly informed of his assertion, I drew up a letter, bearing date May 13, 1715, wherein I proposed to him the following terms: 'since I cannot discover any of these faults myself, I entreat you to shew me where the translation is not agreeable to the text, and you will really do me a singular piece of service: but then I do also desire you to compare our Damulian version not only with your vulgar Latin, but also with the original Greek itself; and then I shall hope you will find the errors to have been imaginary, and the translation faithfully performed.' But I have not yet received this gentleman's answer, nor the catalogue of errors wherewith he hath threatened our version."

During the same period, some letters passed between Mr. Grundler and Governor Harrison of Madras, on the subject of schools and missions. I extract a passage from a letter of the Governor's, which is highly creditable to him.

Fort St. George, Oct. 25, 1715.—"I shall always think myself happy, if, in the discharge of my office, I can by any means promote your pious and laudable endeavours for propagating the Gospel of Christ, either here, or in any part of our territories. Moreover, I am most ready to assist your endeavours whenever you intend to put your design in execution. If you had rather begin at Dewanapatnam than here, our vice-governor shall be ready to defend your cause. And whereas I have more than once understood, by your worthy friend Governor Hassius, that you are very well disposed, and most capable for this glorious undertaking, I cannot foresee any hindrances, unless what may arise from the dark superstition of those whom you have a mind to instruct in the Christian faith. I promise that there shall be no impediment on my part."

Mr. Grundler writes thus, on the 10th January, 1716, from Tranquebar:

"Our Governor Hassius is becoming kind to me (which is owing to the goodness of the Almighty); he entirely loves me, and promotes my office and mission as much as possibly he can. He has also, by his commendatory letters, procured me the love and favour of the Honourable Governor Harrison. We are now very busy in building a paper-mill for the benefit of the mission. The Honourable Governor defrays the expense, and I, on the mission's account, the other half. The timber work belonging to this fabric is finished, and a few days after we begun the edifice itself. If this design under God meets with success, it will be very advantageous both to this mission and to all India. We have now printed a treatise of divinity in Damulian characters; the three first sheets whereof, together with some other small tracts which we have hitherto published, I have here enclosed."

A letter from the Rev. Samuel Briercliffe, chaplain at Calcutta, dated Dec. 31, 1715, contains a passage which stands directly opposed to the assertions, so vehemently urged by many of the Anglo-Indians of the present day, of the absolute impracticability of extending Christianity among the Hindoos.

"The Christians in Bengal are but a very small proportion to the Mahometans and Gentoos of this settlement, we are not above one in two thousand; we have no Protestants in this place besides those of our own nation. There are, indeed, great numbers of Portuguese Christians (in compari-

sal, who have got a very large church, and *they are daily making proselytes.* For the Portuguese language being well understood by many of the natives, and very current withal in matters of business, does the easier introduce the Romish religion. The Portuguese have also another church at Hughly, about twenty miles above us, upon the river Ganges, and they have one at Balasore, and one at Chittigou; *in all which places they have many converts.* The Portuguese have not carried on their religion by means of schools, but chiefly by bringing up their slaves and servants, while young, in their own faith; many of which have afterwards throve in the world, and accordingly educated their own children, slaves, &c. in that religion; which is the reason they are now so numerous in India."

A letter from the Rev. Mr. Stevenson, the chaplain at Madras, dated in February 1716, gives a pleasing account of the state of the mission at that time.

"I have been at Tranquebar, where I spent three days with great satisfaction. On Sunday I heard Mr. Grundler preach to the Malabarian converts in their own language, and Mr. Berlin made an useful, earnest lecture in Portuguese. The people seemed far more attentive, serious, and composed in their behaviour, than our Europeans generally are. And the children whom I heard catechised in Portuguese, have juster notions of religion, and are greater proficients in true Christian knowledge, than those of a more advanced age are among us. I have no time to enlarge upon the order and good discipline that are kept up in the three schools, nor the continual successful labours of the missionaries. The governor, and the Danish minister of Tranquebar, gave Mr. Grundler an extraordinary character, and confirm the good opinion I always had of him. He is a man of great probity, sobriety, prudence, and every good quality, necessary to render him capable of carrying on the work of the mission. Mr. Berlin is also a very pious, diligent youth, and seems to have a genius for languages, which is very requisite in a missionary: he made so great a progress in the Portuguese tongue, that he was master of it in one year, and now preaches in it with great ease and fluency. As for Mr. Adler, he is an artist so useful and ingenious, that he deserves the greatest encouragement. I saw the paper-mill he is now a making; it is in great forwardness, and will be finished, he says, in a few months."

To the Editor of the Christian Observer.

On re-perusing Talib's last letter, I perceive, that, in my reply, I have omitted to give an answer to the *latter* part of it. This however, will enable me to state briefly, by way of recapitulation, the grounds whereon I think the year 606-607, a more probable epoch of the commencement of the 1260 years, than that proposed by Talib and Mr. Bicheno, and, with this recapitulation, I hope that our long controversy will terminate.

I. It appears to me, that the commencement of that period is clearly marked by a *triple* notation of circumstances: hence I infer, that unless an epoch can exhibit such triple notation, it cannot be the true date of the period in question.

1. *The 1260 years commence with the establishment of an universal monarchy in the church.*—This I collect from the prediction that the saints, as a collective body, should be given into the hand of the papal little horn during the term of that period: whence the period itself must *commence* with their *being* so given.

2. *The 1260 years commence with the authorized establishment of idolatry.*—This I collect from the declaration, that the holy city and the outer court of the temple should be

given into the hand of a new race of gentiles, that is, paganizing Christians, during the term of that same period: whence the period itself must *commence* with the city and the court *being* so given.

3. *The 1260 years commence with the flight and secession of a certain body of spiritual Christians from the apostate church, with which, until then, they had remained in communion.*—This I collect from the flight of the woman into the wilderness; where she is preserved during 1260 years, evidently in *a state of persecuted separation* from the degenerate church, which is exhibited under the character of *another distinct* woman: whence she must have fled or separated herself at the *commencement* of the period in question. I further collect it from the sackcloth-prophesying of the witnesses during 1260 years, which witnesses are evidently in *a state of separation* from the gentiles of the outer court: whence the 1260 years must *commence* with their separation.

Now there is reason to believe that the year, commencing in 606 and ending in 607, exhibits this very triple notation, which is required: whence I inferred, that that year was most probably the first of the 1260 years.

1. In the year 606, the Pope was exclusively declared bishop of bishops and supreme head of the catholic church, and every title of a similar description was prohibited to the other patriarchs.

2. In the year 607, idolatry, which had hitherto been an unauthorised individual sin, was authoritatively established in the church by the supreme pontiff.

3. History does not enable us to fix the *precise* year when the pious Valdenses first separated themselves from the Romish communion; but we may collect from it, that they began to retire into the valleys of Piedmont *about* the time when I date the 1260 years. Mosheim, on the authority of Antoine Leger, deems *the seventh century* the most probable era of their secession*: and, if so, since their *first* act of separation must have been caused by *some remarkable event* which *peculiarly* offended their consciences, it can scarcely be esteemed an unnatural conjecture, that *the authoritative establishment of idolatry*, which occurred in this very century, was the event which led them to quit the communion of Rome. One of our ablest historians supposes them to have separated in *the seventh century*: now to what event of *that* century can we more probably ascribe their separation than *the authoritative establishment of idolatry?* So long as idolatry was an *individual* sin, however rife the practice might be, they were not bound in conscience to separate from the church: but, when *the church* adopted it as part of her discipline, and exacted it as a term of communion, no alternative but secession would be left to them.

And now let us see, how Talib manages the argument in favour of the year 533, which he conjectures to be the true date of the 1260 years.

1. He contends, that the edict of Justinian did at that time establish an universal monarchy in the church of Rome.—To this, omitting other arguments, I reply: that, about some 60 or 70 years after the supposed establishment of universal ecclesiastical monarchy, Pope Gregory the Great was *quite ignorant of the existence* of any such prerogative in the see over which he presided. This is manifest from his epistles respecting the patriarch of Constantinople. Had such an establishment taken place in the church of Rome about 60 years before, he *must* have known it: had he known it, he could *never*, in the patriarch of Constantinople, have branded, as a badge of Antichrist, the claim of that identical prerogative, which he himself then actually and knowingly possessed. Gregory must surely have known

* Mosheim's Eccles. Hist. Cent. VII. part ii. chap. ii. sec. 2.

the authority of his own see: yet he derives to it from the grant of Justinian no such universal monarchy, as *Talib* discovers in the emperor's edict. Is *Gregory* or *Talib* the best interpreter of that edict? As I find it impossible to reconcile them, for *once* in my life I prefer the opinion of the Pope to that of the Protestant: and, concluding from the language of Gregory, that *universal monarchy* was *not* then the claim of the Roman pontiff, I follow the civilian Dr. Brett, who studied the matter as a lawyer, in the view which he has taken of the famous edict of Justinian. Hence I believe it to have done nothing more than *settle the precedency* of the several bishops of the Roman empire.

2. That idolatry was established in this same year 533, is the next point which Talib* wishes to make good. This he attempts to do at the close of his last letter; and this is the particular which I omitted to notice in my reply.—He says, that Justinian did then declare the Virgin Mary to be *the mother of God*; and anathematized all impugners of the doctrine; that the Pope solemnly sanctioned the imperial decree by his authority; and that *this* was *the establishment of idolatry in the church*, inasmuch as to give to the creature any part of the honour due to God is idolatry, and the worship of the Virgin followed as a necessary consequence from her new title.—I doubt not that Talib is perfectly accurate in his *statement*; but I suspect, that he leaps with far too great rapidity to his *conclusion*. To invent the title of *mother of God* was indefensible, because unauthorized: but, how this can be construed into the establishment of *idolatry*, is not quite so clear. I suppose Justinian, the Pope, and the prelates, argued in some such manner as the following—*Christ is God: Mary is the mother of Christ: therefore Mary is the mother of God.* And they might very speciously have corroborated their argument from Scripture itself. They might have urged, "Since *an apostle* does not scruple to call the blood of the man Jesus *the blood of God**, he thereby authorizes *us* to call the mother of the man Jesus *the mother of God*. We only employ the very same figure of rhetoric that St. Paul did."—*I* am no way defending the title: but I think, that Justinian was far less culpable in *inventing* it, than in *anathematizing* those who disliked it. As for its involving any *establishment of idolatry*, I must own I can discover nothing of the sort. The title, be its merits what they may, does not ascribe to the Virgin one atom of the honour due to God alone: nor can I comprehend, how a person, who (in the phraseology of Justinian) should call her *the mother of God*, would be one jot more in danger of *worshipping* her, than a person, who (in the phraseology authorized by the church of England) should denominate her *the mother of him who is very God as well as perfect man*. A child in theology may see *the idea* with which Justinian's title was invented; it was plainly *the acknowledged deity of Christ*: but, why "the worship of the Virgin should follow as a necessary consequence" of her being called *the mother of God* by those who believed in the divinity of her Son, I profess myself quite unable to perceive. Yet this, according to Talib, is *the predicted establishment of idolatry*, which was to take place at the commencement of the 1260 years, when the holy city and the outer court were given to a race of gentilizing Christians. He appears to me, to have no more proved the claim of his date (the year 533) to the *second* characteristic mark of the commencement of the 1260 years, than he has done to the *first*. How then can that period have commenced in the year 533, when it wants the predicted badges of incipiency?

3. Of the third point, I cannot in justice require from Talib a *more* decisive proof, than I have adduced in

* Acts xx. 28.

favour of my own date, the year 606-607. Yet I have a right to call upon him to shew, that there is *much reason* to believe that in the year 533 a separation of faithful worshippers took place from the corrupt church. As yet he has not attempted this: and I am inclined to think, he will find it no easy task to perform.

II. But, before I can adopt Talib's date of the 1260 years, I must call upon him to shew, not only that their supposed *commencement* is marked by the triple notation set forth in prophecy, but likewise that their supposed *termination* answers to that chronological definition of it which is *likewise* set forth in prophecy. Our Lord tells us, that *the Jews are to be led away captive into all nations, and Jerusalem to be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled.* Now, whatever these *times of the Gentiles* may mean, it is plain, that the long tribulation of the Jews must expire, in other words, that they must begin to be restored, *precisely* when *the times* are fulfilled. Such a conclusion is absolutely required by the ordinary usage of language. If I were to say, *such a man is to be imprisoned until the first day of January next,* my phraseology must plainly import, that, *as soon* as that first day arrived, the man's confinement would be *at an end:* in like manner, when it is said, that *the dispersion of the Jews is to continue until the completion of the times of the Gentiles,* we are compelled to understand, that they will *begin* to be restored *exactly* when those *times* are completed; consequently, so long as they are dispersed, we may be sure that *the times* have *not* expired. This being the case, we have only to ascertain the import of *the times of the Gentiles,* in order to know the precise epoch of the commencing restoration of Judah. Now it is generally agreed by our best commentators, such as Mede, Newton, and Hurd, that these *times of the Gentiles* are either *the times of the four great monarchies,* or *the three times and a half:* which, as Mede observes, amounts to the same thing in point of termination. But I do not wish to build upon authority alone: let us attend to the reasonablenesss of this opinion. In my *own* judgment, our Lord means specially *the three times and a half.* When he speaks of *the times of the Gentiles,* he plainly speaks of *some well known period of time,* by which the commencement of the restoration of Judah was to be chronologically determined. But we shall search in vain through all the Old Testament to find *any* period, except Daniel's *three times and a half,* to which it can be reasonably supposed that our Lord alluded: and *these* correspond *verbatim: the times* mentioned by our Lord are *the times* mentioned by Daniel. But Christ calls them *the times of the Gentiles:* and it is worthy of note, that his apostle John does the same. Those *times,* during which (according to Daniel) the saints are given into the hand of the little horn of the *Gentile* Roman beast, are the precise times, during which (according to John) the holy city and the court of the temple are given to *the Gentiles.* If then these are to be given to *the Gentiles* during *the three times and a half,* those *three times and a half* must necessarily be *the times of the Gentiles.* But, if *the three times and a half* be *the times of the Gentiles,* since the restoration of Judah commences *precisely* at the end of the *latter,* it must also commence *precisely* at the end of the *former.* And this is confirmed by the prophet Daniel in a passage, to which I have little doubt Christ referred in his own prediction. Daniel fixes the same termination to his *three times and a half* and to *the scattering of the holy people**. By *the holy people* here spoken of, Mede, Newton, More, Woodhouse, and our best expositors, understand *the Jews:* but Talib's system compels him to maintain, that that holy

* Dan. xii. 6, 7.

people is not *the Jews*, but *those whom St. John speaks of collectively under the name of witnesses*. Such an opinion, however, is at once evidently advanced to serve a turn, and will by no means accord with the phraseology of the prophet. Daniel speaks of *the scattering* of this holy people; and, to describe their *scattering*, he uses the very same word that Moses employs to describe the judicial *scattering* of the Jews *. *The holy people*, therefore, spoken of must be some people that is *scattered* in the same manner as the Jews: otherwise they do not correspond with the prophetic description which is given of them. Moreover, their *scattering* is not to be confined to the period of *the three times and a half*: for, although Daniel tells us that it will *come to an end* at their termination, he gives us no reason to suppose that it *commences* with their commencement. But what people is there whom a Jew would call *the holy people*, that has been *scattered* in the same manner as the Jews? I know of none. The persecution of the witnesses is never described by John as *a scattering*: nor, except occasional emigrations to escape the fury of their enemies, does their history present us with any thing that at all resembles *the scattering of the Jews*. Hence, with Mede and other commentators, I think it clear, that *the scattered people* mentioned by Daniel can only be *the Jews*. But, in that case, we arrive at the same conclusion as before; that the restoration of the Jews commences *precisely* at the end of *the times of the Gentiles*, or of *the three times and a half*, which is the opinion of Mede and our best commentators.

III. Thus, as far as I am able to judge, the system of Talib is altogether untenable: because his supposed period of 1260 years, commencing in 533 and ending in 1793, does not correspond with the prophetic notation either in its beginning or its ending. In the year 533, *no* universal ecclesiastical monarchy was erected (at least in the judgment of Pope Gregory and Dr. Brett); *no* establishment of idolatry took place, whence Gibbon tells us (as an historian) that even at the *end* of the sixth century the worship of images had never been *authoritatively decreed*; and *no* separation of pious Christians from the communion of the church occurred: therefore the 1260 years cannot have commenced in the year 533. So again: in the year 1793, the captivity and scattering of Judah did *not* terminate; on the contrary, at the end of nineteen years they are as much a *dispersed* people as ever they were, and their restoration has plainly *not* hitherto commenced: therefore *the three times and a half*, or *the times of the Gentiles*, cannot have expired in the year 1793. Very possibly *I* may be quite wrong in *my* conjecture; *that* however must be determined by the event; but I have as yet seen no arguments to convince me, that *Talib* is right. If *my* guess be well founded, the Jews will be put in motion in the year 1866: whence the conversion of *one* branch of them by some great maritime nation will commence, and be gradually effected, at some indefinite time *before* the year 1866. I am much inclined to think, that it has *already* commenced, and that thereby *the maritime nation* of Isaiah is ascertained: and I further think it probable, as I thought two years ago, that the determined opposition of Spain will produce *a retardation* of the great catastrophe which at one time seemed to be so rapidly approaching. I am not unwilling to conjecture, as I then conjectured, that the fifth vial is now pouring out upon the throne of the representative of the Roman beast. But, though his kingdom may be darkened by this pertinacious and almost interminable resistance to his usurpations, I see no warrant for believing that his authority will thereby be overturned. When the appoint-

* Compare Deut. xxviii. 64. and xxx. 3, with Dan. xii. 7, in the original.

ed time of retardation is past, and when the Ottoman empire is overthrown, he will then appear with undiminished power at the head of the vassal kings of the Roman world; yet *that* will only be the prelude to his own destruction in Palestine. When he commences his expedition into that country, then, and not till then, may we look out for the restoration of the Jews. The same *time of the end* is the chronological notation of both.

I am, &c.

G. S. FABER.

QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW, COLLATED WITH THE SEPTUAGINT.

(Continued from Vol. IX. p. 740.)

Rom. iv. 3. The quotation is, for substance, from the Septuagint (*Gen.* xv. 6.) which does not at all vary from the Hebrew. Επιστευσε δε (*Rom.*) — Και επιστευσεν (*Sept.*)— Αβρααμ (Rom.) Αβραμ (*Sept.*)—The name is not found in the Hebrew.

—. 7, 8. The quotation exactly from the Septuagint (*Ps.* xxxii. 1, 2.) which gives the evident meaning of the Hebrew.

—. 17. In like manner from the Septuagint (*Gen.* xvii. 5.)

—. 18. The same (*Gen.* xv. 5.)

viii. 36. Exactly from the Septuagint (*Ps.* xliv. 22), which does not vary from the Hebrew.

ix. 7. Verbatim from the Septuagint (*Gen.* xxi. 12), which exactly renders the Hebrew.

—. 9. This quotation is not taken from the Septuagint, from which, in words, it greatly differs: yet it retains one particular, in which the Septuagint varies from the Hebrew. Instead of "according to the time of life, &c." it has κατα τον καιρον τουτον, "according to this time, &c." *haze* instead of *chayah* (*Gen.* xviii. 10.) Εις τον καιρον τουτον occurs in the Septuagint on *Gen.* xvii. 21, which accords to the Hebrew; though the word is different from that used in the eighteenth, *mognad*, not *gneeth*.

ix. 12. From the Septuagint, which agrees with the Hebrew (*Gen.* xxv. 23).

—. 13. Nearly from the Septuagint, which agrees with the Hebrew (*Mal.* i. 2, 3.)

—. 15. As the above (*Ex.* xxxiii. 19.

—. 17. Εις αυτο τουτο εξηγειρα σε, οπως ενδειξωμαι εν σοι την δυναμιν μου, &c. — *Sept. Ex.* ix. 16. Και ενεκεν τουτου διετηρηθης, ινα ενδειξωμαι εν σοι την ισχυν μου, &c. "And because of this thou hast been preserved, &c." The apostle's words are a more exact translation of the Hebrew, than the Septuagint is.

—. 25. Καλεσω τον ου λαον μου, λαον μου· και την ουκ ηγαπημενην, ηγαπημενην. — *Sept. Hos.* ii. 23. Και αγαπησω την ουκ ηγαπημενην, και ερω τω ου λαω μου, λαος μου ει συ. "And I will love her who was not beloved; and I will say to that which was not my people, Thou art my people." The apostle's words are neither a quotation of the Septuagint, nor a translation of the Hebrew: but the general meaning of the passage is clearly expressed. The Septuagint is nearer to a translation of the Hebrew; yet it varies from it in words, though not in meaning.

—. 26. This quotation nearly agrees with the Septuagint (*Hos.* i. 10.) ερρηθη. (*Rom.*) ερρεθη. (*Sept.*) εκει κληθησονται. (*Rom.*) κληθησονται και αυτοι. (*Sept.*) It accords exactly with the Alexandrian edition. Both give a correct translation of the Hebrew; except that instead of "It shall be said unto them," they have, "They shall be called, &c.

—. 27, 28. Εαν η ο αριθμος των υιων Ισραηλ, &c.—*Sept. Is.* x. 22, 23. Και εαν γενηται ο λαος Ισραηλ —αυτων (*Sept.* not *Rom.*) επι της γης (*Rom.*)—εν τη οικουμενη ολη, "in the whole world." (*Sept.*) This last is a most material variation; and to have quoted the Septuagint in this place would have been wholly inconsistent with the apostle's argument. He was proving, that, according to the prophets, only a remnant of Israel would be saved, in the day

of the Messiah: but a quotation of the passage from the Septuagint would have gone to prove this, not of Israel, but of the whole human race. While, therefore, he nearly quotes that version, in other respects he, evidently by design, varies from it in this particular. Neither the apostle, nor the Septuagint, gives an exact translation of the Hebrew; but only the general meaning. For the words "the Lord JEHOVAH of hosts;" they retain merely *Kurios*, "the Lord."

ix. 29. Exactly from the Septuagint (*Is.* i. 9,) which well translates the Hebrew, except as "a seed," is substituted for "a very small remnant."

—. 33. In this verse, the apostle takes from two passages of Isaiah, as much as was needful for his argument. The former agrees with the Hebrew (*Is.* xiv. 8), but is quite different from the Septuagint. The latter is more consonant to the Septuagint, (*Is.* xxviii. 16): but it agrees with the Hebrew; except that, from the Septuagint, it takes "shall not be ashamed," instead of "shall not make haste." The same word is used again by the apostle (x. 11.); and by St. Peter (1 *Pet.* ii. 6.) Some think that they read *yabesh*, instead of *yachish*. It is, however, evident, that the apostle merely gave the general meaning, in his own words, as an inspired writer, without either quoting or translating with studied accuracy.

FAMILY SERMONS. No. XXVII.

Philippians iii. 12.—*Not as though I had already attained, either were already perfect.*

(Second Sermon on this Text.)

In my last discourse, I considered the state and attainments of the apostle Paul, when he used the words of the text; his sense of remaining imperfection; and, his ardent pursuit after further measures of holiness. I am now to apply the subject to ourselves.

In doing this, I shall consider

I. *The argument which the apostle's example affords us for growth in grace.*

II. *The confirmation of this argument from various scriptural considerations.*

I. The argument itself is very plain. The spirit and conduct of the apostle are set forth in the Bible as examples for us. He is a pattern of a real Christian. I do not mean that he is our pattern as an apostle, as an inspired writer, or as one possessing miraculous powers. But he is our example as a believer in Jesus Christ. As he repented, so we must repent. As he was justified by faith in the righteousness of Christ, so we must be justified. As he was renewed and enlightened by the Holy Ghost, so we must be. And, as his whole soul was then set on growing in grace, our souls must be the same. We must be constantly engaged in labouring after further measures of grace. Our remaining imperfection must be grievous unto us; and our eye must be fixed on the inheritance of heaven as our glorious prize. This is the life of a Christian.

The case, indeed, is so plain, that it might seem useless to dwell upon it. But the fact is, that few points require more to be pressed. A constant progress in holiness is so hard to human nature, that there is nothing where we are more apt to fail. We are all ready to acknowledge the importance of growth in grace: but how little is our spirit like that of the apostle! Our attainments fall far, very far short of his; and yet how far are we from feeling our imperfection as deeply as he did! It is true, we may make general confessions of sin; but how little are we thoroughly convinced that we are nothing, and have done nothing, compared with what we ought to be, and ought to do! We talk of running the race set before us; but

where is our watchfulness, our fervour, our exertion, our thirst after growth in holiness?

It is important, therefore, to dwell on the argument which arises from the apostle's example, that our consciences may be awakened and our diligence roused.

The object, then, which St Paul pursued, and which we must pursue as believers in Jesus Christ, is constantly *to grow in all the parts of the Christian character.* We are to aim daily at a greater knowledge of God in Christ Jesus, a greater insight into the glorious plan of redemption, more holy contemplation of the perfections and love of God in that stupendous work, more sincere repentance, more living faith, more spiritual communion, more abiding hope, more heavenly joy, more stable peace in the Holy Ghost. We are to advance in abhorrence of sin and love of holiness; in watchfulness and prayer; in lowliness and resignation of heart; in patience, contentment, forgiveness of injuries, benevolence, gentleness, purity, and truth. We are to grow in separation from the pleasures and spirit of the world; in holy tempers and dispositions; in attention to every thing which is becoming the Christian character; in a conscientious discharge of every relative duty; in a uniformly consistent conduct. In a word, the Christian is a new creature; let him advance to the perfect man. He is placed on Christ, the sure foundation; let the building be reared. He is planted in the garden of God; let the tree flourish and bear fruit. He is a candidate for heaven; let him become more and more meet for the inheritance of it.

In pursuing this object, he is to imitate the apostle's *astonishing ardour of soul.* Here lies the great difficulty. A few faint efforts are not enough. Some attendance on the means of grace, some sincerity in prayer, some desires after further advances in religion, are insufficient. St. Paul was eager as the racer in the Olympic games. He had but one thing at heart; and this he pursued with persevering labour and exertion. On the contrary, instead of being ardent and active, we are often dull and heavy and lukewarm: we become weary in well-doing: we relax in our first love and our first works. Growth in grace is no easy matter: it is indeed the most difficult thing in the world. It demands constant watchfulness and prayer. It requires a simple dependance on the grace which is in Christ Jesus. It calls for laborious diligence, for painful conflicts, for habitual mortification of sin, denial of self, examination of the heart, and sacrifices to duty. And this course is to be continued till we "awake up after God's likeness." Then, and not till then, the battle will be over, the victory secured, the race finished, and the glorious prize obtained.

If this then be the nature of that constant progress in holiness which the apostle's example enforces upon us, let us go on to consider,

II. *Some scriptural considerations which may confirm the argument.*

1. Consider that *far higher attainments are possible.*—Whatever our advances in the knowledge of Christ may be, there is still a vast field before us. And the same grace which made St. Paul what he was, is ready, and sufficient for us. There is, therefore, no difficulty in our way which we may not overcome.

2. *The word of God lays a great stress on growth in grace.*—Many are the *examples* we there find of eminent holiness. How remarkable was the grace of Enoch and Abraham, of Moses and Job, of Joshua and Samuel! What a saint was David, the man after God's own heart, and John, the beloved disciple! Especially, what a pattern was the apostle Paul, whose character has been already described!

The *exhortations* of Scripture, on this point, are very numerous. There are various duties commanded in the Bible, and we judge of their importance according as they are en-

forced earnestly and frequently. Now the exhortations to a progress in godliness make up a large portion of the whole Scripture. Every part of it tends to this point, that the Christian, having received the principles of the oracles of God, is to go on unto perfection.

The *promises* of God are given with the same design. There are promises to encourage the Christian under all the dangers and difficulties of his heavenly race. God engages to hear prayer, to give wisdom and strength, to bestow power on the faint, to fill the hungry with good things, to console the sorrowful, to deliver the tempted. He has made Christ unto us "wisdom, righteousness, sanctification and redemption." He grants his Holy Spirit to all that ask him. He "works in us to will and to do." He "withholds no good thing from them that walk uprightly."

3. Consider further, *that every blessing we receive from God binds us to press forward in the ways of salvation.*—It is our highest duty, as creatures, to love the Lord our God with all our heart. This duty is infinitely increased by the mercies of redemption. By nature, we were "children of wrath even as others." If then God has visited us with his grace; if he has pardoned and justified us; if he has adopted us into his family; if he has given us unnumbered blessings, and set before us an eternal inheritance; if he has borne so often with our unprofitableness and rebellion;—surely our hearts must be harder than a rock, if we do not say, with the Psalmist, "What shall I render unto the Lord for all his benefits?"

4. Again: *Constant growth in holiness is the very object for which we are "apprehended of Christ."*—St. Paul tells us, that he followed after greater degrees of grace, that he might apprehend, or lay hold of, that glorious prize, for which also he was apprehended, *i. e.* laid hold of and converted, by Christ Jesus. So that the Christian is stopped in the road to destruction, on purpose that he may have life; that he may run the race to heaven, and at length seize the prize of a glorious resurrection. Indeed, Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 14.

5. *This also is the design of the work of the Holy Spirit.*—He strengthens us with all might, that we may run and not be weary in our course. He assists us in prayer. He comforts us in trouble. He enlightens us in darkness. He sheds the love of God abroad in our hearts. He enables us to mortify sin, and overcome the world. Thus, he becomes the earnest, and pledge, and foretaste of the heavenly kingdom, which we strive to attain; and seals us to the day of redemption.

6. Consider, in the next place, that *growth in spiritual religion enables us to honour God in every relation of life.*—"Herein is my Father glorified," said our Lord, "that ye bring forth much fruit."

The active Christian glorifies God *in his family.* "As for him and his house, he serves the Lord." "He walks in his house with a perfect heart." By religious instruction, by daily prayer, by kind admonitions, by a holy example, he directs his household in the way to heaven. To do this, a man must be alive and active, and humble and spiritual. Perhaps there is no part of our duty more difficult than family piety; because there we are most seen, there we are most off our guard, there our real frame of soul most shews itself. Accordingly the declining Christian dishonours God greatly in his family by evil tempers, coldness in religious duty, and inconsistency in his whole spirit and conduct. He has little heart to speak for God, or to act for him. He is a worse man in his family than he is any where else. And his household differs but little from that of the ungodly.

He honours God *in the church.*

He is not a stumbling-block and a scandal, as the inactive professor is, but a blessing to the church. How much did the corrupt practices and unholy spirit of the Corinthians disgrace the Gospel by divisions and sects and heresies! Whereas growth in grace promotes unity and peace. This the apostle implies in the words which follow my text; "Let as many as be perfect be thus minded;" let those who are established in Christ have this most ardent desire after further holiness; "and, if in any thing ye be otherwise minded," variously minded among each other, "God shall reveal even this unto you;" your differences of sentiment will lessen as you grow in grace. As Christians become worldly, they are divided: as they are spiritual, they are united.

Need I say that it is only the improving Christian who glorifies God *in the world?* There is nothing which is so calculated to touch the consciences of sinners as the loveliness of a Christian's conduct, who is evidently indifferent to wealth and honour and worldly pleasure; whose affections are manifestly fixed on the glorious prize before him; and who is supremely anxious to adorn the doctrine of God his Saviour in all things.

7. Remember further, that *Satan particularly opposes a Christian's advance in religion.*—He uses every art to draw him aside, to lessen his watchfulness, to cool his zeal, to abate his spirituality, to damp his love. As he deceived Eve, so he still aims at "corrupting our minds from the simplicity which is in Christ." If he can induce men to sleep, he then sows his tares. Sometimes he attacks as a roaring lion, and sometimes he allures as an angel of light. Now, shall the devil be thus vigilant to destroy our souls, and shall not we be diligent to press forward, in spite of all his wiles, towards our eternal inheritance?

8. The devices of Satan *are very much assisted by the spirit of the present day.*—Spiritual sloth is now the disease of the church. There are many who appear to be neither cold nor hot. They are too proud, and careless, and disputatious, and covetous, to have much time or inclination for that holy, spiritual, ardent, self-denying pursuit, which fills the soul of the advancing Christian. Now, whatever is the prevailing evil of our times will insensibly injure us, unless we are doubly watchful.

9. Consider, in the next place, that *growth in grace brings peculiar consolation into the mind.*—I do not say always, but commonly, and where there is no special obstacle, *enjoyment follows activity.* Thus, he who loves God in Christ Jesus most fervently, and follows after a glorious resurrection most ardently, has generally most consolation. His soul is in health and prospers.—Besides, by this very progress, he *obtains clearer evidences of his state before God.* He "makes his calling and election sure." As in the natural world, so in the spiritual, there is no stronger sign of life than growth.

In this way also, *he has peculiar communion with God.* "If any man love me," said our Saviour, "he will keep my word, and my Father will love him, and we will come unto him and make our abode with him." It is to them that obey him that God vouchsafes the richer visits of his grace. The Christian who quenches the Spirit by indifference and worldly-mindedness, cannot expect peace of conscience. He has grieved the Comforter. "The secret of the Lord is with them that fear him, and he will shew them his covenant."

10. Consider, again, that *a continual advance in holiness is the only way in which we can walk, if we would reach eternal glory.*—This is the narrow road that leadeth to life. We enter upon it when we believe on Christ for justification. And, by daily growing in grace, we proceed onwards in it towards eternal glory. "Without holiness no man shall see the Lord." St. Paul "kept under his body, and brought it into subjection, lest, by any means, after he

had preached to others, he himself should be a cast-away." It is by the holy fear which such alarming thoughts raise, that the Christian is preserved from departing from God. He thus "works out his own salvation with fear and trembling," remembering that, at the last solemn day of account, "every one will receive the things done in his body, according to that he hath done, whether it be good or bad."

11. Nor should we forget that *larger measures of grace will increase our final reward.*—"The works of the Christian do follow him." We are "to see that we lose not the things we have wrought, but that we receive a full reward." If we add to "our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, an entrance will be ministered unto us abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

12. I only add, as a most powerful consideration, *that, if we are not growing in grace, we are declining in it.*—There is no standing still. He who is not going forward, is going backward. The stone which is to be forced up a hill, must be constantly pushed forward, or it will be carried down by its own weight. As there is no consolation, so there is no safety, in religion, without habitual progress. A decay in holy affections should as much alarm us, as a fever or consumption. It is as necessary for us to press forward with holy ardour towards heaven, as it is for the soldier to be valiant in the fight,—as it is for the wrestler to be eager in the struggle,—as it is for the racer to reach forth with constant exertion after the prize.

In the next discourse, I shall proceed to give some *Directions* to assist us in growing in grace.

For the present, let us ask ourselves, whether *this argument*, drawn from the apostle's example, weighs upon our minds? Whether we see how far we fall short of the apostle in actual attainments; in grief and pain and humiliation of soul, under our remaining imperfections; and in eager and persevering exertion after further holiness? We should also inquire how far the *considerations* of the importance of growth in grace, here set forth, touch our consciences? Whether we consider that the possibility of higher attainments; the examples, exhortations, and promises of Scripture; the blessings we have received of God; the design of the death of Christ, and of the work of the Spirit; the importance of honouring God in our family, in the church, and in the world; the opposition of Satan, and of the spirit of the times; the comfort of our own souls; the necessity of holiness, if we would reach heaven; larger degrees of glory; and the danger of spiritual decays; do not form such a body of evidence on the immense importance of growing in grace, as may well cover us with confusion as to the past, and fill us with ardour and diligence as to the time to come?—Now, unto Him who alone can keep us from falling, and present us faultless before his presence with exceeding joy: to the only wise God our Saviour, be all honour and glory, dominion and power, both now and ever. Amen.

To the Editor of the Christian Observer.

VERY inadequate are the views generally entertained of the nature and malignity of sin. How often, in the cases of the sick and the dying, are acknowledgments made of the frequent commission of iniquity, utterly unaccompanied by any impression of its certain and dreadful consequences! Yet as a right knowledge of this point is evidently the first link in the chain, the first step towards the reception of the mercies of the Gospel, it is of the greatest importance to illustrate its nature.

1. The evil of sin may appear

then, in the first place, *from the numerous obligations it violates.*—We admit that every relation in which we stand to others, produces correspondent obligations, which it is shameful and wicked to despise. For example, are we children? We are bound to the love of our parents. Their protection of our infancy, their support of our childhood, their care, their instruction, their unnumbered kindnesses and incessant watchfulness, claim at our hands the returns of obedience, submission, love, reverence, and attention.—Are we servants? The wages we receive, the sustenance we obtain, call upon us to give back industriously to our masters the fruits of fidelity, honesty, diligence, and zeal.—Are we the offspring of misfortune, early bequeathed as orphans to the arms of charity, and indebted to the tenderness of a benefactor for all the comforts we enjoy? His voluntary anxiety, and unwearied benevolence, ask from us continual gratitude, and every possible proof of it, in our conduct through life.—Or (to rise from individual to public relations), are we members of a state, receiving protection and deriving benefits from its laws, authority, and civil regulations? We naturally are required to yield back loyalty, obedience, respect to the king, and to the magistrates under his appointment.

All these obligations are plain, and intelligible, admitted and felt by every one. The breach of them is accounted a disgrace, a reproach. We abhor, without hesitation, an unkind and neglectful child, a dishonest and slothful servant, an ungrateful offender against a disinterested benefactor, a rebellious subject, a despiser of law and good order. We perceive at once, in their characters, something unnatural, unbecoming, base, and unworthy; something that outrages our feelings, and revolts against our notions of what is decent and right. Now all these relations are far more than contained in that in which we stand to God. Open the Bible, and you will observe God claiming the titles of a father, a master, a husband, a benefactor, a king. The breach, therefore, of any of his laws must involve the guilt of violating similar obligations to those by which we are bound in domestic and social life. Thus strikingly do the Scriptures speak: "Hear, O heavens, and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me." "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel." "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts." The same guilt, infamy, and shame, which generally follows the contempt of human ties, ought therefore to follow the contempt of the divine laws.

But there are still higher obligations which bind us to the Almighty. He is our God, our Creator; we owe the existence of our bodies and souls to his will and power; we are completely dependent on his care; we possess nothing which we have not received from him. Can, then, words express the daring rebellion which disobedience to his laws implies? It is the "rising up of the clay against the potter;" of the creature against the hand by which it was created.—But our obligations rise yet higher, if God's act of redemption is considered. As the mere creatures of his power, we are in existence only to render service and obedience to our Maker; but as his redeemed creatures, as sinners rescued by unmerited and unutterable mercy, we are, in a yet more emphatic sense, the property of God. Now we are, indeed, "no longer our own, but are bought with a price, that we should glorify God with our bodies and spirits, which are his." Do we then ask the guilt incurred by offending God? It is the insulting Him who

unites in his single person the venerable characters of father, husband, prince, and friend; and who invests these characters with unimaginable interest and awe, by the addition of the adorable names of Creator, Preserver, and Redeemer. Who can measure the obligations by which we are bound to such a Being? and who then can measure the crime which a violation of these obligations implies? If even in the joyous service of such a Being, the angels veil their faces, abashed by his purity and majesty, O who shall tell the nature of the deed, when a dependent mortal lifts up his feeble and unhallowed arm in *defiance of the will*, and in *subversion* of *the authority*, of his God!

2. The evil of sin may, in the next place, be illustrated by tracing *the actual effects it has produced in the world*.—We are accustomed to measure any evil by the quantity of misery it produces. The same standard I wish to use here—that is, to shew the malignity of sin by remarking the dreadful calamities, public and private, which it has produced in the world. In respect to public or national calamities, I am well aware that we are far too ready to impute them to the influence of second causes, and to look for their source in political errors, and an insufficient government; and, therefore, instead of noticing those public miseries and sorrows which have come within our own experience, I would rather refer to those similar, but yet more dreadful, national evils which are recorded in Scripture, with this special comment, written by the finger of God, that they were his judgments on the wickedness of the people. Unfold then the book of God, and when scarcely we are advanced in the history of creation, to rejoice, with the first happy representatives of the human race, on the glorious existence to which they had been elevated, we are compelled to mourn with them on its abasement and ruin. They transgressed the law of God, and their punishment immediately commenced. They no longer bore the image of God; they no longer beheld that tree of life, which was either the pledge or the source of immortality. A dark and cheerless cloud overshadowed the future; and the sad prophecy, "Dust thou art, and to dust shalt thou return," was but too rapidly verified in the murder of one son by the hands of another. Thus Adam's sin "brought death into the world, and all our woe." Let us go forward in the page of Scripture, and we perceive that ere long the earth became populous; and in proportion to its numbers was its wickedness. For a hundred and twenty years, the Divine forbearance was evinced. The warnings of Noah were uttered in vain. At length, God made bare his holy arm: the windows of heaven were opened, and the fountains of the deep were broken up. With the exception of one family, a whole world was blotted from existence, and its awful fate is lifted up, perhaps to the universe, as an eternal monument of the evil of sin, and of the indignation of the Almighty against it. In the ruin of Sodom and Gomorrah, mark a similar lesson: fire and brimstone are commissioned from heaven to overwhelm these impenitent cities, these daring rebels against the authority of God. Trace on the subject through the whole history of the children of Israel; and in the destruction of Corah, in the pangs of the people stung by fiery serpents, in the cruel captivity and prostration of the whole nation at the feet of the king of Babylon, behold the proofs of the Divine vengeance against iniquity. Oh, how instructive and how touching is the lesson their melancholy confessions impart! "We all do fade as a leaf, and our iniquities like the wind have taken us away; for thou hast hid thy face from us, and consumed us for our iniquities. Thy holy cities are a wilderness; Zion is a wilderness; Jerusalem a desolation; our holy and our beautiful

house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste."

These facts are recorded for our example; and, guided by them, we are led to attribute the woe, the slaughter, the oppression, the slavery, the wretchedness that fills the earth, to sin, as their dreadful source. Every national calamity is the loud, though, alas! oft unheard, voice of God proclaiming that iniquity is the ruin of man.

But if from public we turn to the scriptural details of private and individual misfortune, the same truth will meet our eye. Is Herod struck by the hand of God even upon the summit of his throne? Is Nebuchadnezzar levelled with the brutes, "though exalted as the eagle, and though his nest was among the stars?" Does Gehazi, go out from the presense of Elisha a leper as white as snow? Do Ananias and Sapphira unite in the same declaration, and meet in the same grave? It is because God's judgments are poured out. It is because, "though hand join in hand, iniquity shall not go unpunished."

And is not the misery which still sinks the spirit of a man to the earth, which attacks him under the various shapes of disease, and poverty, and scorn, and tears, and death, imputable to the same cause? Are not all these the dire effects, the tremendous marks of God's displeasure against the ungodliness of men? And even upon the penitent, though changed by a father's kindness to the gentlest chastisements of love, do not these calamities still fall with sufficient weight to bow them to the dust, when they turn in bitter recollection to the true source from whence afflictions spring?

3. The nature of sin will be depicted in yet more glowing colours, if we advert to *the misery which it will produce hereafter.*

If the Gospel has brought *life* and immortality, it has likewise brought *death* and immortality to light. It has disclosed the awful truth, that striking and terrific as are the traces of divine wrath in this world, they are insignificant when compared with those which will be manifested in the next. The delay of vengeance ought not, therefore, to give courage to transgressors, who, could they see

"The dawn of Christ's last advent, long desir'd,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks."

The images under which the future punishment of iniquity is described are the strongest which could be suggested as intelligible to human capacity. They are taken from the most dreadful sources and instruments of pain and horror with which we are acquainted. The torments which finally await the wretched offenders who shall reject every effort of forbearance, every offer of mercy, are compared to the gnawing "worm that dieth not," and "to the fire which is not quenched." "The wicked shall go away," as "cursed" of God, "into everlasting fire, prepared for the devil and his angels." Their immortal souls will be eternally banished from God's presence; will be shut out from every joy allotted to the righteous; will partake the full curse of sin, unmitigated by any of its former pleasures; will experience that remorse and anguish, and enmity against God, which result from conscious guilt and annihilated hope; that unutterable desolation of soul, which the progress of eternal ages will not exhaust or diminish. Let then the pains of hell evince the malignity of sin.

4. The last consideration which I shall offer in confirmation of this subject, *is the infinite price at which a provision for the pardon of offence has been procured.*

Far be it from me to say what the Almighty might have effected in man's behalf; whether in any other way than in that which he has seen fit to reveal, he could have pardoned sin in consistency with

the perfection of his holiness, and the severity of his justice. It is sufficient for us to adore that actual dispensation of grace he has disclosed—to admire that mercy which the death of his Son has permitted him to extend to mankind. This awful fact seems, however, to teach us, that the pardon of sin could be obtained at no inferior cost; that man must suffer through eternal years, or the Son of God must bleed upon the cross. Would we then mark the entire malignity, the entire heinousness of sin, let us turn to Calvary, and collect the punishment it merited from the sufferings of the Son of God; let us mark His affliction "who was bruised for our transgressions, and wounded for our iniquity:" let us mark his body, fainting, scourged, sweating drops of blood, pierced with nails, expiring on the cross; and his soul "exceeding sorrowful," "smitten," "afflicted," yea, "forsaken of God!"

Oh what shall we now think of the guilt of transgression, when this spectacle passes before our eyes! What shall be our estimate of the evil of sin, when, to the innumerable obligations it violates, to the judgments it has brought into the world, to the torments it has yet in store for the wicked, this is added, that it could meet no pardon but through the sacrifice and passion of the Lord and Saviour Jesus Christ.

N. G.

To the Editor of the Christian Observer.

I trust I shall not trespass too much on your time and on the pages of your most valuable work, if I beg leave to offer a few observations on the last two communications of Sopater; one of which appeared in your number for October, and the other in that of January. With all respect for the piety of Sopater, I cannot but say that the language he has used appears to me inconsistent with the tenor of Scripture, and perhaps calculated to produce on the minds of some, impressions directly opposite to those which the Gospel conveys respecting the plan of our salvation. There is, I grant, much truth in his observations, as it regards the workings of the heart when brought into a state of alarm; and there is also unquestionably great propriety in elevating the standard of religious obedience, and pointing men to that as absolutely necessary to be attained; for without holiness no man shall see the Lord. To rouse, to animate, to incite, is the duty of the Christian minister; and there is an indispensable necessity of pressing upon his hearers self-denial and prayer; but when Sopater goes so far as to talk of *well-timing* the assertions, that salvation is all of grace, &c. I confess it is a doctrine which I have never yet discovered in the Bible. It is possible indeed, and I fear is sometimes the case, that practical exhortations may be omitted when they ought to be enforced; but it seems to me impossible to exalt too high the dignity of the Saviour, and the sovereignty of his love. If any motive can weigh with a poor sinner, brought into a state of alarm, to abandon his sins; if any inducement can be offered to persuade him to turn to God; I know of no motive, of no inducement, so powerful as that which is deduced from the cross of Christ. And if this fail, in vain shall we try the force of all other exhortations whatever. But what was the practice of the apostles? Did *they* ever talk of *well-timing* their declarations of the Gospel plan, from a fear that they would "certainly, sooner or later, weaken, if not destroy, the force of practical exhortations?" Consult the language of the Epistles. We there discover, in every line, a remarkable prominence given to the free grace of God; and whenever St. Paul advances towards this amazing subject, his soul becomes impassioned with the theme, and he is lost in rapture.

This is the grand machine which once converted the world: and if

we would be the happy instruments of the same blessed work, now in these latter days, let us not proceed upon any other foundation. When the poor jailor at Philippi came trembling, and fell down at the feet of the apostles, demanding what he must do to be saved, they did not *wait-time* their answer, by telling the man he must *labour*, he must *run*, and *strive*, though undoubtedly none knew better than they the propriety of such an exhortation; but they said unto him, "*Believe* on the Lord Jesus Christ, and thou shalt be saved and thy house." Let me ask, would it not, while the man was in that state of mind, have been rather *ill-timed*, and as if one should call upon a poor cripple to run, when we knew him utterly incapable of standing? We seem to forget the efficacy of the cross of Christ, and, in attempting too eagerly to raise the superstructure, we neglect to lay a proper foundation; and the consequence is, that the building falls to the ground. I cannot, sir, but think that this subject is by some too much neglected. It seems to be imagined, that if men are continually told their duty, this is all which is to be done; while Christ (if I may be allowed the expression) is kept too much in the back-ground, and those views which ought to be in distant perspective are brought into the front of the piece. Far be it from me to insinuate that practical exhortation is a matter of comparatively small importance: nor am I to be understood to mean that the *doctrines* of the Gospel, and nothing more, are to be preached, from a conviction that they will produce all the effects necessary. All that I wish to observe is, that the *grand* engine of conversion is the cross of Christ: and, as it regards the *motive* to induce a sinner to leave his sins, nothing but a full, and open, and clear, enunciation of the free, unmerited grace of God in Christ, will avail. And, when once the mind begins to feel the force of this love, it will no longer be divided by two "contradictory propositions;" but, one admitted, the other will be assented to with joy.

It seems to me, that that preaching which leaves the mind to adopt a confused idea about what Sopater is pleased to call "unconnected premises," must emit an uncertain sound: and if so, then indeed the conclusions arising from them "must necessarily be weak and inefficacious." I have, sir, for a considerable time past read your work; and, as I think, these observations are in consonance with it: and I am happy to take this, the first opportunity, of saying that I trust it has often contributed to rectify my judgment, and lead me to much useful reflection.

With sincere respect,
I am yours, &c.
JOHN ——.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM no lexicographer, or dictionary maker; nor even concordist: yet I could not but feel rather displeased at seeing my old acquaintance and benefactors incautiously placed among that motley group, which is held up to derision in your Number for December, p. 753.

There are, perhaps, few descriptions of men, to whom the church and the world, the learned and the unlearned, they who know it and they who know it not, are more deeply indebted, than the body of

men in question: and merely to acknowledge that their labours are useful, while they themselves are spoken of with contempt, is not the most proper return for the benefits which we have received; nor the way to encourage others to tread in their steps: and as Europe especially is under immense obligations to the lexicographers of the fifteenth and sixteenth centuries, for the excellent translations of the sacred Scriptures which she now possesses; so the exertions of "the Bible Society," and of other societies for circulating the Scriptures, will need a great number of laborious dictionary-makers, in various languages, to give their pious and benevolent designs full effect; and every attempt of this kind, in a language little known, is an important opening to the translation of the Scriptures into that language.

You have performed a long journey. It is inquired of you, at what rate you travelled: you answer, five, six, seven, or eight miles, in an hour. I go no further, because, except on great emergencies, no man ought, and one would hope no merciful man can desire, to travel more rapidly. Various other questions are proposed about the journey: and you give due commendation to the horses, drivers, or grooms, &c. But at length this uncommon inquiry is started—Who made the road and built the bridges? Yet if the road had not been previously prepared, you could not have travelled, either with such speed, safety, or comfort. The drudges who do the common labour, and the surveyors of the high-ways, might perhaps here occur to your mind, without exciting either much respect or sense of obligation. But, probably the whole was planned by men of far more enlarged minds: as we know that the enlightened Romans made roads in all the countries which they possessed; knowing that this would facilitate social intercourse, and promote civilization: and thus, unconsciously, they opened a way for the more rapid propagation of the Gospel.

In like manner, a man has made considerable proficiency in the learned languages, perhaps without the advantages of a liberal education: he ascribes his progress to the assistance of this or the other friend; but perhaps, above all, to his own indefatigable perseverance—But, what dictionary did you use? If you had not had that dictionary, what would you have done? The answer to such questions will remind him, that if others before him had not bestowed still more indefatigable diligence in the business, his own labours must have been to little or no purpose. A great part of his learning therefore, yea, and of the good which it enables him to do, is owing to the lexicographers. The case is the same with all learned men, whether they recollect it or no; and with the unlearned, who in any way profit by their labours.

This, however, your correspondent considers as springing from their "love of fame." Perhaps it may be more justly imputed to a high, probably excessive, valuation of that kind of learning in which they are proficients, and an ardour of mind in exciting others to the same studies, united with a desire of acquiring a hard-earned maintenance by their labours. But, when we consider what kind of men laboured in making lexicons and dictionaries, in the dawning of the reformation; it would be unjust not to ascribe the assiduity and perseverance of many, to strong religious principles, and an ardent hope of thus rendering a most important service to the souls of men.

Suppose, again, a man to have made a great proficiency as a textuary in the Holy Scriptures: will this person refuse the tribute of respect due to Cruden the concordist? I mention him, as his was long by far the best concordance, and as it has furnished materials to all subsequent ones. Shall I impute Cru-

den's labours to the love of fame, or to other mean motives? Even if I had no information on the subject, what I have learned from his labours would induce me to ascribe his indefatigable diligence to his love of the Holy Scriptures, and to the love of souls. I must consider him as a man, in that respect at least, of a very *enlarged* as well as pious and benevolent mind; who selected the best possible means of being extensively and permanently useful, which Providence had placed within his reach, and who exerted himself most diligently and successfully in accomplishing his object.

Were I disposed, with the Papists, to canonize any persons, William Cruden, and the inventor of spectacles, would be selected by me: without the latter, during many past years, I could hardly have studied at all; and without the former I should have studied with far inferior advantage.

I am,

Yours, respectfully,

T. S.

To the Editor of the Christian Observer.

I HAD scarcely noticed your insertion of my paper on the subject of persecution, when a relation of some extraordinary circumstances, which took place last year at Wickham Market, in Suffolk, appeared in the public prints, under the form of a Law Report. As the case is now before the proper judges, to them it may be safely confided; and I will only observe upon it, that should only one half of the facts, detailed in Mr. Garrow's address, be substantiated, the defendants will be criminated by every person who regards the sacredness—I will not say of religion, but even—of property; and the offending party will surely be subjected to a very serious punishment.

Below is the report*. I recommend you to insert it, by way of rendering its publicity more permanent; and in order to record what, I trust, will be the last act of irreligious outrage committed in the United Kingdom.

COURT OF KING'S BENCH,

Monday, Feb. 11, 1811.

THE KING *v.* CHURHYARD AND OTHERS.

Mr. Garrow moved for leave to file a criminal information against fourteen persons out of a much greater number, for what he had no hesitation in calling, the most outrageous conduct the court ever remembered. A dissenting minister, regularly authorised by the law, had hired two rooms of a cottage in Wickham Market, in the county of Suffolk, and announced his intention of preaching there on Sunday, the 2d of September last. Upon the Saturday preceding, the crier was employed by certain persons, who were averse to the minister's coming among them, to warn the parish to take care of their houses and persons, for a bad set of people was coming among them. There was an idea in the county of Suffolk, which the learned counsel hoped would be corrected by the Bench, that as long as dissenting places of worship were insulted and disturbed without their walls, they might be insulted and disturbed with impunity, and that the penalties of the act were confined to disturbances within the walls of the meeting-houses. Upon the minister's arrival at the meeting-house in question, on the 2d of September, he found it besieged by upwards of one thousand persons, some in disguises, affecting attitudes of adoration, others beating drums and a large gong, and blowing trumpets, and all making an uproar; the obvious purpose of which was, the prevention of every thing that might be said in the meeting-house from being heard. These outrages were afterwards repeated on the 16th of September, and on various subsequent Sundays, the crowd of rioters

* The enclosed report is more minute than what is contained in some of the newspapers.

amounting in number sometimes to two or three thousand. On one occasion was brought before the door of the meeting-house a waggon, in which was placed a man dressed out in a full suit of black, a wig, and a cocked hat, who distributed bread to the mob, certainly for no other purpose than to disturb the dissenting congregation; for the orator gave out separately the names of the persons who were to receive this bread, upon which there was a general shout; and the whole concluded with a scramble for the loaves which remained. Upon some occasions, the minister was met by a concourse of these persons, and was jostled by one of those against whom the motion was made, and who was on horseback. Fireworks and stones were also thrown into the meeting-house, and at the horse and chaise in which the minister departed. At one time a procession was formed by the mob, who carried a gallows in their front. At another time rotten eggs were thrown into the meeting; and two of the rioters who were professed masks, stationed themselves among the congregation, saying that they came there to hear the word of God, and, by ——, they would hear it. At length the rioters broke all the windows of the meeting-house. One man kept open house during the time of this riot, and gave wine to all those who opposed the *Programs*, as the dissenters were nick-named. It was openly stated too, at the vestry of the parish, that there was a gentleman ready with one hundred pounds, to support the *Anti-programs*. The owner of the cottage where the dissenters assembled was forcibly turned out of his house, and his wife was threatened, that he and his brother, who had interfered in the business, should be pressed and sent to sea, if they did not turn the *Programs* out of their house. Of this house the rioters had gotten possession, and were tearing it to pieces the night, when the brother of owner endeavoured to prevent them; upon which one of the rioters called out of the window, "a —— *Program*, seize him!" and fired a gun. It was also threatened, that if the congregation should attempt to meet again, an engine would be prepared to play upon them. The affidavit, which stated all these circumstances, concluded with saying, that there was no other place in the parish for the congregation to meet in; and that if they were to attempt to build one, what they should erect in the day would be inevitably pulled down in the night. Against every one of the persons who were the subject of Mr. Garrow's motion, the affidavit swore *overt acts* of this conspiracy to prevent the congregation from exercising their religion. The first was a farmer, of the name of James Churchyard, of whom it was sworn, that he entered the meeting-house on the 14th of November, when he talked loud, and afterwards joined Mr. Thompson, the officiating minister, home, telling him, that if he were to come for seven years to preach there, that would be the way in which he would be served. Mr. Garrow had omitted to mention, that these rioters wore cockades of their order, and in short presented an happy edition of an O. P. riot at a dissenting meeting-house. The next person against whom the learned counsel moved, was Benjamin Garrard, the distributor of the bread, and the person who rode at the head of the cavalcade, who threw stones and fireworks. The third was William Hewitt, a collar-maker, who wore a cockade, and was the mask who had been before described to have mocked the attitude of adoration. It was he that procured the drum and drummer. The next was Philip Dykes, not one of the most vulgar of the rioters, but a man more criminal than perhaps they; for he was in a superior station of life to them, and supported and encouraged them. He was described yeoman, and was the churchwarden of the parish. On the 2d of December, which was

the last day of preaching at the meeting-house, the minister went with the tenant of the house, to the churchwarden, in order to endeavour to repossess themselves of the house; when the churchwarden told them that there should be no preaching there, and that murder would be committed if it were ever attempted again. The next was William Moore, a farmer in the neighbourhood, who encouraged the mob by cries of "burn them;" and was the person who threatened a press-gang. The next was John Culpeck, a shoemaker, living next door to the meeting-house, who wore a cockade, who was the performer upon the gong, and the person who cried from the window of the meeting-house, "a —— *Pogram*," &c. The next two were James Sheldrake and William Gurling, who entered the meeting-house, and being afterwards taken by the constables in the act of rioting, effected their escape, with the assistance of William Benton and Charles Bunn, who were the next two moved against; but as a bill of indictment had been found against these first two for the disturbance, though not for the conspiracy, their names were, at the recommendation of the court, struck out. Benton was a wheelwright, who disguised himself as a butcher: he struck at the meeting-house door, and offered to fight the constables. Bunn (yeoman) followed one of the ministers on the road, and assaulted him, shouting "No *Pogram*." Edmund Hewitt, who was the next, assisted in the rescue and disturbance. The next two were Tuffield and Clow, who came into the meeting-house with the insignia of the riot, bearing with them a basket of stinking sprats, which they threw over the congregation. The last was William Cooke (yeoman), who struck the constable, and assisted in Sheldrake and Gurling's rescue by knocking him down.

The court granted a rule to shew cause against the following six persons, who had assisted in the disturbance, and against whom no proceedings were depending, viz. —*Churchyard, Benton, Garrard, William Hewitt, Culpeck, Tuffield,* and *Clow*.

Mr. Garrow made it understood to the court, that there had been attempts to proceed in the ordinary course of justice, by indictment, against all these persons, but the grand jury had thrown out the bills.

Since the violent opposition to the early Methodists, I do not recollect that a tumult connected with religion, in any degree so systematically and perseveringly conducted as the above, has been heard of throughout the empire. You may indeed remind me of the riots in 1780. I look upon them however, and upon some subsequent disturbances, as having been the consequences of a politico-religious question, first agitated among men in power, and then brought down to the conceptions of the vulgar, in the shape of watchwords, and popular aphorisms, (which, in all great convulsions, are expressly made for the occasion, and are well known—Mirabeau would support me—to be most potent engines of sedition), and issuing in acts of sensuality and cruelty. Such acts are perpetrated in any insurrection whatever, when the passions of the populace get the better of their fears; no matter whether they cry *No Popery*, or *No Pograms*.

In the Suffolk case, as in most cases, which in my judgment, with some correctness, come now under the description of persecution, the object of resentment is an individual, or individuals, personally known to the assailant; whose enmity is excited by actually seeing and hearing the man who exhorts him to forsake a wicked life. As he hates the light which shews him his own character, he hates the bearer of the light. Hatred soon kindles into practical revenge, and is specifically directed against the supposed injurer. Now

whatever insults and formal acts of resentment follow, solely from this feeling of hatred, I deem to be properly *persecution*, and nothing better.

As far as we are yet informed, the proceedings in Suffolk certainly were of a peculiarly offensive character. That a mob, consisting of from one to three thousand, regularly organized, led on by men in masquerade, encouraged by the gratuitous distribution of bread, supported by promises of pecuniary aid at a vestry, inflamed even to acts of house-breaking,—all this for *three months*—and finally receiving the virtual countenance of a grand jury;—that such an elaborate and steady course of opposition to a religious society, under the protection of the law, should be pursued, is really astonishing. When the matter is farther investigated, I have no doubt but that the delinquents, in case of their being unable to meet so serious a charge, will be convinced, that the laws of this country are eminently favourable to religious liberty, and are designed to cut off from ill-disposed men the opportunity of offending.

With regard to myself, I feel a peculiar degree of interest in the result of the trial, on account of having pleaded, in my last paper, that, in the present state of the world, "there is properly no persecution." Should, however, the clients of Mr. Garrow prove their point, and should the court refuse their protection—I am supposing the very worst—my plea must be reversed. On the contrary, should the court grant their protection, and punish the defendants, the sentiments I have advanced will be strengthened. The matter may be decided before this address reaches its destination. Whatever the decision be, it may be advisable to record the above report in your valuable miscellany; as a striking instance of the energy and perseverance with which the human mind opposes a fact, or a person, connected with the expostulations of a terrified conscience, and which our abject nature hates in exact proportion to the advantages we might otherwise receive.

TUUM EST.

To the Editor of the Christian Observer.

I UNDERSTAND that Mr. Faber thinks the subversion of Popery will synchronize with the downfall of Mohammedanism; and that when he discerns the evident approach of the latter event, he will be able to ascertain certain dates most intimately connected with the general fulfilment of prophecy. He also expects that Mohammedanism will sink *gradually*.

The Wahabees entered Mecca on the 27th of April, 1803; levelled eighty of the tombs belonging to the descendants of Mohammed, and the tomb also of his wife Kadiza; plundered the holy places; but left the Caaba. Mecca, however, was afterwards repossessed by its sherriffe. In 1804, Medina, the second city in Arabia, was taken by the Wahabees; who plundered all the treasures, which had been accumulating there for ages, by the contributions of the faithful. The tomb of the prophet himself was destroyed. The Arabs will soon be united under one master. Arabia is for ever lost to the Sultaun; who, consequently, is no longer head of the Mohammedan religion. Mecca cannot again be visited by pilgrims, according to the order of the Prophet. The mighty fabric of Islamism must be considered as having passed away when Suad entered Mecca in 1803.

The facts and inferences in the above paragraph, are taken from the second volume of Lord Valentia's Travels. There is some inconsistency in what the noble author says afterwards; namely, that he met some pilgrims on their road to Mecca. This perhaps may be explained.

I have nothing farther to add;

except a wish, that Mr. Faber, or any other competent investigator of the difficulties of prophecy, would compare with them these facts and inferences; and, with your permission, oblige your readers with the result.

OROZO.

To the Editor of the Christian Observer.

VERILY, Mr. Observer, I wish that you and your brother reviewers would keep a sharp look out after your publishers, and not allow them to undo on the outside of your works all the good you are so laudably trying to do within. *Your* publisher, I grant, is more discreet in this way than many of his brethren; but I sometimes catch him inserting an advertisement in the blue cover of your work, which is not quite the thing. However, as I said before, he is so comparatively innocent in this respect, that I have very little fault to find with him. He never inserts any thing about Dr. Solomon, or the lottery. But there is another religious publication, which I forbear to name: what does the publisher do this month, but stitch at the end of it Ben Flower's Address to the Public, in recommendation of his "Political Review and Monthly Miscellany." Lest this address should have escaped your notice, I send it you, having indignantly torn it out of the place where the publisher had stitched it, inadvertently I hope, and not as a *substitute* for the Address of his employers. That your readers may not think my displeasure to have been misplaced, I beg you will favour them with the following specimens:—"The parliamentary debates, unhappily, on account of the low estimation in which the public characters of the majority of the debaters in administration and opposition are held by the public, exciting, comparatively speaking, but little interest, will therefore be discontinued." Again: "We frankly inform our readers, that we shall deem it an important part of our duty to watch more particularly the publications on these subjects, proceeding from what is called the religious world, and to warn that class of our timid, but often well-meaning countrymen, in the established church and amongst the various denominations of dissenters, who are too apt to resign their judgments to the direction of *priests*, or to men of a *priestly* disposition, against the fatal errors,—that an indifference to the *rights* given them by the great Creator, and confirmed to them by the constitution of their country, is to be considered a mark of *vital* Christianity,—that servility, corruption, bribery, the love of war, pillage, conflagration, and wholesale massacre, are to be apologised for, under the wretched pretence that our *common parent* has created us all radically, and to the heart's core, utterly vitiated; and that an indulgence of public vices at least, may be allowed, pleaded for, and covered, under the cloak of an *evangelical* profession."

And again: "Such is the state of degeneracy, in which the majority of all parties in the *state* and in the *church* appear to be sunk, that we have very slender hopes that *peaceable* reformation will be the happy lot of this country."

I am a plain man, and do not well understand how such mischievous trash can be even indirectly propagated by any one, much more by a work, which challenges to be beneficially committed into the hands of youth, and which the wise and good are to recommend without scruple.

My advice to you reviewers, Mr. Observer, is to look to your outposts as well as to your citadel. For be your citadel ever so well guarded at present, if you suffer your out-posts to be quietly occupied by the enemy, your citadel too will soon be in his possession.

FARMER BLUNT.

Feb. 15, 1811.

To the Editor of the Christian Observer.

By one of the articles in the treaty lately concluded with the court of Brazils, it is stipulated both that the Portugueze slave trade shall be confined within narrow limits, and that the Inquisition shall be abolished at Goa, and shall not be established in the Brazils. The benefits arising to the cause of humanity from any limitation of the slave trade are now, perhaps, well understood and properly appreciated in this country. I question, however, whether the British public are sufficiently aware of the triumph which the same cause has obtained by the annihilation of the power of the Inquisition in both the Indies. I have been induced, sir, by a desire of impressing this point more strongly on the minds of your readers, to transmit to you for insertion an authentic account of an Auto-da-Fé, taken from Fox's Book of Martyrs, and to which I understand there have been several shocking parallels at Goa, even since that place has been under our protection, and garrisoned by our troops.

"The officers of the Inquisition, preceded by trumpets, kettle-drums, and their banner, marched on the 30th of May, in cavalcade, to the palace of the Great Square, where they declared by proclamation, that on the 30th of June the sentence of the prisoners would be put in execution.

"Now there had not been a spectacle of this kind at Madrid for several years before, for which reason it was expected by the inhabitants with as much impatience as a day of the greatest festivity and triumph.

"When the day appointed arrived, a prodigious number of people appeared dressed as splendidly as their respective circumstances would admit. In the Great Square was raised a high scaffold; and thither, from seven in the morning till the evening, were brought criminals of both sexes;—all the inquisitions in the kingdom send their prisoners to Madrid.

"Twenty men and women out of these prisoners, with one renegado Mahometan, were ordered to be burned; fifty Jews and Jewesses, having never before been imprisoned, and repenting of their crimes, were sentenced to a long confinement, and to wear a yellow cap; and ten others, indicted for bigamy, witchcraft, and other crimes, were sentenced to be whipped and to be sent to the galleys. These last wore large pasteboard caps, with inscriptions on them, having a halter about their necks, and torches in their hands.

"On this solemn occasion, the whole court of Spain was present. The grand inquisitor's chair was placed in a sort of tribunal far above that of the king. The nobles here acted the part of the sheriff's officers in England, leading such criminals as were to be burned, and holding them when fast bound with thick cords; the rest of the criminals were conducted by the familiars of the inquisition."

The account of the Mass follows, with the reading of the sentence of condemnation.

"Next followed the burning of the twenty-one men and women, whose intrepidity in suffering that horrid death was truly astonishing. Some thrust their hands and feet into the flames with the most dauntless fortitude; and all of them yielded to their fate, with such resolution, that many of the amazed spectators lamented that such heroic souls had not been more enlightened."

It was by proceedings similar to that which has now been detailed, that the Inquisition at Goa forced a large proportion of the Syrian Christians, on the Malabar coast, to conform to the church of Rome, and the remainder to seek a refuge for their faith in the fastnesses of the mountains and in the comparatively

tender mercies of Hindoo princes. Let us thank God that its baleful fires are at length extinguished.

C. C.

To the Editor of the Christian Observer.

THE two following hymns, the production of Mr. Clark, late pastor of a dissenting congregation at Trowbridge, are extracted from his life by Mr. Jay, and appear to me to be well worthy of a place even in *your* poetical department.

I am, &c.

C. M.

THE BREVITY OF LIFE.

Swift as an arrow cuts its way
Through the soft-yielding air;
Or as the sun's more subtle ray,
Or lightning's sudden glare;
Or as an eagle to the prey,
Or shuttle through the loom;
So haste our fleeting lives away,
So rush we to the tomb.

Like airy bubbles, lo! we rise,
And dance upon life's stream;
Till soon the air that caus'd, destroys
Th' attenuated frame.
Down the swift stream we glide apace,
And carry death within;
Then break, and scarcely leave a trace
To shew that we have been.

The man, the wisest of our kind,
Who length of days had seen;
To birth, and death, a time assign'd,
But none to life between.
Yet, lo! what consequences close
This transient state below;
Eternal joys, or, missing those,
Interminable woe.

PSALM CXXXVII. PARAPHRASED.

By Babel's streams we sat and wept,
For Zion's woes our hearts did rend:
Our harps, in tune no longer kept,
Upon the willows we suspend.

For there our foes insult us still,
And, taunting, aggravate our wrongs:
"Captives, display your boasted skill;
Come, sing us one of Zion's songs."

The songs of Zion are the Lord's,
And his are all the notes we raise;
We will not touch the tuneful chords
Till we can sound them in his praise.

While Zion lies in ruin still,
Dare we her dear remembrance leave?
No, first these hands shall lose their skill,
These tongues shall to our palates cleave.

Remember, Lord, how Edom's sons
Proudly contemn'd us in our woes,
Triumph'd o'er Zion's scatter'd stones,
And urg'd to rage her cruel foes.

But God will Babylon destroy,
Her righteous doom shall none retard:
And happy he who sees the day,
When she shall meet her due reward.

REVIEW OF NEW PUBLICATIONS.

IRELAND'S Paganism and Christianity compared.

(Concluded from p. 117.)

HAVING, in a former article, disposed of the first subject of inquiry in these Lectures, we proceed to examine that which occupies the second part of them, and which discusses the still more important question; whether the deities, who were unable to bestow *temporal* prosperity on their votaries, were the dispensers of happiness in a *future* state; whether *the soul* of man was the object of their care, though his bodily protection *might be beneath their dignity, or beyond their capacity.*

The fears of St. Augustin, when taking an early view of this subject in his celebrated work "de Civitate Dei," seem to have led him to apprehend, that the refutation of these latter and more aspiring claims of human wisdom would prove the most difficult part of his task. We shall be convinced, however, says Dr. Ireland, by an easier inquiry than was suggested by the apprehensions of the pious and learned

father, that these claims of Paganism are as fallacious as they are arrogant, and that Christian "godliness" alone "hath the promise of the life which is to come."

St. Augustin begins his reply to the higher pretensions of heathen philosophy, by an exposure of the common opinion concerning the various employments of the gods. The divisions of their power were supposed to be as numerous as the appearances of nature, or the events of human life. From his earliest moments, man was destined to pass through the successive protection of a multitude of deities, each of them exercising an exclusive and jealous authority, in his limited department. Nor was it the misfortune of the smaller deities alone to be thus circumscribed in office and authority. The great and select Gods, the "Dii majorum gentium," were themselves subjected to similar disgrace. The heaven, the earth, and the sea, were parcelled out into separate governments, and sometimes all the parts even of the same element were not subject to the same deity.

"Hence," observes our author, "arose the first question urged by the Christian advocates against the lofty pretensions of their antagonists. From gods like these, what transcendant blessings can be reasonably expected by their votaries? How shall beings, whose utmost effort it is to direct some unimportant business upon earth, be themselves possessed of immortality? How shall they, whose widest government is but a limited department of the world, be able to bestow the immeasurable rewards, the infinite happiness, of 'the life to come?'"

After noticing the subterfuge of the graver and more philosophical pagans, that the different employments assigned to the deities had always been understood by the wise in another and an higher sense; and that the numerous deities, fancied by the people, were but portions of the original, capacious, and universal Jupiter; Dr. Ireland proceeds to prove that this same supreme God, thus sagaciously discovered, and loftily proclaimed, was, in fact, no other than the *soul of the world*.

> Deum namque ire per omnes
> Terrasque tractusque maris, cœlumque profundum.

But though maintained with much apparent authority, this philosophy was attended with still greater absurdity than the superstition or the levity which it affected to correct. For if the minor deities were independent of each other, and often at variance (a case commonly supposed), and if they were no more than parts of the same Jupiter; Jupiter, in his nature and properties, must be at variance with himself. Nor was this system less impious than it was absurd. For if Jupiter is the soul of the world, the world itself is pronounced by the same authority to be his visible body. And though, to avoid the mortifying consequence of Jupiter being thus subject to the control of man, beasts and the inanimate parts of nature were excluded from any participation in this mundane divinity; still, if Jupiter be mankind, he is exposed to many sorts of injury and indignity. He suffers whatever man suffers; he is affected by pain, disgrace, and labour; he dies in men; and, as Augustin condescends to remark, and Dr. Ireland, with a sly view probably to the experience of his juvenile auditors, seems pleased to quote, "*is whipped in boys!*"

"Such, then," says our acute and learned author, "is the dilemma with which the patrons of idolatry were harassed by the Christian writers. If the gods are supposed to exist, the meanness of their nature, the insignificance of their employments, and the mutual checks resulting from an authority thus various and divided, sufficiently shew how incapable they are of bestowing the great rewards of the life to come. On the other hand, if all the gods are resolved into Jupiter, and if Jupiter himself is resolved into the soul of the world," (as Varro, the

most learned of the Romans, and the professed advocate of the supreme divinity of Jupiter, openly declared was his opinion), "the Deity becomes a mere physical principle. There is no longer a Providence; and consequently the expectation of a future retribution is at an end." p. 182.

Having mentioned Varro, Dr. Ireland goes on to present a more particular view of the system of that celebrated man, in order to ascertain the real nature of the Roman theology.

"Besides" (addressing himself to his young audience) "the classical amusement which it may produce, and its illustration of the principles of those books with which you are daily conversant, it will convince us all, that the efforts of natural wisdom were totally incompetent to the discovery of religious truth; that the pagan worship was a mixture of ignorance, superstition, and duplicity; that it was unworthy of the Deity, and therefore falsely aspired to the privilege which was claimed for it, of bestowing eternal happiness."

The "Antiquities" of Varro are unfortunately lost: but from the minute statement of its plan by St. Augustin alone, we are enabled to collect both its object and its character; and of this statement Dr. Ireland has given a most perspicuous and interesting analysis. The theology thus taught by Varro is divided into three branches: first, the mythic, or fabulous, which he confines to the poets, and allows that, for its licentiousness, it is in many parts deserving of the severest reprehension; secondly, the civil, to which he gives his ostensible support, but of which it was the opprobrium, that, whatever distinctions were attempted in its favour, it constantly relapsed into the fabulous; and thirdly, the natural, which Varro believed to be the only true and dignified part of religion, the object of which was to inquire concerning the gods, who they were, where they resided, their descent and quality, when they began to exist, whether they were created or eternal, and other such questions. Having fully investigated the opinion already ascribed to Varro, that God was the soul of the world, and that the world itself was a god, compounded of a soul and a body, Dr. Ireland shews, that at length, for the sake of a favourite principle, the soul of man is identified with Jupiter himself, the soul of the world; that both are, therefore, to be worshipped, or neither; that man is God, or Jupiter is man. The inferences which are drawn at the close of this chapter, from the review of the absurdity and impiety of the Roman theology, are so just and instructive, that we shall present them entire to our readers.

"1. In its religious institutions, paganism looked to no object beyond political *convenience*. On this ground alone, Varro supported the civil theology of his country; and, in the division of his work, professedly treated of Rome before its gods, the latter having derived all their worship from the will of the former. Revelation is independent of the establishments of men. Through the divine blessing indeed, it is eminently applicable to the civil condition of the world; and those nations are the happiest, which admit most of its influence into the direction of their policy. Our own country exhibits a glorious example of true religion allied with the state, and of the benefits resulting to both; the state hallowed by religion, religion defended by the state. But, whatever be the views of human governments, whether they admit or refuse a civil connection with it, the Gospel maintains its own character. The everlasting word of God is not altered by any authority of man; and 'Jesus Christ is the same yesterday, to-day, and for ever.'

"2. The only theology to which Varro gave a genuine approbation, he confined to the *philosophical* part of his countrymen. Hence it is evident, that he had discovered in it nothing which tended to the common benefit of the world, nothing which ultimately affected the soul of man. It might amuse curiosity, but did not lead to happiness. How different the religion of Christ! 'Go ye into all the world, and preach the Gospel to every creature.' The common interest is proved by the necessity of a common knowledge. Every soul is the object of God's gracious call; and it is the characteristic of Christianity, not that it addresses only

wise man after the flesh;' not that it is confined to the 'mighty' or the 'noble;' but that 'the poor have the Gospel preached to them.'

"3. From the manner in which Varro treats his subject, it is evident that he regarded the gods with no vulgar eye. He did not worship them as others did, for the sake of the *temporal* benefits which they were popularly supposed to confer. Yet it is observable, that neither does he look forward to future blessings from their hands. In his whole discussion, mention is no where made of eternal life. What may we infer from this? that those Romans who professed the hope of future happiness from their gods, spoke from no settled conviction, but from the obvious disappointment of present expectations. Varro, the great master of Roman theology, had held out no promise to the soul, had made no discovery of eternity; nor can he be supposed to have entertained a hope of which he gives 'no sign.' Here then is the great triumph of the Gospel. Its characteristic is the promise of the life 'which is to come,' of eternal happiness through faith in Christ, and obedience to his commander. 'I go to prepare a place for you; that where I am, ye may be also.' And He who gave this promise to the world, shall appear once again for the consummation of it. 'The Son of man shall come in his glory, and all the holy angels with him. He shall sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate the one from the other. The wicked shall go away into everlasting punishment, but the righteous into life eternal.'" pp. 206—209.

The sixth chapter of this very learned and interesting work, contains an elaborate view of the doctrine of *Plato* concerning the Deity; which, though one of the most able, was probably not the most intelligible or useful to the young persons for whose benefit it was originally designed. In the age of St. Augustin, it was found necessary to make considerable efforts against the extraordinary influence which the opinions of the Grecian sage had obtained throughout the Christian world. Plato was supposed to have arrived at the knowledge of the supreme Being, and to have made the great discoveries of creation and the unity; and on account of the credit which he had acquired on these important questions, some flattered themselves, that no other instruction than that of Plato was essential to their duty and welfare. Others, for the sake of winning the pagans, were tempted to accommodate the Scriptures to the doctrines of this heathen philosopher. While a third class, taking advantage of these concessions, exalted the religion of nature at the expense of revelation. It was of particular importance, therefore, for the zealous bishop of Hippo to prove, that, though superior to the system of Varro, that of Plato was yet far removed from the sublimity of the Gospel; that in no mode of classical theology, however celebrated, was contained the true happiness of man; and that revelation alone could teach the proper knowledge of God, and effectually promise the rewards of "the life to come."

Before he proceeds to an examination of the Platonic doctrines, Dr. Ireland gives a sketch of some of the previous systems of philosophy; particularly those of Thales and Pythagoras, the founders of the Ionic and the Italian schools; pointing out, as he reviews them, the absurdity, inconsistency, or insufficiency by which they were severally marked; and closing these preliminaries with a view of the doubt and perplexity in which Socrates was involved by the contending and unsatisfactory opinions of former philosophers, and his own consequent determination to confine the profession of human wisdom as much as possible to the purposes of prudence and morality.

The genius of Plato was of a most comprehensive and excursive nature. Though the scholar of Socrates, he was not contented with the doctrines of one school, but sought wisdom wherever it might be found. Megara, therefore, Cyrene, Italy, and Egypt, were made to contribute their stores of dialectic, mathematical, intellectual, and mystical learning; and formed this eminent philosopher to the copious-

ness, variety, loftiness, yet obscurity, and not unfrequent self-contradiction, which are to be observed in his writings.

It would far exceed even the most extended limits of a review, were we to accompany Dr. Ireland in his Analysis of the Platonic philosophy, however pleasant such a progress would be to ourselves, or entertaining and instructive to many of our readers. We must refer them to the work itself, except for a succinct account of the various topics which are discussed in this part of it: suffice it, therefore, to say, that the learned author, in the first place, from a short history of the celebrated school of Alexandria, of the formation of the eclectic sect by Ammonius, and of the catechetical school by the Christians in the same city, points out the source of that undue admiration of the Platonic philosophy, and of the interpretation of it, with reference to the higher doctrines of the Gospel, which may be observed in the writings of the earlier fathers. And here he introduces some just and pointed animadversions on the evil and danger of thus uniting philosophy and Christianity; a disposition which was most disgracefully and injuriously displayed at the revival of literature, and even in later times, by Dacier, in France, and by Taylor, in our own country. From this view of the false credit assumed for him by the Alexandrian school, Dr. Ireland turns to Plato himself, and briefly inquires, what is the probable amount of the knowledge which he possessed of the Deity. He shews that the celebrated doctrine of this philosopher, concerning "one," while it appears to do honour to the primary principle of all things, is, in fact, effectually injurious to it; and that his deity, which, in the reverential but mistaken interpretation of St. Augustin, was placed beyond all the objects of sense, is ultimately reduced to a participation in the grossness of matter. Either the incorporeal being is linked in a degrading union with his own eternal world; and on this account, the same qualities may be nearly predicated of both, notwithstanding the existence allowed to the one, and denied to the other; or this visible world is nothing but an efflux from the Deity; and, in this sense, all things being one, the whole is material together. It is remarkable that some of these notions are to be found at this day in the Brahminical system*. A view of the Platonic doctrine concerning the creation, by the Demiurge, the nature and office of the secondary gods and of the demons, closes this chapter; from which the learned author justly infers, that the deity of Plato, when found, was not more effective than Varro's soul of the world; and that neither from him, nor from any of the fabled beings, whom he is absurdly supposed to have produced, for the purpose of directing human affairs, could the gift of immortal life and happiness be reasonably expected.

From this discussion concerning the Platonic deities, Dr. Ireland proceeds, in his 7th chapter, to inquire, whether, notwithstanding the incapacity of bestowing immortality thus proved against the gods, *the soul of man* were secure of happiness through any qualities, either derived from without, or resulting from its own nature. After enumerating some of the leading opinions of the more ancient philosophers, concerning the soul, Dr. Ireland observes, that Plato was the first who taught the world the reasons, such as the philosophy of nature could teach, from which the soul of man was concluded to be immortal. He then divides Plato's view of this important point into two parts. 1. The principle on which the doctrine of immortality is founded. 2. The history of the soul in its three stages of existence, before its entrance into the body, during the possession of it, and after the separation from it. The celebrated argu-

* See a masterly and beautiful display of them in Mr. Grant's Poem on the Restoration of Learning in the East.

ment of Plato for the immortality of the soul, as it is formally stated by Cicero, in the first book of his Tusculan Questions, is this: that since the soul has the power of perpetual and spontaneous motion, it is necessarily both underived and imperishable. Cicero himself seems to place the principal strength of this far-famed argument in the *consciousness* of the soul that it possesses these qualities. The Platonic *history of the soul* in its several conditions, is so full of extreme folly and absurdity, that, except for the purpose of curiosity, or rather of impressing more deeply the conviction of the utter inability of man, unassisted by the light of divine revelation, to form any completely just conceptions on the subject, it is wholly unworthy of attention. The bare statement of the Platonic fancies, intricate and even unintelligible as in some parts it must almost have proved, could scarcely, however, fail of thoroughly preparing the minds of his youthful auditors for the important inferences which the learned lecturer draws from his minute review of this celebrated system. He points out to them, in the first place, that the notion of a *creation* attributed to the Platonic deity, was altogether a false one, and that this is an imperfection chargeable to paganism in general. In proof of this, Dr. Ireland gives a short notice of the profound Treatise of Mosheim on the "Creation of the World from Nothing;" in which he discusses the question, whether this doctrine be really taught in any of the books which have descended to us from the pagan ages. This important inquiry is determined by that learned writer in the negative. From the Scriptures, then, alone is the doctrine of a proper creation to be learned—the cardinal point, as Dr. Ireland justly observes, of all religion; for, from a strict and absolute creation by an Almighty Being, properly flow the divine dominion over the world, the present dispensations of Providence, and the future judgment of man. And from the necessary reference of all these powers to the same Being, our Creator, Preserver, and Judge, results the necessity of the sole worship of the Godhead. Subjoined to this weighty observation, is a pointed reproof of the attempt, by Wollaston, to prove the claims of natural religion to the discovery of these great truths of revelation. From this view of the subject of creation, Dr. Ireland derives another important conclusion, viz. that man is not abandoned by the Deity, but that his *redemption* is the work of the same God, through the grace which he has vouchsafed to us by Jesus Christ. And this leads the author to a reflection on the second part of the Platonic doctrine, viz. that the immortality he attributed to the soul (for the *body* was not deemed worthy of any consideration), was, after all, no more than a physical round of eternity; and that, if the soul *is* immortal, it is so on the same principle with the elements, or the material substances of nature, which are gradually decomposed, and formed again.

"How different," exclaims Dr. Ireland, "the language of revelation! The body and the soul of man are equally the creation of God. They are together governed by his providence, and together subject to his future judgment. The soul is immortal, not through any independent or self-subsisting properties, but through the nature conferred upon it by its Maker, and continued by his preserving power. It is placed in the body, which it guides in righteousness, according to the suggestions of the Holy Spirit. When the body dies, the soul does not sleep with it in the dust of the earth, but returns to God who gave it. At the last day it shall be finally joined again with its body. This was mortal, but is now glorified for eternity by that Power, which is 'able to subdue all things to itself;' and both together, shall receive the reward of immortal happiness, promised to the faith and obedience of man, through Jesus Christ." pp. 323, 324.

To render his refutation of the pretensions of paganism to the rewards of the "life to come," more complete and satisfactory, Dr. Ire-

land, in the 8th and last chapter of his work, inquires into the principal opinions which were entertained by the Heathen world, concerning *human happiness*; justly concluding, that, if the doctrine of immortality was discovered by the light of nature, it could not fail to be observed in those systems which professed to teach the summum bonum; but that, if it made no part of those systems, and if the summum bonum was nothing more than the advantage arising from the best mode of conducting common life, the former inference, that the best philosophy of nature rose no higher than to an uncertainty on the great subject of God and the soul, is fully established.

The view which Dr. Ireland has given, of the philosophical debates concerning the summum bonum, is drawn principally from Cicero and from Varro. A summary accordingly follows, of the leading parts of the former celebrated writer's Treatise "On the Ends of Good and Evil." The Epicurean, Stoic, and Academical doctrines, are made to pass in successive and luminous review before us; and we are satisfied that we should gratify many of our readers by presenting them with copious extracts from the correct and vivid pictures which are drawn of these ingenious, but discordant, erroneous, and unsatisfactory systems. We have room, however, only for the following lively portrait of the Epicurean philosophy.

"It was not to be expected, that the enemies of Epicurus would fail to take their advantage of so degrading a principle," namely, that of pleasure; "and Cicero has mentioned the picture which Cleanthes used to draw, for the benefit of his scholars, of Pleasure, attended by the Virtues, as her waiting-maids. But Augustin has stated it at greater length, and proved, in this instance, an useful commentator on Cicero. Pleasure is seated on a throne, delicate in her person, and regal in her state. Beneath, in the habit of servants, stand the Virtues, observant of her gestures, and ready to execute her will. She issues her commands. To Prudence it is enjoined, that she ascertain the methods in which the kingdom of Pleasure may be best administered, and that she provide for its safety. Justice is ordered to make so skilful a distribution of her good offices, that they may produce the profitable returns of friendship, and the supply of those conveniencies which are necessary for the body. She is also required to abstain from injury to any, lest, through the disturbance of the laws, Pleasure be interrupted in the enjoyment of that security which she loves. It is the task of Fortitude to counteract the ill effects of pain, by thinking intensely of her great mistress, Pleasure; and to diminish a present anguish by the remembrance of past delights. Finally, Temperance is commanded to provide for a due moderation in the use of food, especially of such as cause a more than usual delight: for noxious humours are bred by too much indulgence and repletion; and soundness of body is ever necessary to the pleasures of Epicurus."

We shall not be surprized, after this notice of the moral system of Epicurus, that the whole of his philosophy was accommodated to the senses. To this primary standard he referred the laws of reasoning and of nature. This is the great remedy against the fear of death: and by the same superior doctrine are also removed all slavish apprehensions of *a Deity!* And thus the great desideratum of human happiness is at length discovered! — Sed hæc hactenus.

To the view which Dr. Ireland gives of the existing sects, he adds Varro's curious account of all the *possible* ones, amounting in number, by an ingenious process of multiplication, to no less than two hundred and eighty-eight, but finally reducible, by an equally skilful method, to twelve; and completes the subject by the following just and striking observations, arising from the doctrines which had been reviewed.

"1. Concerning the sect which was first noticed, it may be of importance to remark the involuntary testimony which it bears to a great and standing truth, viz. that, in the nature of things, right principles have a genuine ascendancy of character, and that vice itself is compelled to borrow the aid of virtue for its own support. The votaries of pleasure dared not to propose their philosophy in its

vain licentious nakedness. They courted the sanction of something more dignified; and it is well observed by Cicero, that when Epicurus talked of the virtues, and their connection with the summum bonum of Epicurus, his voice was raised, and all his gestures shewed his internal feeling of their superior value. The connection, however, was equally degrading to virtue, and unavailing to Epicurus. While Cato felt, that to join pleasure with virtue, was to thrust a harlot into the society of matrons, he strongly exposed the real and only purpose of such a philosophy, and the insignificance of its end, when compared with the labour employed in the pursuit of it. Epicurus claimed the possession of wisdom; and in the pride of physical inquiry, ranged through the heavens and the earth, the air and the sea, and formed a comprehensive system of nature. But what was the purpose of all this philosophical labour?—the attainment of pleasure! Xerxes astonished the world with his warlike preparations. He joined the shores of the Hellespont, and dug through Athos. He walked the seas and navigated the land. If it had been asked of Xerxes, Why he burst open Greece with so mighty a force? with equal reason might he have answered, To fetch honey from Hymettus!

2. "On the second of these sects we may remark, what errors await virtue itself, when the exercise of it is left to the mere direction of nature! It is the distinguishing excellence of Christianity, that it brings us to God through the acknowledgment of our natural frailty, and teaches a reliance on Heaven, through a distrust of ourselves. While it elevates the soul, it lowers the passions; while it dignifies the character, it extinguishes self-opinion, and makes humility the basis of duty. The maxims of the Stoic were, indeed, superior to those of the Epicurean; but he grew in arrogance as he improved in doctrine. He looked to no superior Being, but drew his virtue from the powers of his independent nature. He was completely wise in himself; and, in his own estimation, became his own god.

3. "From the principles of the old Academy results a conclusion equally revolting and equally unsatisfactory. The Peripatetick was ready to proclaim with the Stoic, that intelligence and action are the two distinguishing features of man, and that he may be termed a mortal Deity. Varro too, like Epicurus, has ranged through all nature in quest of human happiness, and is equally proud of his discovery. The man possessed of the virtue of his sect, is happy in himself, and secure from the stroke of fortune and the mutability of the world. He has also the high privilege of being free from all doubt concerning his principles, and from all error. Whence arises this confidence? It is the boast of the Academic philosophy, that it is not restricted to single points of doctrine, but has a larger and more secure foundation, and embraces both the component parts of our nature. But what is obtained by this junction of the concerns of the soul with the condition of the body? Through the examination which has been made of the opinions of Plato, we have already detected the fallacy of the object to which he directed the hopes of the soul. And as to Varro, he is in this, as in his former disquisition, utterly silent concerning an existence in a future state. Man, mortal man, is the beginning and the end of his philosophy. To discover the art by which common life may be best conducted, is all his concern—the object of all his virtue. He never turned his views towards another world for the happiness which he sought. Probably, his sagacity had taught him the emptiness of the fancies of Plato. He formed none for himself; and we must conclude concerning a genius distinguished at Rome by his capacity of research, his depth of penetration, his strong judgment, and extensive learning, that he indulged no hope of immortality, and that, to his eyes, futurity was 'one universal blank.'"

Such is the conclusion of a work, upon which some of our readers may perhaps think that we have bestowed an attention disproportionate to its size, if not to its importance. The subject is certainly not altogether new, since many parts of it must be familiar to those who are acquainted with Leland's valuable Treatise on the Necessity and Importance of a Divine Revelation, with Brucker's elaborate History of Philosophy, or with Dr. Enfield's able abridgment of that voluminous work. Still, the plan of Dr. Ireland's lectures is so ingenious, his arrangement so perspicuous, his knowledge of the subject so complete and masterly, his reasoning so acute and convincing, his principles so scriptural and elevated, and his style so correct, animated, and frequently eloquent, that we cannot but think he has rendered an important service to the public, and

more especially to those who are engaged in the business of education, by the publication of this volume. Such a work as that of which we have given so extended an account, may be much more useful than many may be apt to imagine. The sufficiency of mere natural reason as the guide not only to the knowledge of the duties of human life, but even to the hope and promise of immortality, has not yet lost its advocates: nor can the claims of divine revelation, to the exclusive prerogative of perfectly conferring such knowledge, and opening such expectations, be too strongly, or too frequently urged. There are still but too many, among the literary and scientific classes of society, who, dazzled by a few sublime sentiments, and correct observations on religion and morality, which are, no doubt, to be met with in almost every heathen writer, treat the inspired volume with indifference or neglect; and, adhering to the "broken cisterns" of human wisdom, are contented with the barren occupation

> "Of dropping buckets into empty wells,
> And growing old in drawing nothing up."

Those, also, who are acquainted with the powerful fascination of the classical authors, will feel how important and difficult a work it is to dispel what is really dangerous in this charm from the minds of young persons; of those especially, who are in the course of education at either of our great public schools; and how necessary it is for this purpose, that the errors and defects of the favourite writers of antiquity, should be plainly and pointedly exposed, and contrasted with the sublimer, and more just and satisfactory records of our holy faith. This Dr. Ireland has done, in a fair and impartial, but most decisive manner.

The classical, and more particularly the ecclesiastical learning, which he has displayed in this volume, has, indeed, highly gratified us. It has of late not unfrequently been observed, that Bishop Warburton was the last divine of our church, who brought to his subject a complete store of profane and sacred literature. The single name of Horsley, would be a sufficient reply to such an observation; but it is really a source of great satisfaction, to perceive in such an author as Dr. Ireland, and in a few others, who might be named, plain proofs of such talents and acquirements, as promise to secure to the church a continued supply of men capable of defending it against the renewed and varied attacks of infidel and heretical writers.

After all the praise, however, which we think we have justly bestowed on this work, we have one general observation to make, which materially affects our *entire* approbation of it. The comparison between Paganism and Christianity is triumphantly made in favour of the latter; and nothing can be more complete than the exposure of the weakness and insufficiency of the former. But throughout these lectures, this delusive and dangerous error seems to be implied—that the mere speculative conviction of the truth of Christianity, and the bare profession of it, are all that is required—or rather, that every one who is nominally a Christian, is so in reality. We do not mean to insinuate, that Dr. Ireland would countenance such an opinion; but the general impression of his book certainly tends to encourage it. While the ignorance and the uncertainty which characterise the views of Plato, of Cicero, and even of Socrates, on subjects of religion, are strongly held forth, and contrasted with the superior knowledge and persuasion of the Christian writers, there is nothing in these lectures which might lead the Westminster scholars who heard them, or those who may read them, to suppose that, with all the advantages which Christianity has afforded us, many will probably be found to fall short

of attaining its ultimate rewards, and even be condemned on the last day by those very heathens of whose religious errors and deficiencies they had so often heard. By this want of discrimination between real and nominal Christians, between the profession and the practical feeling of the Gospel, a sort of delusive satisfaction is produced in the minds of those who are accustomed to hear religion thus imperfectly represented, which seldom fails to render them zealous perhaps for the *form*, but careless of the *power* of godliness. Something more distinguishing, pointed, and awakening, is undoubtedly required in treating and recommending moral and religious subjects. We may otherwise convince and delight both the young and old, by exposing the errors of pagans and unbelievers of every age, and describing the excellencies of the Gospel; but our voice will only be like the sound of "a very pleasant instrument;" and, unhappily, it will be "vox, et præterea nihil." We earnestly wish that in the concluding part of his lectures, which we shall be anxiously expecting, Dr. Ireland would bear this observation in mind. We scarcely know any writer, who, from the thorough knowledge of his subject, and the strength and animation of his style, is better qualified to make a salutary impression on the minds both of his hearers and readers. Let him only remember, that man is corrupt and weak, as well as uninformed; and needs to be excited to self-examination, and diffidence of his spiritual safety, as well as to be congratulated on the speculative superiority and purity of his faith. Then may we justly expect that the display of the errors of paganism, and of the truth of "the glorious Gospel of Christ," will, under the divine blessing, be productive not only of the assent of the understanding, but of that faith of the heart, "which worketh by love," and which saveth the soul.

A Charge delivered to the Clergy of the Diocese of London, by JOHN, Lord Bishop of that Diocese, at his primary Visitation in 1810. Published at the Request of the Clergy. Oxford, Parker: London, Rivington. 1810. pp. 32.

THE name and character of the late Bishop of London are well known to all our readers. Unfavourable as the times have been to the acknowledgment of living worth, when connected with ecclesiastical dignity, his virtues seem to have triumphed over the general habits of the age; and even during his life, the name of Porteus was never mentioned without the homage of respectful veneration. In a good old age, he has been removed to a better world; but his memory will long be cherished by those who knew him; few of whom hope to meet with many brighter examples of episcopal excellence.

The successor of such a man is certainly placed in a situation of no common difficulty. In looking back to the prelate who is no longer with us, the very circumstance of his loss will come in aid of the reverence to which he was so largely entitled; and the conduct of his successor will naturally be brought to the test of a comparison which few men can be expected to stand with credit.

Suggestions of this kind force themselves upon us, when we are presented with a Charge of the new Bishop of London, delivered at his primary Visitation. And the effect of such suggestions will not be diminished, if the nature of that Charge be at all in opposition to those just observations which we have been accustomed to hear from the same chair, and with which we have so often been delighted and improved.

The Bishop commences by a statement of his reasons for calling his clergy together upon a short notice, and with some inconvenience to himself.

This early attention to a very important part of his duty is worthy of high commendation; and if the substance of the Charge were calculated to heal divisions, "to allay heats and compose differences" (p. 11), to enforce sound doctrine and correspondent practice, we should hail it as a circumstance most auspicious, not only to the diocese of London, but to the whole of the country.

But we were a little startled, even at the outset, by the cold manner in which the distinguished excellence of the late Bishop of London is noticed, and by some of the reasons assigned by the present Bishop for an early visitation.

"There were other reasons which induced me not to put off this meeting. Though your late diocesan, ever attentive to the cause of religion, and the duties of his station, had, when disabled himself through increasing infirmities, by the assistance of others, provided for confirmations throughout the diocese, yet I was not willing that the opportunity (for such I consider it when conducted in an orderly manner) of impressing the nature and importance of the Christian faith on the young mind, should be wanting for a longer period than necessary: and with respect to visitations, the same *cause* had already occasioned a longer intermission of them than usual." p. 4.

We are at some loss to discover to what "cause" this last clause refers: whether to his own unwillingness that any delay should arise; or to the attention of the late diocesan, when himself disabled, to procure the assistance of others.

In connection with some remarks on "the present state of this church and diocese," the Bishop is led to notice the general aspect of the times and the distractions of the nations around us. That we have hitherto been preserved amidst the general wreck, in freedom and independence, is a fact which calls for our gratitude. To what circumstance this preservation is owing, the Bishop does not undertake to determine: he glances,* however, at the possible causes in the following passage.

"Though, blessed be God, whether it has been owing, humanly speaking, to the prudence of our rulers, or to our own good fortune*, we have, under providence, been rather spectators of the mischief which has devastated Europe, than partakers of it; yet no man can say that we have been, or ought to be, indifferent spectators, &c." p. 6.

His lordship, we trust, will excuse us if we venture to express our decided disapprobation of such language as this. The sentence, indeed, is well fenced and guarded; yet to our ear it sounds somewhat Epicurean; and the words of the poet seem to form no indifferent comment upon it:

"Deos didici securum agere ævum;
Nec, si quid miri faciat Natura, Deos id
Ex alto cœli demittere tecto."

We have ever been accustomed to consider our national preservation, as one among the thousand mercies which we have received from that God, by whose hand we were formed, and by whose providence the world is governed; and to be transferred in our old age, like the acres of Achæmenides, to the guardianship of Fortune, is little to our taste.

Αγρος Αχαιμενιδου γενομην ποτε, νυν δε Μεσσηνη
Και παλιν εξ ετερου βησομαι εις ετερον·
Και γαρ εκεινος εχειν με ποτ' ωετο, και παλιν ουτος
Οιεται· ειμι δ' ολως ουδενος αλλα Τυχης.

The parenthetic clauses, which are introduced into the above sentence, seem intended to imply, that the providence of God is indeed the primary cause, but that a question remains to be solved respecting the means of our safety. It appears, therefore, that Providence has operated by the secondary causes, either of wisdom or accident; and that we are indebted, "humanly speaking," either "to the prudence of our rulers, or to our good fortune." Now, what is this good fortune? Is it predestination? That cannot be the solution; for then, surely, it would have been censured, and not mentioned with respect.—Is it luck? In the language

* "Seu ratio dederit, seu fors objecerit."
Every schoolboy can turn to the verse.

of philosophy, this word has very little meaning; and it is held, we presume, in no very high degree of estimation by the Christian.—The truth is, since heathenism went out of fashion, "good fortune" has been consigned, as a loose expression, to the unthinking part of the community, and means, "nothing at all." The logic will therefore stand thus: "We are indebted for our preservation, humanly speaking, either to the prudence of our rulers, or, to nothing at all." The conclusion may be just, but the terms are not happy.

The degree of influence, which the Bishop of London attributes to "good fortune," or "accident" (the words, we imagine, are synonimous), is rather remarkable. In p. 10, we meet with the following observation: "Hence the tendency to aggravate every fault of government, and even every untoward *accident* which has befallen it, as in the course of events, in such times, many must occur." We wish that his lordship had furnished us with a few exemplifications.

For a good exposition of the doctrine of luck, or chance, or "accident," or "good fortune," we beg to refer our readers to the History of Betty Brown, the St. Giles's Orange Girl, as contained in one of the Cheap Repository tracts. "Poor Betty," says the narrative, "here burst into tears of joy and gratitude, crying out, 'What! shall such a poor friendless creature as I, be treated so kindly, and learn to read the word of God too? Oh, madam! what a lucky chance brought me to your door!'—'Betty,' said the lady, 'what you have just said, shews the need you have of being better taught: there is no such thing as chance; and we offend God, when we call that luck, or chance, which is brought about by his will and pleasure. None of the events of your life have happened by chance; but all have been under the direction of a good and kind Providence.'" (Tracts p. 117.)

After two or three pages of just observations — delivered, however, in a style most strange and unaccountable—upon the bad tendency of a democratic and discontented spirit, the Bishop proceeds to inform his clergy, "that it is one of their duties to endeavour silently and quietly to heal these distractions, which exist among us, each within his own province; to allay heats and compose differences; to remove or to diminish the causes of offence," &c. (p. 11.) The advice is good; but we much doubt whether the example of moderation and justice, exhibited in the subsequent pages, be precisely of that character which will "compose differences" and tend to union. The subject is well deserving of attention.

We are informed, in the same page, that the infidelity propagated at the beginning of these troubles (viz. the French Revolution), has inclined many to "licentiousness of opinion, or indifference in religion."

"The extreme into which others have run, shocked at this growing evil, has been equally prejudicial to sober and sound religion. Men have sought for separation, when the circumstances required the strictest union; and to rebuild the shaken faith of Christians on the fluctuating basis of enthusiasm; and to heal the wounds which Christian obedience had received from corruption of mind, profligacy of manners, and viciousness of life, not by the evangelical doctrine and grace of repentance, as the Gospel teaches, but by new and unheard of conversions, the inventions of men of heated imaginations, or ambitious views. They have bewildered themselves and their followers in the mysteries and depths of Calvinism, in distrust or contempt of the simplicity of the Gospel. Hence has there been engendered a new schism, halting between the church and dissension from it, which, whilst it professes to follow the purity of our church, or even to refine upon it, is continually undermining the establishment, and acts also occasionally at the head of the most discordant sects in opposition to it. By nothing more than this has the peace and credit of our church been disturbed, whilst the most respectable ministers, if they enlist not themselves under this sect, are vilified by the uncharitable reflections and arrogant pretensions of these new puritans. Nothing more than this has contri-

buted in aid of other civil causes, to shake the just subordination of ranks amongst us; while it exalts the meanest and most ignorant of men into a spiritual superiority, teaches them to despise others, and draw around them a train of followers as ignorant as themselves. Add to this, that the notions of sudden conversion, absolute election, and the utter inefficiency of our own exertions and righteousness, (whatever they be of themselves, as I hold them to be most unscriptural,) are certainly not the means of producing Christian innocence and simplicity of life, but contain within them the seeds of pride, separation, dissension and mutual animosity, and for that reason, if for no other, are justly to be suspected; nor can any one shew that we are enjoined in the Gospel to teach men so." pp. 12, 13.

All these events, be it remembered, have arisen, according to the Bishop's view of the subject, from the French Revolution, and are therefore, in the order of time, posterior. Now let us come to the historical fact. Is it true that men have embraced wild theories of sudden conversions, and other inventions of enthusiasts, in order "to rebuild the shaken faith of Christians," shaken by the infidelity of the French Revolution? We look around us in vain for the proof.—Are the men to whom the Bishop alludes, in the church of England? We presume that they are not.—Are they among the Methodists? The history of Methodism will prove that sudden conversions, according to their notions of the matter, were common and notorious nearly half a century before the commotions in France. We need only cite, in proof of this fact, a witness whom his Lordship will allow to be competent: we mean Bishop Lavington. The circumstance, therefore, of the prevalence of such conversions since the French Revolution, proves nothing: it is, at the most, merely a continuation of the old system.—Does he mean the regular dissenters? Sudden conversions are, we believe, little known among them: we are persuaded, that there is scarcely any class of these dissenters which does not regard such conversions with some portion of jealousy and distrust.

Again: "They have bewildered themselves and their followers in the mysteries and depths of Calvinism."—It is well known, that every Methodist (properly so called) in the land—that is to say, every follower of Mr. Wesley—is, by profession, an Arminian, and therefore rejects the peculiarities of Calvin.

"Hence has been engendered a new schism."—Though we cannot in general compliment the Bishop for those ornaments of style, which Longinus calls ὀνομάτων ἐκλογὴ καὶ ἡ τροπικὴ καὶ πεποιημένη λέξις, yet we must confess that the metaphor in this last sentence is pre-eminently happy. The schismatics thus produced, have, it appears, the following marks:

1. They profess "to follow the purity of the church."

2. They act "occasionally at the head of the most discordant sects in opposition to it."

3. They are "new puritans," reviling by "uncharitable reflections, and arrogant pretensions," those "respectable ministers" who will not "enlist themselves under this sect." Therefore

4. They are a "sect."

5. They are "ignorant" persons.

6. They hold the doctrine of "sudden conversion:"

7. ——— of "absolute election:"

8. ——— of "the utter inefficiency of our own exertions and righteousness."

If, with all these marks, we cannot discover the individuals, we shall have no reason to boast of our good fortune.

The first and eighth marks—the last being taken in a certain sense—apply, or ought to apply, to the bishops and the whole of the clergy.

The second will suit Bonaparte; or the Archbishop of Canterbury, who stands at the head of the Naval and Military Bible Society.

The third, fourth, fifth, sixth, seventh, and eighth—the last being taken in its widest meaning—apply to the Antinomians.

The first, fourth, sixth, and eighth

(in a restricted interpretation), apply to the Methodists: perhaps also the fifth, although certainly some of them have no title to rank under this description.

The fourth, and perhaps the second, belong to the Socinians.

Several classes of the dissenters may possibly be found to divide among them the third, fourth, fifth, sixth, seventh, and eighth; but there is little need for us to adjust their respective claims.

Our readers will perceive, that, with regard to the eighth mark, we cannot speak with confidence. The parenthesis "(whatever they be of themselves, as I hold them to be most unscriptural)" probably means, that the doctrines just recited are inconsistent with Scripture. But what, in that case, the Bishop understands by the words "the utter inefficiency of our own exertions and righteousness," we do not well comprehend. The doctrine is certainly, in some way or other, held by our church, as might be shewn by means of a certain Enchiridion published some years since by the learned author of this Charge: but we know not that we can better explain it, than in the words of the church herself, in her Homily on the Salvation of Mankind.

"Because all men be sinners and offenders against God, and breakers of his law and commandments, therefore can no man, by his own acts, works, and deeds (seem they never so good), be justified and made righteous before God."—"*No man*," saith St. Paul, "*is justified by the works of the law, but freely by faith in Jesus Christ.* And again he saith, *We believe in Jesus Christ, that we be justified freely by the faith of Christ, and not by the works of the law, because that no man shall be justified by the works of the law.*"—"And therefore St. Paul declareth here nothing upon the behalf of man, concerning his justification, but only a true and lively faith; which, nevertheless, is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying."—"All the good works we can do be imperfect, and therefore not able to deserve our justification; but our justification doth come freely by the mere mercy of God."

We are far from intending to affirm that the Bishop dissents from this view of the subject; though his words naturally lead to that conclusion. We think it possible, that, after all, the real object of the parenthesis is to intimate, that, whatever our exertions and righteousness be of themselves, he holds them to be an unscriptural ground of reliance. If we be right in this conjecture of charity, we must at least allow that the Bishop has marvellously failed in point of perspicuity.

From our examination of the several marks, which have been produced as descriptive of some troublesome sect, it is evident that his lordship is alarmed without reason. No sect, we will venture to say, exists in this country, which will answer to the description. His lordship had before partly attributed our happiness to "good fortune"—that is, to nothing at all; and therefore, to strike the balance, it was but fair to charge our miseries upon a similar phantasy. It is thus, they tell us, that algebraists set off their negative against their positive quantities, and, after engendering equations, often produce nothing.

We are perfectly at a loss to conjecture, where his lordship can have gained his historical facts. He tells us (p. 15), that with "the old dissenters, such as Presbyterians, Independents, and Anabaptists"—"there was *honest* ground of dissent;" and "in the fundamental doctrines of Christianity they did not differ from us."

We are next told, that the modern dissenters hold the doctrines of Calvin.—And did not the old dissenters, with scarcely an exception, do

the same? And if the latter were conscientious and honest men, does not charity require us to believe that many of the former may be conscientious also? And if, notwithstanding the known and avowed Calvinism of the old dissenters, the Bishop admits that "in the fundamental doctrines of Christianity they did not differ from us," by what process of reasoning, we would ask, does he arrive at the conclusion, that Calvinism, in the present day, constitutes a fundamental difference between the church and any other class of religionists?

"But look again," says the Charge, "to the present state of these dissenters." For the sake of conciseness and perspicuity, we will just enumerate his new marks of the schism, as they stand at pages 16 and 17.

1. "At one time they incline to the extreme rigour of Calvinism."

2. "At another time they soften down the same doctrines."

3. "They partly continue within the church," partly "separate from it."

4. "When separated, they do not even know what denomination to give themselves."

5. They are called, however, "Pædo-baptists, Anti-pædo-baptists," "Dissenters, Protestant Dissenters," "Wesleyans, Whitfieldians *, &c."

* "This," says the Bishop, "is the very same thing, I conceive, with that which St. Paul exclaims against with so much indignation; 'I am of Paul, I of Apollos, and I of Cephas.'" p. 16.

We have some doubt, whether this interpretation be correct. The argument of St. Paul in this place implies, that certain of the Corinthians transferred to individual apostles a degree of honour which ought only to be paid to God. Hence he contends, in terms which may be thus paraphrased, "we are nothing as of ourselves, but must be considered merely as instruments. You seem disposed to look upon us as the authors of your religion; whereas we can do no more than plant and water; the blessing and the increase are from God alone; to him attribute the glory. And whilst you love and obey us for our works' sake, as labourers together with God, always bear in mind, that ye belong neither to Paul, nor to Apollos, but that 'ye are God's husbandry, ye are God's building.'"

Whilst we notice this misconception, we must also state, that we do no more vindicate the multiplicity of names than the multiplicity of sects. The "Whitfieldians" &c. &c., imply nothing else, we presume, by this distinctive appellation, than this; viz. that they understand the Scriptures according to the interpretations of their respective leaders. So long as sects exist, it is evident that they must have a name.

6. "Different and variable as their doctrines are," they draw congregations "from their legal teachers."

7. They "assume to themselves the exclusive title of Gospel Ministers."

8. They gather "followers from the province of another."

9. They flatter "them with delusive hopes of special privileges independent of innocency of life, and with a speedy and summary mode of salvation, in lieu of the gradual progress of true evangelical repentance."

10. Attempts have been lately made "to introduce preachers of this stamp as lecturers into the London churches, which I hope will be obviated."

Are these things said of one class of men, or of many classes? Of churchmen, or of dissenters? Of Calvinists, or of Arminians?

The 1st article seems to bear upon rigid Calvinists.

The 2d, upon the moderate Calvinists, or perhaps upon Arminians.

The 3d, glances at the Methodists.

The 4th, seems to point to the Theophilanthropists.

The 5th, happily specifies the parties to whom it alludes; but the variety of names is a sufficient proof that all the marks specified cannot apply to each.

The 6th, refers, we presume, to dissenters in general, although dissenting teachers are also legalised teachers.

The 7th, we believe, is not strictly correct with respect to any body of

men. If any persons within the church do *assume* the name, it is probably by way of distinction from those who arrogate to themselves the title of "sound churchmen."

The 8th, probably refers to the dissenters generally.

The 9th, belongs exclusively to the Antinomians. We are much deceived if all the sects enumerated in the 5th article, with this single exception, do not abhor these execrable principles as much as his Lordship.

The 10th, is obviously enough intended for some London lecturers, and among others, we presume, for the Rev. Dr. Povah. They are designated as preachers "of this stamp." Of what stamp, we would ask? We have nine stamps before us: they surely do not belong to them all! We can only say,

"Quo teneam Vultus mutantem Protea nodo?"

What instruction are we to derive from assertions which are either so general as to embrace all parties, or so marvellously narrow and confined as to include none?

The only *professed* object which we can discover in these pages, is to shew the clergy by what rule they must walk, if they would "allay heats and compose differences." This is doubtless the true way "to remove or to diminish the causes of offence;" and the Bishop therefore, in a subsequent part of his Charge, introduces, as an appropriate corollary, the following sentence: "The humility and meekness which Christianity inculcates *is* the most likely remedy for the distractions and contentions of the country" (p. 18); —a truth in which we heartily concur.

We are afterwards presented with an account of the measures lately adopted by parliament for the improvement of small livings. The account is confusedly given; but the pages which contain it are the most gratifying in the book. The Bishop then adverts to some observations of his clergy, which state the want of churches to be one cause of the growth of dissenters; and he justly exclaims,

"It is a disgrace to the country that many of its inhabitants should have no means of public worship, or be driven to such, rather than lose all public exercise of religion, as neither they themselves, nor the state for them, approve of. The more so, since we see the meeting-houses and tabernacles of those who dissent from us spring up on every side, as soon as their congregations are gathered. The demand therefore is great, that ample means be provided, so that there be room for the several distinctions of rank, and that the poorest man at the same time may have his place allotted to him, which I esteem to be his birth-right as much as the enjoyment of his personal liberty and the fruits of his labour; and that all may meet together and humiliate themselves in the house of God before the common Father and Redeemer of all." p. 25.

We most entirely concur with the Bishop in his sentiments on this momentous subject; and we sincerely wish that our rulers, both in church and state, were properly awake to this enormous evil. We should, in that case, have legislative remedies speedily provided for the almost insuperable difficulties which stand in the way of the erection of churches and chapels within the pale of the establishment. The parish of Marybone has a single church for a population of 80,000 souls! And yet we vehemently censure, as Calvinists, and Methodists, and deceivers, and false flatterers, the thousands and tens of thousands of our brethren, who seek to obtain in other places that heavenly wisdom, which the crowds in their own churches will not allow them to receive from the regular clergy.

After a few words about the propriety of renewing terriers, his Lordship adverts to another grievance. "There is another which I consider as a grievance, and you must allow me to remonstrate with you on the subject. I mean the having recourse to register offices, as they are called, for the occasional supply of duty." (p. 28.) This dis-

graceful practice is reprobated with becoming severity: and we sincerely hope that the Bishop will, with "the concurrence of the clergy, remove altogether this scandal from the church." (p. 30.)

After the remarks which have already been made, we need not occupy much additional time in commenting on the Charge before us. Its principal and distinguishing characteristic is a certain nebulous obscurity, arising from a sort of indistinctness of vision, which confounds all sects and mixes all parties; which attributes to some of them principles they hold in utter abhorrence, and denies to others the exposition of their own creed; which claps the head of a Calvinist on the shoulders of Wesley, and plants the shoe of an Antinomian under the foot of the Pope,

Ut nec pes, nec caput uni
Reddatur formæ.

And the composition is well suited to the matter. To say that it is beneath mediocrity, is to say little; we have seldom seen a more faulty performance. The reason is obvious: "Etenim dicere bene nemo potest, nisi qui prudenter intelligit*." We have a right to expect, from every man who appears before the public, language of easy progress, plain, and intelligible, and not without some portion of harmonious cadence. "Ipsa enim natura circumscriptione quâdam verborum comprehendit concluditque sententiam; quæ cum aptis constricta verbis est, cadit etiam plerumque numerose. Nam et aures ipsæ, quid plenum, quid inane sit, judicant, et spiritu, quasi necessitate aliqua, verborum comprehensio terminatur †."

In this first requisite of good writing, the pages which we have just examined are singularly defective. The sentences, in general, consist of clauses which are formed without skill and combined without method. It were mere waste of time to point out all the passages which we conceive to offend against the rules of good writing; but to prove that our objections are not lightly made, we will add a few to the quotations already produced.

Some sentences are cumbrous, and defective in construction.

"It may seem strange to those who can contemplate these things in the abstract, as it doubtless will to succeeding ages, that after the awful lesson which has been exhibited to Europe, after the clear demonstration of the miseries of revolution and change, (even where the former state was bad, and stood in need of great reformation,) that there should still be found men willing to plunge themselves and others in the same troubled waves, vainly flattering themselves that they can ride in the whirlwind, and direct the storm; or through pride of heart, unsteadiness of mind, or discontented temper, one or other of these or more combined, ambitious of change, without foresight or regard to consequences; and that men should not yet be convinced, that excessive liberty has a natural tendency to end in extreme despotism; and that what is tried and known by long experience, though short of perfection, is more to be relied upon than new speculations, however specious. But the case is, that when the seeds of disunion are scattered abroad, their operation extends widely beyond the occasion which gave rise to them, and they spring up continually here and there; that when the links of subordination are broken, it is not easy to unite them as before; that when men's minds are bewildered with speculation, they do not easily recover their former tone of sobriety and moderation." pp. 7, 8.

"And though the metropolis and its neighbourhood is always most liable to the corruptions of the world, yet even there, notwithstanding the arts with which dissension is propagated, the frequent change of ministers to gratify the love of novelty, the flattery which they administer to the meanest of the people, the accommodation to their lowest prejudices and false taste, if not to their worst passions, yet the increase on the whole does not appear so great as I apprehended, much less is it permanent in every place where it has for a time prevailed." p. 19.

Some are defective in construction, though they have not the plea of extension.

* Cicero applies this remark to public speaking: it is equally true of composition.

† Cicero.

"If it be so, I ask whether the sacrifice thus made to convenience be not far too great. Or that, in cases of sudden distress, a church might be unserved, or some office unperformed. I have no scruple in saying that it were better it should, than that a person should be employed, of whose fitness we have no means of judging." p. 30.

Some are bald and flat.

"To murmur and repine, to be insensible of these things, whilst our lot is, to say the least, better than that of others, argues ingratitude to Providence, and may justly cause an apprehension lest we be visited *for the same*." p. 8.

"But here I must beg your excuse *if I should fall upon some things* which may seem to be less appropriate than they might be." p. 5.

Some present us with unexpected truisms and tautology.

"But this diocese is of a very different stamp from those which I have formerly administered, though each of them also distinguished by a *peculiar character, not common to many*." p. 5.

If the character be peculiar, how can it be common to many? *

Some are almost unintelligible; and others violate the most common and acknowledged principles of Grammar.

"In fact, the spirit of democracy is not easily subdued, *unless it be kept down by main force*, as in the neighbouring country." p. 9.

Is a thing easily subdued, which is kept down by main force?

"If these things are so, it becomes every man to scrutinize deeply both his own intentions and his own practice; that he be not led, through the appearance of good, to weaken those establishments, by which a greater good is obtained than it is easy for any man or set of men, when once the same is impaired or dissolved, to build up again." p. 14.

"The same" (what?) "is impaired or dissolved!" "to build up" (what?) "again!"

"But" that these things are so, let me call your attention to the present state of the dissenters amongst you, as I collect it from your own answers to my queries (for which I return my thanks to many of you who have supplied me with ample information), compared with experience acquired in other quarters." p. 14.

"I am sorry to say there are such, though I hope but few belonging to our order; and *these are those* who are likely to be found at such places." p. 29.

"Our church, from its very caution on this head, and from the circumstance of having contented itself with providing against dangerous errors on either side, has abusively been wrested *into the giving countenance* to such doctrines, or colour for them." p. 15.

"Nothing can be wanting *for the encouraging and supporting us* in our duty." p. 19.

"This obtains in some parts of the metropolis itself, where it has formerly not only insufficiently, but improperly in my judgment, been supplied *by the building proprietary chapels*." p. 24.

The last sentence of the Charge contains two grammatical errors of the same kind. We at first supposed, that the Bishop deliberately rejected the rule which requires the insertion of the preposition "of" after participles in "ing," when preceded by the article; and that he erred upon system: but the following passage shews that he sometime follows one rule and sometimes another.

"If they can light up in the breasts of men the spirit of true religion, I believe that it will be *the best fulfilling of* the duties also of their civil station." p. 18.

Sometimes verbs singular usurp the place of plurals.

"The humility and meekness which Christianity inculcates *is* the most likely remedy," &c. p. 18.

"The metropolis and its neighbourhood *is* always most liable to the corruptions of the world." p. 19.

Sometimes a verb plural steals into the place of a singular; and plain, simple, abstract "one," is treated with a distinction which is due to "many."

"My conviction is, that the more the one

* "Peculiar.

"1. Appropriate; belonging to any one with exclusion of others. Swift.

"2. Not common to other things. Locke.

"3. Particular; single. Milton."

Johnson's Dictionary.

* This clause is elliptical: the meaning is "but to prove that these things are so," &c.

are studied with the history and origin of them, and their true bearing on controverted points, the more confirmed will be our opinion of their wisdom and moderation." p. 31.

We lay the greater stress upon these specimens of bad writing, because we have a right to demand of the Bishop at least correctness and precision. Many are the subjects which reject the aid of ornament; but every subject admits neatness, perspicuity, and grammar. If we revert to the episcopal Charges which we have been accustomed to read or to hear, we shall be convinced, that, in the duty of Visitation, there is nothing peculiarly calculated to damp the fire of genius or to fetter the energies of the soul. We could turn without difficulty to Bishops, who have impressed upon us the best arguments by the most powerful language; who have given popularity to precept by the charms of diction; and have swept away the puny opposition of flimsy creeds and sophistical opinions, by the mighty stream of sound principle under the direction of a manly and commanding eloquence. We are not so simple as to expect that every man who wears a mitre should write like Horsley; but we exceedingly deprecate the act of giving to the world, under the sanction of episcopacy, erroneous and crude opinions in the garb of heavy and ill-sorted periods. It is a triumph, not to the friends, but to the enemies of the establishment. What is good they presently forget: what is bad they deride; but they mark and remember it.

"Discet enim citius meminitque libentius illud
Quod quis deridet, quam quod probet et veneretur."

Reports of the Society for the Suppression of Vice. Nos. I, II, III, IV, V. Printed by Woodfall, 21, Villiers Street, Strand.

It is notorious, that things the most sublime in their nature have been selected as furnishing the most ample and convenient ground for burlesque and ridicule. The travesties of the Bible, of Homer, and of Virgil, continue, accordingly, to be works of first-rate popularity, with those who will consent to purchase a laugh at the expense of piety or fine taste. In approaching, therefore, to the consideration of the "Reports" now before us, we confess that the society, whose proceedings they detail and defend, has lost nothing in our esteem by the ridicule with which some of our contemporaries have treated it. The perusal of the Reports has left no doubt in our minds, that the principles and objects of this society deserve high commendations. At the same time, other accounts have reached us, which seem to justify a part of the censure cast upon the execution of its plans. It will be our endeavour impartially to state the evidence we have been enabled to collect, and to deduce the conclusion which the premises warrant.

And, first, as to what has been wrong in the conduct of the society. The Committee, then, who have managed its affairs, appear to us to have erred in several instances. Their errors, however, we believe to have originated in a zeal, somewhat unmeasured, for the accomplishment of objects in themselves undeniably excellent. They suffered themselves, for example, on one occasion (we have not heard of any other), to be betrayed, through the precipitancy and intemperance of one or two of their members, into a contest with some surveyor, in which they were worsted. The agents of the institution were also at one time authorized (we rejoice to say it was only for a time) to employ, for the detection of offences, stratagems and disguises which to us appear to be incompatible with a religion, one of whose principles it is, "not to do evil that good may come." The obliquity of this proceeding attracted early notice; and we are happy to say, that it now stands proscribed by a re-

lation of the society.—The Committee are also charged with having exercised on some occasions a spirit of bigotry, which has led them to pronounce a sentence of exclusion upon most respectable characters. From this charge, we fear that we cannot wholly exculpate them. We have much satisfaction, however, in expressing our opinion—an opinion founded on facts which have come to our knowledge—that this spirit has greatly abated of late. We sincerely hope that it will entirely disappear.

Having thus stated freely what appears to have been questionable in the conduct of this society, we will now give our readers the reverse of the picture, and inform them what we conceive to be its real merits.

In the first place, let us consider the *design* of its institution. On this point the members have a right to be heard for themselves.

The society, in the general account of its own design which it presents to the public, gives us the following statement. — The particular objects to which the attention of this society is directed, in furtherance of its main design, are the following:

The profanation of the Lord's-Day, in the carrying on of trades, in the working of artificers at their ordinary callings, and in the vending of their goods by shopkeepers, &c. —It is unnecessary, and, indeed, scarcely possible, to point out how essentially the cause of religion suffers from the wilful or inconsiderate violation of the Lord's-day.—The society, however, wish to be understood as being desirous of distinguishing between the actual profanation of the Sabbath, and acts of charity or necessity.

The frauds and abuses practised in selling by *false weights* and *measures*, as grievances of great extent, and in a particular manner affecting the comfort of the industrious poor. To the correction of this oppressive evil, the society professes to direct its strenuous attention.

Blasphemous and licentious books and prints, which tend to inflame the minds and corrupt the morals of the rising generation, will be diligently sought out, and no effort spared to bring the venders of them to punishment.

The preventing of the evil consequences resulting from *lotteries*, forms another object of the serious attention of the society.

Many other offences, injurious to public morals, and contrary to the express or implied injunctions of his Majesty's Proclamation, come within the scope of the society's exertions: such as the keeping of *disorderly houses and gaming-houses*, *profane swearing*, *cruelty to animals*, and other enormities. In short, it is the grand design of the institution to promote a general reformation of morals, by the aid of the existing laws against vice and immorality; and to afford assistance to magistrates and their officers, in a variety of ways, both by the communication of facts, and by pointing out offenders to their notice.

Now of the designs of the institution, thus stated, it may safely be affirmed, that the objects which it proposes to itself are strictly *legal*, and of the first and most unequivocal *importance*.

That to secure the observation of the Sabbath, to regulate weights and measures, to repress blasphemous and licentious books and prints, to check lottery insurances, to shut up disorderly houses of every description, to defeat the practices of those who are employed in the seduction of youth, to silence the tongue of the blasphemous, to curb the fury of the cruel, are *legal* objects, cannot be disputed, because each of these practices is known to be the subject of a specific enactment of the law. The members of the society are indeed able to marshal old laws and new the laws, royal speeches of other days and the proclamations of our own, records musty with the mould of every century, as auxiliaries in their cause. They have not fancied an enemy and then attacked him; they have

not magnified their individual enemies into the enemies of the state, and made the public interest a handle for private revenge; but they have taken those for foes whom the law has proclaimed such, and have endeavoured to strengthen the hands of the law in the unequal contest which it wages with them.

Nor will the *importance* of the objects pursued by the society be more disputed than their legality. From Livy, who imputes the triumphs of Rome to her reverence for what is sacred, down to Machiavel, who reluctantly admits that no state can exist without a religion, there has been scarcely any writer, whether infidel or not, who has not conceived some species of religion essential to the good order of society. If they have rejected a particular creed, they have yet proposed some other modification of religion; or if they have thought it well for themselves to "live without God in the world," they have by no means consented that the great mass of the community should thus live. Socrates in his last moments sacrificed a cock to gods in whom he did not believe, because he deemed even superstition to be better than atheism: Rousseau taught his child the Bible, because he knew that a world of unbelievers would be a world of scoundrels: and the great body of sceptics amongst ourselves, acting upon the unphilosophical principle that a false creed can produce good morals, have deemed that faith essential for the mob, which they reject for themselves. The importance, therefore, of that part of the design of the society which more peculiarly regards the interests of religion, will be almost universally admitted.

Still less will men be disposed to cavil at the other objects proposed to itself by the society. It is, indeed, impossible to say how far a modern patriot will push his principles; but we conceive that the wildest champion of popular liberty will scarcely wish to indulge the people with the licence of using false weights and measures, of enlisting the press and the arts in the service of vice, of straining the evils of the lottery to their dregs by the most knavish practices, of opening houses where rogues are to live by depredations upon the honest and industrious, or where the debauched are to fatten upon the ruin of the innocent. Such crimes as these are of too gross a nature to admit of palliation or compromise. They cannot be disguised by a gentle name or artful colouring. Every man disavows them, hates them, anathematizes them, and trembles for the existence of the society in which they have free course and circulation. They are crimes of that pernicious nature, that where they are planted and flourish, public happiness and welfare must wither in the deadly shade.

Such, then, being the objects at which the society aims, we must admit that they quarry at legitimate game. If these are really the species of virtues which they design to advance, and these the species of vices which they design to check, they plainly, in the language of the continent, deserve to be placed in the "legion of honour." When there were wolves in the land, a premium was offered to the man who sallied forth to destroy them. Nor let the premium of public commendation be denied to those who, at the expense of much obloquy and detraction, venture into the den of these moral monsters, to drag them to the light, and to place them within reach of the violated laws of their country.

But it may be said, no set of men publish an unpromising prospectus. What has the society done? Have they attempted or have they effected much?—The fact is, the society has done much: had it done less, it would probably have been less reviled. It has done more, we believe, than any preceding society; more than could have been anticipated by any but those who speculate in their closet upon the facility and worthlessness of every thing but speculation; more than could

have been hoped from individuals associated in a public, and not very popular cause, against a phalanx of journalists and pickpockets, irreverent wits and blaspheming draymen, friends of the people and enemies of the country, staunch patriots and French prisoners, gamesters and procuresses, men of light fingers and ladies of light character, dogging critics, butchers, and ass-drivers.

But, lest our estimate of the activity of the society be thought too high, let us inquire what it has actually done. In an address to the public by the members of the institution, published in 1804, two years after its first establishment, we find the following table of its proceedings:—

Total convictions—

Profanation of the Sabbath -	623
Vending obscene books and prints	7
Riotous and disorderly houses, &c.	11
Lotteries, little-goes, &c. -	33
Cruelty to animals - -	4

If the number of convictions since that period has diminished, it is not because the zeal and activity of the society, but because the number of offenders, has lessened. That this last effect has taken place, is indeed apparent, from the statement published by the society in 1807. There it appears, that such had been the influence of its proceedings against violators of the Sabbath, as gradually to have diminished the necessity of prosecution;—that at one general meeting of the society, the number of prosecutions reported was an hundred and eighty; at the next, an hundred and seventy-eight; and at the third, only seventy. Since that period the reformation of the metropolis, where alone the society in the first instance was able to act, has been progressive as to this particular offence. In this respect the whole town exhibits, to a considerable degree, a new face. A vast number of shops are now closed which formerly used to be open. The butchers of several markets have thanked the society for compelling them to an act which they find productive of so much comfort to themselves, and they have even associated to secure that triumph which the labours of the society had won. We hail this single achievement of the institution with no common gratitude. The more solemn observation of the Sabbath has, for a long period, distinguished this country from the continental powers; and who shall say that it has not been one of the barriers between us and the common calamities of Europe?

What has been said of the violation of the Sabbath, may be affirmed of other crimes. The number of prosecutions has diminished, because the number of criminals has diminished. But will this be a charge against the society? Is not the object of all punishment prevention; and, therefore, can the success of the society be better estimated than by the diminution of crimes? A state is not powerful because it has a number of armies fighting unsuccessfully in different quarters of the globe; but because its armies are in such a state at home, as to impose peace on every nation around it.

Indeed, in estimating the success of the society, its effect in *preventing* crime ought to occupy a prominent place. It admits of no doubt, that the number of crimes of a certain description has diminished *since* its erection; but it may also be presumed, that its bare erection in the first instance acted powerfully as a preventative. A public declaration of an intention to prosecute for certain offences, could not fail to have the effect of materially diminishing those offences. We possibly "owe to it, therefore, blessings of which we little dream." It may have crushed in the egg the most formidable evils. It may have chained the hands of the swindler, crossed the stratagems of the seducers of youth, chilled the prurient imagination of the licentious artist, rescued our domesties from jails, and our sons and daughters from pollution. It is of the

nature of much of the good done by this society, that it should be imperceptible; but it is not on this account the less substantial. We are at least as much indebted to him who keeps us from a sick-bed, as to him who heals us when we are there.

The society, in its fifth and last Report, mentions the detection of a large market for obscene prints, images, and toys, in the various French prisons; and expresses its gratitude to the present government, for the zeal and vigour they have displayed in crushing an evil so injurious to public morals.

But it may be said, "admitting to the full the *activity* of the society, was all this activity *necessary?* Were the transgressors numerous? Might not crimes of this kind be left to the ordinary courts of justice; and does not their enormity secure their punishment?"—We shall answer these questions distinctly.

In the first place, as to the *number* of transgressors. Let the former state of our shops and markets, too fresh in the eye of every Christian observer to be so soon forgotten; let the number of disorderly houses which the agents of the society have even now been unable to convict; let the fact, that a considerable number of persons were employed in selling prints in this country, a very large proportion of whom vended improper prints; let the fact, established upon judicial evidence, that these prints were regularly and abundantly circulated in many even of the female boarding-schools in the neighbourhood of London and elsewhere; let the additional fact, that many of those polluting publications, which are now only sold by stealth and with peril to the vender, might have been seen a few years back exhibited in the shops even of respectable booksellers;—let these, and a thousand other like circumstances, decide both whether the society was necessary, and whether it has been useful. The number of criminals is still, however, sufficiently large to warrant, and even to demand, the interference of all lovers of morality and good order. Nor, whilst the lusts and passions of men continue what they are, is this society likely to want objects to call forth its exertions.

The second inquiry, whether the punishment of these offenders may not be left to the *ordinary operation of the laws*, demands a more extended reply.

There are certain crimes which are alike pernicious to the community and to individuals. Such are robbery and murder. Against these, if not in the first instance, yet after proof of their perniciousness, an adequate provision will necessarily be made in every country. It may be safely left to the ordinary operation of the laws to punish such offences. In such cases, justice will be alive; for individual happiness being palpably affected by them, information will be popular, and therefore informers sufficiently numerous. There are other crimes, such as those against religion and decency, not less pernicious in their ultimate consequences to the community, but not so immediately injurious to individual interest. Against these the state will be longer in providing: and as the peace and comfort of individuals is only remotely affected by them, informations will be very rare. And not only will there be little *disposition* in such cases to *inform*, but nothing less than an undaunted courage will enable a man to lay his information. Consider the hosts of assailants which, like the cloud of locusts in Egypt, the informations of this very society have called up from the cellars in which they were concealed; and the showers of raillery, insult, and calumny, which have descended upon its members, from the throne of philosophers and the garrets of critics. Could an individual be expected to encounter all this; to leap into this lake for the good of his country?

Nor is it mere animal courage

that is wanting; the profession of an informer, like that of the publican in ancient days, has become infamous by the vices of the men who have followed it. To inform, therefore, supposes an entire contempt of public opinion; a willingness to share the merited abhorrence of an unpopular fraternity, and to forfeit our own character in exposing the vices of others. Now is this to be expected from mankind in general? If even an individual could be found, thus willing to fight the battles of his country, does our knowledge of mankind teach us that we may safely rely for the guardianship of the public virtue on the regular and abundant production of such champions? Are these Decii and Horatii born every day?

But suppose men to have the requisites already specified, public spirit, courage, and contempt of public opinion; suppose them to have all possible *disposition* to inform against this class of criminals, they would still want the *ability*. Could an individual, or a few unsupported individuals bear the expenses which numerous prosecutions would, although in every case successful, necessarily bring with them? Are not many of these crimes difficult of detection, the evidence being perhaps of an obscure and complicated nature? Would not ordinary juries receive the testimony of such informers with suspicion, and, when cast, leave them without reluctance involved in all the expenses of prosecution? From these and a variety of similar considerations, we think it indisputable, that if the detection of the crimes in question is to be left to the zeal of individuals, they will be committed with impunity.

In many countries, the government, aware of this indisposition and inability of individuals to carry conviction home to criminals of this most pernicious class, have assumed to themselves the office of prosecutors, and have become the guardians of their own decency and good morals. This provision, however, has been found inadequate; because though in times of repose and public virtue, the government may keep its post against the encroachments of the profligate and profane; they have, in a perturbed state of society, other battles to fight where the contest is more popular,---the stake, as far as they are concerned, larger, and the danger more imminent. But even if this provision were in any case complete, yet in our own country it is not made. Whether it be that the hope of individual exertion has rendered the necessity of public interference less palpable; whether it be that the existence of such societies as that under consideration (for more or less they have existed at different times for upwards of a century) has seemed in some degree to supercede the efforts of the government; or whether it be that our free constitution has revolted at all approaches to a minute police: whether one of these causes or the combination of them has stood in the way of the interference of the government, we know not: but certainly it has not interfered. Though our system of national jurisprudence be distinguished probably beyond that of every other, it provides but inadequate practical checks for the vices and immoralities of the people. Our statute book is indeed the watchful guardian of our commercial interests; but it leaves the interests of morality in a great degree to shift for themselves. This may be owing to the nature of our constitution. A stricter police may be incompatible with the precise degree of freedom we enjoy. But if that degree of freedom is to entail vice upon us, we should be disposed to abridge just so much of it as might invest the government with the power of controuling vice. Indeed, freedom without virtue is of little value. It is like a sword in the hand of a maniac--an instrument indeed of honour, by its name and its ornaments, but which may produce ruin to himself and all around him.

If then, as has been contended, a sufficient check is not provided, either by the powers vested in government, or by individual virtue and activity against a numerous class of vices, the necessity of institutions such as we are defending can scarcely be disputed. They are, in fact, our forlorn hope; and if they can accomplish nothing, it is obvious that nothing can be accomplished.

It may, indeed, be conceded, that neither unassociated individuals, nor government itself, can erect sufficient barriers against these crimes; but it may also be denied, that societies are more efficient as guardians of the public morals. Now we have already traced out some of the successes of this society; and this appeal to fact might be suffered to decide the question. But it is obvious that such societies are not thwarted in their operations, by those checks which impede the influence of either individual or official interference. They do not suffer, for instance, from the odium which overwhelms the individual reformer; for if it fall at all, it falls upon numbers whose congregated strength can bear the burden. The expense also which ruins an individual is not felt by a society. A solitary reformer will perhaps be intemperate; but here the intemperance of one man is corrected by the prudence of another, and the supineness of one animated by the zeal of another. The solitary reformer could scarcely be conversant with every subject; but here we have a society to which, as to a bank, all the professions bring their distinct contributions to draw them off for the benefit of the public. The solitary reformer also cannot be every where, and see every thing; but the society, by its numbers, possesses a species of ubiquity from which vice can scarcely escape. The solitary reformer may be poor or may be sick, and is necessarily confined to a certain sphere of observation; but the society moves in all spheres, has agents of all ranks, and therefore can reach the delinquent whether he hides his head in a coronet or a night cellar. The solitary reformer, no less than the executive government, will be inactive, for the one will be too timid, and the other too busy to do much; but the society have nothing to fear, and nothing of the same importance to do; each man will catch and communicate ardour; an atmosphere of zeal will diffuse itself around, and be felt in acts of benevolence and usefulness to the community at large.

Having now seen something of the *nature*, the *efficiency*, and the *necessity* of the institution whose reports are before us; it remains to notice such *objections* as have not been already answered.

In the first place, some are hardy enough to affirm that all such combinations are unlawful. Lord Ellenborough and Judge Grose think otherwise. The assertion indeed, if those who urge it are serious, can proceed only upon a misconception of the nature of a conspiracy. A conspiracy is defined by the commentator upon Blackstone to be a combination to "injure individuals, or to do acts which are unlawful or prejudicial to the community." It is a conspiracy for instance to combine with others to convict a man of a crime which he has never committed, or to carry any measure in opposition to the laws. But the object of the society is merely to punish the guilty, and to strengthen the laws. This objection, indeed, would go far to convict the whole nation of conspiracy. For what else, according to this are the societies for the prosecution of poachers and felons? What else the societies with which almost every country town is furnished, for the punishment of the crimes most frequent in their neighbourhood? If every association of individuals for a common end is a conspiracy, then every copartnership must expiate their crimes upon a scaffold, and even we poor luckless reviewers, the Cethegi and

Catalines of the day, must bear all the brunt of Ciceronian thunder, and die by the hands of the common hangman.

But say the objectors, "if you once allow men to combine, what limits will there be to the combination; why should not the troop of conspiracy swell to an army, and crush every force legal or illegal which thwarts them?" We would ask another question; Why, if you allow one physician to practise gratuitously should there be any end to gratuitous doctors? Why should not one like tadpoles multiply into a million, and expel the mass of well-fed practitioners from the profession? It would be at once replied to this query, gratuitous practitioners will not multiply to any alarming extent, because doctors cannot live without eating if they would, and would not if they could. And so we say of this society. Whilst men continue selfish and greedy; whilst the state of the world compels almost every man to put out his time to good interest; whilst physicians take their guinea for scratching their names at the end of some bad Latin; whilst a man must pay six shillings and eightpence for happening to meet his lawyer in the street; whilst a dentist will modestly demand two or three guineas for assuring you, of what you have known for thirty years, that you have not a sound tooth in your head; there is little peril that the bands of gratuitous informers will so amplify as to endanger the safety of the state, or the impartial administration of justice. It has been observed that the vilest animals are the most prolific; that the queen of the forest bears only one cub at a time. Now so is it in human kind: whatever be the fecundity of others, reformers in religion or morals are plainly not farrowed nine at a birth.—Indeed, there is a general principle assumed by objectors of this class, which requires some limitation. The demand, they say, will create the supply: and so it will in books, and bread and cheese; but it will not in morals. The love of virtue is not so great; nor the necessity of virtue so pinching and obvious; nor the supply of moral and religious precepts so lucrative; that men will quit the more profitable employments of life to regenerate the age. "What" (said some one to the fool of Brederode, who walked about as if sowing seed) "are you doing there?" "Sowing fools," he replied. "And why not sow wise men?" "C'est que la terre ne les porte pas." "The soil does not bear them." Let not then the sage guardians of the public pleasures be under any alarm. Sow teeth, or cast stones, or employ any other accredited recipe for population, and depend upon it whatever springs up, good men will not. We confidently believe we shall have no South Sea expeditions in the cause of morals; that we shall have no protestant crusades; that we are in no danger of invasion from the Goths or Huns of Essex-street; that no modern Quixotte will sally forth for the protection of the Sabbath. Let the objectors, then, and the men whose cause they so manfully advocate, sleep easy, if indeed they can, in their beds, under the confident assurance that the conspirators in the cause of law and purity have no such bounty to offer, as will draw a large body of troops to their standard.

A third objection made to the Society is, "that, in its various prosecutions, any ordinary jury is likely to be influenced by the respectability and authority of the prosecutors." But let it be remembered, that this very respectability is a guarantee that prosecutions will not be falsely or lightly instituted; and that vexatious or malignant prosecutions would at once destroy the authority, and therefore the influence of the Society. Besides, is it found that jurors are usually influenced by the rank and pretensions of the prosecutors? On the contrary, are not the jury, strictly speaking, a popular

body? Are they not the constituted guardians of the rights of the people? We revere the trial by jury: it is the palladium of British independence, and is therefore to be laid up in the ark of our choicest treasures; and if it be, as all human institutions are, liable to abuse, that abuse appears to us more likely to be on the side of the people than on the side of authority, and more likely to consent, not as our objector supposes, in condemning the innocent, but in acquitting the guilty.

It is a farther objection brought against this Society, that "it usurps the place of the constituted authorities of the land; that the constables, the clergy, and the very courts of the law, are thrown into the shade by its obtrusion of itself into the ordinary functions of these various bodies."—Can any objection be more unfounded? The unchanging and unmixed object of the Society is to assist constables in their duty; to facilitate and second the labours of the clergy; to drag criminals to the bar of justice. If, indeed, the superior activity of the Society chances to reproach the indolence of the lay or clerical watchmen of the state, this is not the fault of the Society, but the fault of these worthies of the gown and staff. If this be the case, shall it not be considered as one grand title of the institution to general regard, that it not only watches and labours itself, but challenges to new exertions, and rouzes to higher enterprises its drowsy fellow-labourers? And is it even honest to say of an institution, that it disparages the laws, when its simple object is to present criminals to the eye of the law; to place them precisely in that focus, upon which the force of the magistracy can act. The laws are never so much dishonoured as by their ill administration; and, therefore, those who facilitate their movements, and assert their authority, above all men "magnify the law."

Another capital objection to the institution is, that it "multiplies the breed of informers." Now if we have laws we must have informers, or the law will be useless. Accordingly a certain number are created even by the laws themselves. Grand juries are informers; for they swear "diligently to inquire, and true presentment make, of all matters and things given to them in charge." Churchwardens and constables are also constituted informers; and as the law enjoins information upon some, it invites it from all, by assigning a proportion of the penalty to the informer. There are, indeed, certain statutes against informers; but against informers of what kind?—Those who act from malicious motives; who follow information as a trade; who injure the character of individuals, or violate the peace of the nation. Information is, indeed, dishonourable, when merely venal; when it avails itself of obsolete statutes to inflict individual vengeance; when it exposes the offender to a severe punishment for a light crime. But are the informations of the society of this nature? The statutes and resolutions on which it proceeds, are not obsolete, for they are chiefly the proclamations and statutes of this and the three preceding reigns. The informations are not venal, for all the mulcts are thrown into a common fund, and transmitted to the Philanthropic Society. There is no disposition in the society to call down on crimes, punishments beyond their desert; for in many instances they have applied themselves to mitigate that penalty which the law would inflict. Under such circumstances, is it honourable to impute to these men the vices of common informers; to see in them the ghosts of Empson and Dudley; to threaten the public with the revival of those scenes of legal tyranny and exaction which disgraced the reign of the Tudors; to calumniate the scheme of the society as a system of espionage, dangerous to the liberties and happiness of the

country? We have not so learned morality and candour.

The last objection of any weight to the proceedings of the society is, that "it spares the rich, but cruelly persecutes the poor." This is, at least, a popular thesis, and must be canvassed.

Now in searching the various reports and papers of the Society, we are led in the first place to *deny the fact.* We find, for instance, that the Society have attacked the Opera-house, the very musnud of high-bred pleasures; and that they have passed over poachers, and other classes of criminals, wholly of the poorer order. We find, on the contrary, no instance where they have refused to punish in the rich, the same crimes they punish in the poor. We find a multitude of cases, where they have displayed a spirit so mild as almost to defeat the purposes of justice. They have never failed to pre-admonish those whom they prosecuted: they have never prosecuted to conviction, where contrition has been expressed, and a reasonable pledge has been given that that contrition was sincere: they have, in many instances, disarmed the wrath of justice, by interceding for a mitigation of the penalty.

So much for the *fact.* But it may still be said, the society "have made larger assaults upon the vices of the poor than of the rich."—They have. But could they from the very constitution of the society do otherwise? In the first place, the institution did not undertake to chastize neglects of duty, but open violations of it; and these are chiefly to be detected in the coarser vices of the poor. In the next place, it did not undertake to make laws, but to facilitate their execution; and the laws are pointed in general at the flagrant excesses of the poor, rather than at the refined profligacy of the rich. What is to be done? Would those who object already to the encroachments of the institution, have them usurp the seats of justice, expel the Speaker from his chair, themselves dictate new laws and carry them into execution?—Are Kings, Lords, and Commons, if indeed these titles are to be preserved in the new nomenclature, to legislate for the poor, and this society for the rich?—Besides, if the society are to prosecute the vices of the rich, they must adopt that very species of information which their enemies condemn. The vices of the rich are a good deal confined to their own houses. To convict lady Bab as a cheat, or her spouse of infidelity, it would be necessary to worm themselves into the friendship, or to steal disguised into the drawing-rooms of these right honourable profligates. The vices of the poor, on the contrary, walk abroad, insult us in the market-place, and elbow us in the streets. In the one case, the snake is in the grass; in the other case, it lifts its head in the road which we must necessarily tread. It is plain then, that the objectors must either patronize informers, or applaud the measured attacks of the society. Let them ride which horn of the dilemma they prefer.

For ourselves, we must say that "of all the cants in this canting world," there is no cant more odious than that of some of the avowed champions of popular liberty. It is according to their creed, nothing short of despotism to attack even the *vices* of the multitude. To rescue their daughters from seduction, to secure their property from knaves, to restrain their tongues from blasphemy, is with some modern politicians on a par with introducing the knoot, and the rack, and lighting up the fires of the inquisition. But is it the fact, that liberty can flourish only in the soil of vice? Is it not, on the contrary, ascertained, that the ages of greatest civil freedom have been those of largest personal restraint; that slavery and profligacy have usually been contemporaneous; that in the

despotic reign of Charles the Second, vice stalked abroad; and that societies on the model of the present sprang up and multiplied only at the period of the revolution*.—Do our demagogues cry aloud then for a "*free people?*" Make the people virtuous and they must be free, and those only will continue to wear chains who do not deserve freedom. Do they clamour for reform in parliament? Let them labour also to reform the people, for if there are some who give, there must be many who receive; and a corrupt population of necessity creates a corrupt parliament. We do not mean that the vices of the community excuse those of their representatives; but we do mean that multitudes are charging the parliament with what is, in fact, the crime of the people at large, and of none more, we will venture to say, than of many of those who *clamour* for reform.

We wish that we had not been called to qualify our commendation of the measures of the "Society for the Suppression of Vice," by any exceptions. Those exceptions, such as they are, we have thought it our duty to state; and in again adverting to them, we think it right again to observe, that they now no longer exist. They cannot now, therefore, be considered as detracting from the claims of this society to the public gratitude, and the public support. Their useful and disinterested labours have had the commendation and thanks of the lord chief justice, of more than one of the judges, and of a variety of magistrates. We desire also to bring our gift to their altar, and to add the feeble testimony of our opinion, that this society "deserves well of its country."

* Vide Disney's Essay on Immorality—and Society's Reports.

REVIEW OF REVIEWS.

To the Editor of the Christian Observer.

THOUGH I am a dissenter from the church established, so far was I from being offended with your review of "The History of the Dissenters" by Messrs. *Bogue and Bennett*, that I was rather gratified by the perusal of it. Your strictures upon that work are not more severe than it deserved. Indeed I cannot but think you have dealt mercifully with the authors; for besides the articles to which you have justly objected, you might have pointed out many gross blunders, several of which have been pointed out in another review, by a known dissenter. I am well acquainted with many respectable nonconformists, who are so disgusted with this performance, that they are really ashamed that any liberal church-men should see so illiberal and ill-written a publication, which, instead of serving our cause, is calculated to injure and disgrace it: particularly the chapter on the grounds of nonconformity, which are ridiculously put in the form of a dialogue between *a Dissenter* and *Mrs. Church*, the former of whom is made to talk like a bigot, and the latter like a silly old woman. It is to be hoped, that no sensible and learned members of your church will consider this work as patronized by the body of dissenters. It is with a view to prevent this, that I trouble you with the present address. Let me request you to inform your clerical readers, that to my certain knowledge, many in our connexion who had purchased the first two volumes are so much dissatisfied

with them as to determine not to buy the remaining ones, which is the case with your present correspondent, who is respectfully yours,

AN OLD NONCON

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the press:—A Poem, entitled the World before the Flood, by Mr. James Montgomery;—Babylon and other Poems, by the Hon. Arabella Hawke;—A stereotyped edition of the Bible, in French;—A view of the present state of Sicily by a British officer;—Account of Mr. Kirkpatrick's embassy to the kingdom of Nepaul;—The authorized version of the Book of Psalms improved, with Notes by the late Bishop Horsley;—Topographical Researches in Wales, by Mr. N. Carlisle;—and Missionary Anecdotes: containing remarkable instances of the conversion of the Heathen; with an account of the superstitions of Pagan Nations, by the Rev. G. Burder.

So large a part of the edition of the late Mr. Cecil's works, now in the press, has been bespoke, that no copies will be advertised for public sale. Names may yet be sent to the Editor, the Rev. J. Pratt, Doughty street.

Mr. Pond is appointed to the situation of astronomer royal, vacant by the death of the Rev. Dr. Maskelyne.

Dr Smith's two prizes, of 25l. each, for the two best proficients in mathematics and natural philosophy, are adjudged to Mr. Thomas Edward Dicey of Trinity college, and Mr. William French of Caius college, the first and second wranglers.

The following are the quantities of rain which have fallen at Bristol during the last seven years: in 1804, 29.77 inches; in 1805, 26.1 inches; in 1806, 34.33 inches; in 1807, 31.31 inches; in 1808, 32.8 inches; in 1809, 29.51 inches; in 1810, 35.1 inches.

The governors of Bethlem hospital have adjudged the first premium, for a design of a new lunatic asylum, to be erected in St. George's fields, to Messrs. Good and Lochner of Hatton Garden. There were nearly sixty competitors.

It has been announced by Dr. Davy, that he has, by the action of the voltaic battery, produced hydrogen or inflammable air, from carbon, and some of the metals; and that he believed, that future discoveries would prove that hydrogen formed a constituent part of all inflammable substances. He exhibited the fusion of platina in vacuo, by a powerful voltaic pile of two thousand plates, which is the first time the experiment had been shewn. During the fusion, intense light and heat were produced, and very vivid scintillations were emitted from the platina, which Dr. Davy supposed, were occasioned by the separation of an elastic gas, probably hydrogen. The fact of the separation of hydrogen from carbon and the metals is highly important: if Dr. Davy's conclusion be established, it may lead to the revival of that part of the phlogistic system which considered hydrogen as the base of metals and other inflammable substances. The voltaic battery, made use of in these experiments, is the most powerful instrument of the kind which has yet been constructed. The striking distance of the discharge was more than one inch in vacuo. All the metals which were acted on by it, immediately fused; oil, water, and spirit of wine, were rapidly decomposed, and vivid sparks given out from the wires, which were immersed in the fluids, and connected with the two extremities of the plates. Dr. Davy stated, that he believed the full shock from it would occasion instantaneous death. He once, by accident, received a shock from a thousand plates; but, the discharge being made upon the dry cuticle of the hand, which is an imperfect conductor, the force of the shock was much weakened, and though it was extremely painful he did not receive any permanent injury. On examining his hands, he found the skin burned in that part where the discharge had been made.

FRANCE.

The emperor Napoleon, in order to give its proper weight to the French language, and to simplify the acquirement of useful knowledge, has ordered that all exercises and theses in the universities throughout

France, shall be performed and written in French; and that a knowledge of Latin and Greek shall, in no department of his government, be deemed a qualification for degrees, ranks, or offices, either political, medical, legal, or clerical. The prescriptions of physicians are to be in French, and the service of the church is no longer to be performed except in the vernacular tongue.

A ball of fire appeared in the commune of Chargouville, on the 23d of November, which, bursting with a tremendous explosion, let fall three large stones, accompanied with smoke, and darted with such force, that they entered the earth to the depth of nearly 80 centimeters. One of the stones is covered with a crust of greyish black, while the inside is more clear. It is very compact, and hard enough to cut glass. It appears to contain globules of iron, pretty large and brilliant.

AUSTRIA.

A prodigy has appeared in Germany, in the person of John Spitzler, a youth only thirteen years of age, who is said to be well acquainted with ten different languages, most of the mathematical sciences, and to be a proficient in music. He is a native of Lower Austria, and the son of a reduced clergyman: for the last six months he has been blind. The Emperor Francis has settled a pension on him.

The base of the Carpathian mountains, near Makonitza, fell on the 6th of November, with a report so loud that it was heard at the distance of twelve miles. Six villages have been destroyed by this precipitation, and thirty-four lives lost.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Practical Piety, or the Influence of the Religion of the Heart on the Conduct of Life. By Hannah More. 2 vols. 10s. 6d.

Sacred Hours, chiefly designed to illustrate the Offices and Doctrines of the Church of England. By J. Grant, M.A. 12mo. 7s.

A Sermon, occasioned by the Death of Mrs. Trimmer, preached at New Brentford, Middlesex, on Sunday, January 6, 1811. —By the Rev. Thomas Haverfield, A. M. 1s. 6d.

Sunday Reflections. By the Author of Thoughts on Affectation. 8vo. 9s.

The Devotional Family Bible, with Notes and Illustrations. By John Fawcett, A. M. No. I. 1s. or Part I. 7s.

Knowledge Increased; a Sermon. By the Rev. Jonathan Walton, A.M. Rector of Birdbrook, Essex. 1s. 6d.

MISCELLANEOUS.

Exploratory Travels through the Western Territories of North America: comprising a Voyage from St. Louis, on the Mississippi, to the Sources of that River, and a Journey through the Interior of Louisiana and the North-eastern Provinces of New Spain, performed in the Years 1805, 1806, and 1807, by Order of the Government of the United States. By Zebulon Montgomery Pike, Major of the 6th Regiment U. S. Infantry. Quarto.

A Tour in quest of Genealogy, through several Parts of Wales. 8vo. 12s. or with the first impressions of the plates, 18s.

Catalogue Général, Méthodique et Raisonné des Livres François, Latins, Italiens, Espagnols, Portugais, &c. qui se trouvent chez B. Dulau, et Co. Soho-square, avec des Notes Bibliographiques, et les Vrais Noms des principaux Anonymes et Pseudonymes. 3 s.

Memoirs of Prince Eugene of Savoy, written by himself, translated from the genuine Edition, containing all the Passages omitted in that of Paris. With a Portrait and Facsimile of the Author's Hand-writing. 8vo. 7s.

The Universal Cambist and Commercial Instructor; being a full and accurate Treatise on Exchange; including the Monies, Coins, Weights and Measures, of all Trading Nations and Colonies; with an Account of their Banks and Paper Currencies. By F. Kelly, LL. D. 2 vols. 4to. 4*l.* 4s.

Reflections on the Nature and Extent of the Licence Trade. 2s. 6d.

Pocock's patent Geographical Slates, to save Time and Labour in communicating to the Geographical Student a Knowledge of Maps; and to remove those Difficulties which attend the usual Process of drawing Projectional Lines. 5s. 6d.

The Chronicle of the Kings of Britain. Translated from the Welsh Copy attributed to Tysilio, and illustrated with copious Notes and original Dissertations on various Subjects. By Peter Roberts, A.M. 4to. 2*l.* 2s. large Paper 3*l.* 3s.

The Asiatic Annual Register; or a View of the History of Hindoostan, and of the Politics, Commerce, and Literature, of Asia, for the Year 1808. Vol. X. 1*l.* 1s.

Pacata Hibernia, or History of the Wars in Ireland during the Reign of Queen Elizabeth. Taken from the original Chronicles: illustrated with Portraits of Queen Elizabeth and the Earl of Totness, and Facsimiles of all the original Maps. 2 vols. royal 8vo. 2*l.* 12s. 6d. imperial 3*l.* 13s. 6d.

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Anecdotes of the Manners and Customs of London, from the Roman Invasion to the Year 1700. By James Peller Malcolm, F. S. A. 4to. with 18 Engravings. 3*l.* 3s.

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A Third Reply to the Edinburgh Review, by the Author of a Reply to the Calumnies of that Review against Oxford. With an Appendix in Answer to Mr. Drummond's Observations on some Passages of the former Replies. 1s. 6d.

The Poetical Register and Repository of Fugitive Poetry for 1806 and 1807. 12s.

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Instructions, addressed to the Catholics of the Midland Counties of England, on the State and Dangers of their Religion. By Dr. Milner, V. A. 2s.

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An Appendix to the Third Edition of Tables requisite to be used with the Nautical Ephemeris; being New Tables of Natural Sines, Natural Versed Sines, and Logarithms of Numbers, from 1, to 100,000. 2s.

True Stories; or interesting Anecdotes of Young Persons; designed, through the Medium of Example, to inculcate Principles of Virtue and Piety. 12mo. 4s. 6d.

The Reformer; comprising twenty-two Essays on Religion and Morality. 12mo. 6s.

Hints to the Public and the Legislature on the Prevalence of Vice, and on the dangerous Effects of Seduction. 12mo. 2s.

Chun and Si-ling; an Historical Romance: in which is introduced some Account of the Customs, Manners, and Moral Conduct of the Chinese. Royal 12mo. 6s.

The Arabian Nights' Entertainment, carefully revised and occasionally corrected from the Arabic; to which is added, a Selection of New Tales, now first translated from the Arabic Originals; also an Introduction and Notes, illustrative of the Religion, Manners, and Customs of the Mohammedans. By Jonathan Scott, LL. D. Oxford, late Oriental Professor at the Royal Military and East-India Colleges, &c. 6 vols. post 8vo. 3*l.* 13s. 6d. demy 8vo. 5*l.* 5s. and 18mo. 1*l.* 16s.

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The Debates in both Houses of Parliament in the Session of 1810, on the Petition of the Roman Catholics of Ireland. 10s. 6d.

A General History and Collection of Voyages and Travels. By Robert Kerr, F.R.S. F.A.S. Edinburgh. Part I. 6s.

RELIGIOUS INTELLIGENCE.

ST. DAVID'S COLLEGE.

OUR readers have already been informed, that the excellent Bishop of St. David's has formed a Society in his diocese, for promoting Christian Knowledge and Church Union. This society has various objects. Its main objects seem to be, to institute a clerical seminary, or college, to form a fund for exhibitions to divinity scholars, and to establish a college library, by means of benefactions for these specific purposes. Another object is, to raise a fund to enable curates who are superannuated to retire from duties to which they are incompetent, to the relief, not only of the infirm curate, but of the incumbent and the parish: applicants to this fund must have contributed to it at least five shillings a year for two years preceding their application. Annual subscriptions are also received for the purpose of distributing moral and religious tracts; establishing deanery libraries; and giving premiums for dissertations on subjects relative to the objects of the society, for superior proficiency at the examinations of the licensed grammar schools in the diocese, and for sermons to be preached on specified subjects*. By referring to our volume for 1808, p. 202, our readers will learn what is the nature of the proposed college, and the course of education to be given to the students. The subscriptions hitherto received, however, are not adequate to the execution of the plan; the whole amount, to the end of last year, being 5,246*l.* 14s. In the mean time, this sum is vested in the public funds, and the interest of it applied in the way of premiums and exhibitions. The premium for the best essay on the study of the Hebrew language, as a necessary part of a minister's professional knowledge, has been adjudged to the Rev. Thomas Thomas, rector of Aberperth, Cardiganshire. The premium for the best essay on the question, What are the impediments which hinder professing Christians, who believe the doctrines of the church of England, from uniting with the established church? has been adjudged to the Rev. Johnson Grant, A. M. of St. John's College, Oxon.

The following are the premiums proposed for the year 1811, viz.

"A premium of ten pounds for the best Essay on the Qualifications, Literary and Moral, of the Clerical Profession.

"A premium of ten pounds for the best Essay on the Origin and present State of Religious Sects in Wales, especially in the Diocese of St. David's, with an account of all differences in the names, constitutions, usages, and doctrines of such sects which have taken place since their origin, and which prevail at present.

"The Essays are to be sent to the Rev. W. H. Barker, Vicarage, Carmarthen, on or before the 1st of May 1811, with the name of the writer inclosed in a sealed paper, marked on the outside with the motto which is prefixed to the Essay."

Small premiums are likewise proposed for the proficients, at the different grammar schools, in Hebrew and Hebrew writing, in Latin composition in prose and verse, in Psalmody, in the recitation and abridgment of sermons, &c. &c. &c.

Besides these, "a premium of ten pounds will be given by a friend to the society, for the best Essay on Conversion, and on the three following questions: Whether a minister of the Church can be an unconverted professor of Christianity? What are the marks of unconversion in a minister of the church? What are the means most likely to excite in the mind of such a minister (if such can be) a sense of his unconverted state?"—The Essay to be sent as before directed.

"A friend of the society has also empowered the Committee to offer to the masters of the licensed grammar schools of St. David's, Pembroke, Haverfordwest, Brecon,

* Ten pounds for eight sermons, to be preached on the eight Sundays subsequent to Easter-day, on the principles and duties of church union, on errors arising from unsettled notions in religion, and on the excellence of the liturgy of the church of England; and eight guineas for each of eight courses, of sixteen lectures, to be preached on week days, in two principal places of the four arch-deaconries, for the benefit of the poor who cannot read.

Cardigan, Lampeter, and Swansea, the following premiums, viz.

"Fifty pounds to the best of at least five competitors;

"Forty pounds to the best of four competitors;

"Thirty pounds to the best of three competitors;

"Twenty pounds to the best of two competitors;

"Ten pounds to any one without a competitor;

who shall write, and deliver to the Bishop of St. David's, on or before the last Thursday in June 1811, the best transcript of the book of Genesis in Hebrew and English, and shall pass the best examination in the same book. The examination and decision to be left solely to the Bishop.—The competitors must exhibit, on the day of examination, their licences to their respective schools.

"The master of Carmarthen school, who has long taught Hebrew, and the second master of Ystradmeirig school, who obtained the first premium for Hebrew at the ordination of 1809, will readily perceive why the premiums are not extended to Carmarthen and Ystradmeirig."

We perceive with pleasure that the college library has been enlarged by benefactions and bequests of books, as well as by donations of money. We feel chiefly solicitous, however, for the erection of the college itself, which will necessarily require a much larger sum than has yet been procured, and we would press it upon those members of the Church of England who are blessed with affluence, and who are attached to the interests of religion, to shew their liberality on an occasion which is in every way worthy of it.

Subscriptions are received by Messrs. Hoares, Bankers, Fleet Street; and by the Rev. T. Pryce, Carmarthen.

SOCIETY FOR THE SUPPORT OF GAELIC SCHOOLS IN THE HIGHLANDS AND ISLANDS OF SCOTLAND.

A society has lately been formed at Edinburgh for the express purpose of instituting and supporting circulating schools, in which the inhabitants of the Highlands and Islands of Scotland shall be taught to read the Gaelic, which is the vernacular language.

The necessity for such an institution is grounded on this fact; that, notwithstanding the beneficial effects produced by the labours of the Society in Scotland for propagating Christian Knowledge, for a century past, in promoting civilization and Christian knowledge in the Highlands and Islands (see our last volume, p. 815), many parts of the Highlands and Islands continue in a state of great ignorance; and only a small proportion of the inhabitants can read in any language. The information from which this statement is drawn is very interesting, and leaves no doubt of its accuracy. We give, as a specimen of it, the following extract from a letter of the Rev. Dr. Ross, minister of Lochbroom, to the society.

"The parish of Lochbroom comprehends a tract of country, the roughest and most difficult in Scotland, as extensive as the whole synod of Ross, which employs the labours of twenty-three ministers, besides innumerable schoolmasters, catechists, &c.: it has seven preaching places, separated by large arms of the sea, rapid rivers, extensive moors, and tremendous rocks; some of them twenty, some thirty miles from the parish church, and without a single place of worship capable of containing the congregation in the whole parish. There are nine burying grounds. According to an enumeration taken the year before last, it contains near four thousand inhabitants, of whom perhaps hardly seven hundred possess even a smattering of book knowledge, and comparatively few speak any English. In this extensive district there can hardly be said to exist any means of religious or moral instruction, but what results from my personal labours alone." "After such a detail, it is unnecessary to say, that the state of the people is deplorable—in a tract of ten or twelve miles, well peopled, there may not be a single individual found capable of reading the Scriptures in English or Gaelic, and these, perhaps, from fourteen to twenty five miles from the parish church!"

"Above three thousand precious souls in this parish alone, are excluded from the word of life, excepting by the ear only. Many of these cannot hear a sermon preached above twice or thrice in the year; and many are not within ten miles of one who can read the Scriptures in any language! What can I say more to shew the importance of your institution? I will add, that the people are deeply impressed with a sense of their own deplorable state, and feel an ardent desire after improvement: that they travel ten, twelve, sometimes twenty miles, by sea and land, to preaching. I will further add, that in this parish alone there are seven different stations, in every one of which I have reason to think (a particular inquiry is making) that 150 persons would gladly assemble for instruction."

The means to be employed for remedying this deplorable state of things are detailed in the following regulations.

"The schools to be established, shall be for the express purpose of teaching the inhabitants of our Highlands and Islands to read their native language. The elementary books shall consist of a spelling book in Gaelic, and the Gaelic Psalm book—to be succeeded by the sacred Scriptures of the Old and New Testament, in that language. Before a teacher is sent to any district, the attention of the people shall be awakened to the importance of their being able to read, as well as to the danger and disadvantages of a state of ignorance." "Public intimation being previously given, when a school commences, the inhabitants shall be informed that it will continue only for a limited period, (not less than six nor exceeding eighteen months), during which time the schoolmaster shall teach those children to read, gratis, who attend well, or the children whose parents engage to secure and promote their regular attendance. When a circulating school is established in any quarter, another school shall be advertised at the same time, for the important purpose of teaching grown-up people, or such as may be unable to attend, owing to their avocations or service through the day, or through the week. This school shall be kept at a convenient hour on the Sabbath, or in the evening of week days, or both—and the presence of those inhabitants who can read shall be requested at such times, to give any assistance in their power, under the directions of the schoolmaster. When the time arrives for the teacher's removal to another district, it is expected, that, in consequence of the exercises in the last-mentioned school, a proper person may be procured to preserve and continue the benefits received. Every district in which a school has existed shall be revisited occasionally, and animated to persevere; but in case of insuperable difficulties on the part of its inhabitants, or the spirit at first infused being ready to expire, a teacher may be sent to reside among them once more, for a short season."

In adopting this plan, the society have proceeded on the sure ground of experience. They have followed exactly the plan which has produced such wonderful effects in the principality of Wales; and of which a full account is given in the Report before us in a letter from Mr. Charles of Bala. We extract such parts of it as are necessary to throw light on the system that has been pursued.

"The Rev. Griffith Jones, a clergyman of the establishment, about A. D. 1730, made the first attempt of any importance, on an extensive scale, to erect schools for the instruction of our poor people to read their native language. Before that time, the whole country was in a most deplorable state, with regard to the acquisition of religious knowledge. After the decease of this very pious and laborious minister, A.D. 1761, the schools were continued on the same plan by a pious lady of fortune, an intimate friend of Mr. Jones, and a constant attendant on his ministry; her name was Mrs. Bevan. In her will, that lady, who lived several years after Mr. Jones, left ten thousand pounds, the interest of which was to be applied, for ever, towards perpetuating those schools. Her executrix, a niece of her's, disputed the validity of the will, so far as it applied to this money. It was thrown into Chancery, where it continued for thirty years before a decree was obtained. About two years past, a decree was granted in favour of this charity; and the interest of the ten thousand pounds, with the accumulation of it by interest all the years it was in Chancery, is to be applied, under certain specific regulations and restrictions, to the support of circulating charity schools throughout the whole principality. There are now forty schools erected in different parts of the country, and the number is continually increasing. In the course of a few years after the demise of Mrs. Bevan, the country gradually reverted into the same state of stupor and ignorance in which Mr. Jones found it, when he first thought of those institutions. Besides, though Mr. Jones's schools increased to the amazing number of two hundred and six before he died, yet there were many districts in this mountainous country, never visited by his schools, or but once, and that for a very short time. In one of these districts, it pleased Providence to place me. Soon after I assumed the care of the parish, I attempted to instruct the rising generation, by catechising them every Sunday afternoon: but their not being able to read, I found to be a great obstacle to the progress of my work. This induced me to inquire into the state of the country, in this point of view. I soon found the poor people to be in general in the same state of ignorance. As Mr. Jones's schools had ceased to circulate, no relief could be obtained from that quarter. A thought occurred, that by the assistance of friends, I might obtain means to employ a teacher, to be removed from place to place, to instruct the poor ignorant people. When I had succeeded in obtaining pecuniary aid, the great difficulty of obtaining a proper person to teach, occurred. This difficulty was removed by instructing a poor man myself, and employing

him at first near me, that his school might be, in a manner, under my constant inspection. The next difficulty was, to obtain proper elementary books. I composed three elementary books, besides two catechisms, which are now used in all our schools, and very essentially assist the progress of the children. My teachers, as my funds increased, multiplied gradually from one to twenty; but of late the number is decreased, as the necessity of the week-day schools is superseded by the increase of Sunday schools, and my attention is drawn to the extension of them as widely as possible. The circulating day schools have been the principal means of erecting Sunday schools; for without the former, the state of the country was such, that we could not obtain teachers to carry on the latter; besides, Sunday schools were set up in every place where the day schools had been. My mode of conducting the schools has been as follows:—My first greatest care has been in the appointment of proper teachers. They are all poor persons, as my wages are but small; besides, a poor person can assimilate himself to the habits and mode of living among the poor, as it is his own way of living. It is requisite he should be a person of moderate abilities, but above all that he be truly pious, moral, decent, humble, and engaging in his whole deportment; not captious, not disputatious, not conceited, no idle saunterer, no tattler, nor given to the indulgence of any idle habits. My care here has been abundantly repaid; for my teachers in general are as anxious as myself for the success of the work, and for the eternal welfare of those they are employed to instruct in their most important concerns."

"At first, the strong prejudice which universally prevailed against teaching them to read Welsh first, and the idea assumed, that they could not learn English so well if previously instructed in the Welsh language, proved a great stumbling-block in the way of parents to send children to the Welsh schools, together with another conceit they had, that if they could read English, they would soon learn of themselves to read Welsh; but now these idle and groundless conceits are universally scouted. This change has been produced, not so much by disputing, as by the evident salutary effects of the schools, the great delight with which the children attended them and the great progress they made in the acquisition of knowledge. The school continues usually at one time in the same place six or nine months. This has been my mode of proceeding, subject to some local variations, for above twenty-three years; and I have had the only satisfaction I could wish—that of seeing the work, by the Lord's blessing, prospering far beyond my most sanguine expectations. The beginning was small, but the little brook became an overflowing river, which has spread widely over the whole country in Sunday Schools, (the wholesome effects of these previous institutions), fertilizing the barren soil wherever it flows.

"As to the *expediency* of teaching young people in the *first* place to read the language they generally speak and best understand, if imparting religious knowledge is our primary object, as it most certainly *ought* to be in instructing *immortal* beings, it needs no proof,—1. The time necessary to teach them to read the Bible in their *vernacular* language is so short, not exceeding six months in general, that it is a great pity not to give them the key immediately which unlocks all the doors, and lays open all the divine treasures before them. Teaching them English requires two or three years' time, during which long period, they are concerned only about dry terms, without receiving one idea for their improvement.—2. Welsh words convey ideas to their infant minds as soon as they can read them, which is not the case when they are taught to read a language they do not understand.—3. When they can read Welsh, Scriptural terms become intelligible and familiar to them, so as to enable them to understand the discourse delivered in that language (the language in general preached through the principality); which, of course, must prove more profitable than if they could not read at all, or read only the English language.—4. Previous instruction in their native tongue helps them to learn English *much sooner*, instead of proving in any degree an inconveniency. This I have had repeated proofs of, and can confidently vouch for the truth of it. I took this method of instructing my own children, with the view of convincing the country of the fallacy of the general notion which prevailed to the contrary; and I have persuaded others to follow my plan, which, without one exception, has proved the truth of what I conceived to be really the case.—5. Having acquired new ideas by reading a language they understand, excitement is naturally produced to seek for knowledge; and as our ancient language is very deficient in the means of instruction, there being few useful books printed in it, a desire to learn English, yea, and other languages also, is excited, for the sake of increasing their stock of ideas, and adding to their fund of knowledge. I can vouch for

the truth of it, that there are *twenty* to *one* who can now read English, to what could when the Welsh was entirely neglected. The knowledge of the English is become necessary, from the treasures contained in it. English books are now generally called for; there are now a hundred books, I am sure, for every one that was in the country when I removed from England, and first became a resident of these parts. English schools are every where called for, and I have been obliged to send young men to English schools, to be trained up for English teachers, that I might be able, in some degree, to answer the general demand for them. In short, the whole country is in a manner emerging from a state of great ignorance and ferocious barbarity, to civilization and piety, and that principally by means of the Welsh schools. Bibles without end are called for, are read diligently, learned out by heart, and searched into with unwearied assiduity and care. One great means of this blessed change has been the Welsh schools.—6. By teaching the Welsh *first*, we prove to them that we are principally concerned about their souls, and thereby naturally impress their minds with the vast importance of acquiring the knowledge of divine truths, in which the way of salvation, our duty to God and man, are revealed; whereas, that most important point is left totally out of sight by teaching them English; for the acquisition of the English is connected *only* with their temporal concerns, and which they may never want, as they may, as the majority do, die in infancy. In my opinion, in the education of children, it is of the utmost importance, in the first place, to impress their minds with a sense that they are candidates for another world, and that the things pertaining to their eternal felicity there, are of infinitely greater importance to them, than the little concerns which belong to our short existence. The neglect of this is, I apprehend, a very great defect in the education of children.

"In certain instances, I have been obliged to continue the teacher in the same place nine or twelve months; but, in general, six months is quite sufficient to teach all the children that are of proper age to receive instruction. I prefer a quicker circulation to a long stay; frequent returns of the school to the same stations are necessary, unless a Sunday school prevents the necessity of it.—Our children will learn their vernacular tongue in *three months*, better than they will learn English in three years. —Numbers of old people have learnt to read their Bible in Welsh within these two years: and, in many instances, the parents have been instructed by the children."

"I lately visited a district between our mountains, in which a good woman, a widow, and her two children, a girl of twelve years of age, and a boy of eighteen, have been the chief instruments of teaching all the inhabitants to read well, and to understand the first principles of Christianity; and that only by Sunday and Night schools."

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of the above Society, will be held on Wednesday the 1st of May, at the FREEMASON'S TAVERN, Great Queen Street, Lincoln's-Inn Fields, at eleven o'clock. —The president will take the chair precisely at twelve.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

ON the morning of the 25th instant, intelligence was received of a very brilliant action which was fought between a part of the French army before Cadiz, under Marshal Victor, and a body of British and Spanish troops under General Graham. The French force amounted to 8,000 men, that of the allies to 5,000. The latter had landed in the vicinity of Gibraltar, and after a march of sixteen hours, arrived at the height of Barrosa, near the mouth of the Santi Petri river. The Spanish part of our force, amounting to 2,000, was left in possession of the height, while the remaining 3,000, which were almost entirely British, moved down to secure the communication with the Isle of Leon, across the Santi Petri. On the march, General Graham received notice that the enemy were advancing to the height of Barrosa. He immediately countermarched to support the Spanish troops left for its defence, whom he found to have abandoned their position as the enemy ascended the hill. Retreat, in the face of such a force, appeared to General Graham likely to involve the allied army in ruin. He therefore

resolved, trusting to the known valour of British troops, to attack the enemy, although they were nearly three to one, and had also the advantage of ground from having gained the height. A powerful battery of ten guns was soon opened on them, and admirably served; and a succession of charges of the most heroic description ended in the complete defeat of the French. "No expressions of mine," observes Gen. Graham, "could do justice to the conduct of the troops throughout. Nothing less than the almost unparalleled exertions of every officer, the invincible bravery of every soldier, and the most determined devotion to the honour of his majesty's arms in all, could have achieved this brilliant success against such a formidable enemy so posted. In less than an hour and a half from the commencement of the action, the enemy were in full retreat." The eagle of the eighth French regiment, eight pieces of cannon and a howitzer, remained in our possession. One general was killed, together with other officers of distinction, and about 3,000 of the enemy were either killed, wounded, or taken prisoners. The prisoners consisted of two generals (one since dead of his wounds) and about 430 officers and men. Our loss consisted of 7 officers and 195 men killed; 54 officers and 986 men wounded, most of whom it is said are likely to do well. The two thousand Spaniards rejoined Gen. Graham's division after the conclusion of the action, and the next morning the whole force crossed the Santi Petri, into the Isle of Leon. On the retreat of the Spaniards in the first instance, the Commissariat mules, which were under their care, were dispersed, so that it became necessary to cross the river in order to obtain supplies.

An attack was made, about the same time, on the French lines before Cadiz, by some British gun-boats and a party of marines, who succeeded in demolishing several batteries and spiking the guns.

Accounts have also been received, that Massena had begun his retreat from Santarem, and that Lord Wellington was in pursuit of him; but no farther particulars have reached this country.

Previous to this, several transactions had taken place which require to be noticed.—On the 25th of January an engagement was fought near the Guadiana, between a Spanish force under Gen. Ballasteros, of about 4,000 men, and double their number of French. The Spaniards were forced to give way, but the field was well contested, and the retreat orderly. The loss of the French is stated at 2,000 men, that of the Spaniards as comparatively small.—On the 22d of January, Olivenza surrendered to the French, although a few hours before, the governor had written in the most encouraging terms, and the beseiged were in want neither of provisions nor ammunition. —After the fall of Olivenza, the French prepared to besiege Badajoz. General Mendizabel, with the Spanish force which had been under the command of the Marquis Romana, was detached for its relief and took post on the heights of St. Christoval near Badajoz. In this position he was attacked by the French on the 19th, and although the enemy had two rivers, the Guadiana and Evora, to cross, his army was completely surprized, and therefore easily defeated and dispersed; and the Spanish camp, which was standing, was taken, with the baggage and artillery. A part of the Spanish troops, effected their escape to Badajoz, the garrison of which has thus been increased to 9,000 men. The siege commenced on the 1st of February.—A large convoy of provisions which was advancing from Ciudad Rodrigo, under an escort of 3,000 men, for the supply of Massena's army, was attacked by a small body of Portugueze militia, under Lieut. Col. Grant, which had planted itself in an advantageous position near a defile at the Estrada Nova, through which the convoy had to pass. Upwards of 200 of the enemy were killed, and nearly the whole of their baggage, and the cattle that were under their escort, were abandoned.—The operation of the Guerillas in Spain, as well as of the Ordenanzas in Portugal, continued to give considerable annoyance to the enemy.

A son has at length been born to Bonaparte. This event took place on the 20th. instant.

NORTH AMERICA.

Mr. Pinkney, the American ambassador, has had his audience of leave of the Prince Regent. His mission to this country he considers as having terminated by the refusal of our government to relax its commercial decrees. The negociation however will be renewed, and we hope with better success, by Mr. Foster, who is about to proceed to America, with proposals from our government. In the mean time, a bill has been introduced into the American congress, and has passed through several of its stages, for prohibiting the importation of any goods of British growth or manufacture, or the entrance of any British ships, except in certain specified circumstances, into any part of the United States. The correspondence,

however, between the American functionaries, and the French government, which has recently been laid before the Congress, and published in the American newspapers, plainly shews, that Bonaparte's repeal of his Berlin and Milan decrees has not practically been carried into effect, several vessels having been condemned under those decrees, subsequently to the period when it was declared that their operation should cease.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

1. We are happy to observe that measures are about to be adopted in parliament for amending the law respecting insolvent debtors, both in England and Scotland. The subject has been taken up by Lord Redesdale for England, and by the Lord Advocate for Scotland. Lord Redesdale's bill provides, that a barrister of not less than six years standing shall preside in a court, which shall be a court of record, to be called "The Court for the Relief of Insolvent Debtors;" that any person applying to this court, after having been confined three months, may be liberated, on assigning his whole property for the benefit of his creditors, and engaging to pay, when able, whatever sum may still remain owing. Persons wantonly wasting their effects, or fraudulently disposing of them while in prison; persons having obtained credit on false pretences, or imprisoned for damages for adultery or seduction; also persons having lost by gaming, since in prison, ten pounds in one day, or fifty pounds in the whole; shall not have the benefit of this act until after five years imprisonment. Persons in custody for sums embezzled in breach in trust are not to be discharged until they have been confined ten years. No one, having taken the benefit of any former insolvent act, or who shall take the benefit of the present act, shall be entitled to a similar benefit till after an interval of five years. A judge from each of the courts of King's Bench, Common Pleas, and Exchequer shall form a court of final appeal in all cases arising under this act. It is proposed to be enacted, that no arrest shall issue except on bills of exchange and promissory notes where the original debt, exclusive of costs, did not amount to twenty pounds.

2. Sir Samuel Romilly has again brought forward his propositions for the improvement of our criminal code, and for the institution of penitentiary houses in different parts of the kingdom; and we are happy to say that they have met with a more favourable reception than formerly.

3. A bill has been brought into the house of commons by Mr. Brougham for rendering more effectual the acts abolishing the slave trade. Its object is to punish as felons with transportation for fourteen years, or with imprisonment and hard labour for five, all who are concerned in the slave trade as principals; that is to say, as owner, or part owner, factor or agent, captain, mate, surgeon, &c.; and to punish, as guilty of a misdemeanour, all who shall assist in any inferior capacity, as petty officer, seaman, or servant. We rejoice to say, that in none of its stages has this bill met with the smallest opposition.

4. The case of a man of the name of Colville, who has been confined for some time in the prison in Cold Bath Fields, by a warrant from the secretary of state, was brought before the house of commons by Sir Francis Burdett. A secret committee was appointed to examine the case, consisting, among others, of Sir Francis himself and Lord Folkstone. The result was a report, in which all the members of the committee concurred, stating that the arrest and detention of this man were perfectly justified by the circumstances of the case; that on public grounds it was necessary he should remain in confinement; and that he had suffered no inconvenience which was not necessarily incident to a prison.

5. A motion was made by Mr. Wardle, respecting the trial by court martial, of a corporal in the Oxford Militia. The circumstances, as stated by Mr. Wardle, bore every mark of cruelty and oppression. When they came, however, to be sifted, they proved to be so utterly groundless, and the proceedings with respect to the corporal appeared to have been marked by so much moderation and forbearance on the part of his officers, that only one man in the House could be found to vote in favour of Mr. Wardle's motion for inquiry; and that was Colonel Gore Langton, the commanding officer of the regiment to which the man belonged. It appeared in the course of the debate, that Mr. Wardle had written to the commander in chief demanding that the culprit might not be punished, until he, Mr. Wardle, should have an opportunity of bringing his case before parliament. The commander in chief begged to know what the grounds were of so novel and extraordinary a request, and assured Mr. Wardle, they should receive from him all due consideration. Mr. Wardle

refused to condescend to any explanation, and insisted, rather whimsically, on his right, as a representative of the people, to suspend the man's punishment without assigning his reasons.

6. Mr. Whitbread brought forward his promised motion for inquiry into the conduct of the servants of the crown in the year 1804, when he alleged that many acts of state had been done in the king's name when the king was incompetent to signify his pleasure upon them, and was under the entire controul of his physicians. He grounded his assertions on the evidence of Dr. Heberden, who had stated that his majesty's indisposition lasted from the 14th of February, to the 23d of April in that year. During the whole of the month of March, the king's name had been used, acts passed and messages delivered, and other things done; although he was then, according to Dr. Heberden's evidence, in unsound mind. The defence made by those who had then been in office, was that they had taken no step without the opinions, and full consent, and concurrence of the physicians in attendance on his majesty; and that his majesty was never called to transact business, but when all the physicians declared him fully competent to do so. Mr. Whitbread's motion was negatived on a division, by 198 to 81.

7. On the suggestion of the lord chancellor, a committee has been appointed by the house of lords, to take into consideration the case of suitors in Chancery, and in the House of Lords as a high court of appeal, and to provide some remedy for the delays, which, in consequence of the vast accumulation of business, have unavoidably arisen, in the decision of suits in both these courts. In the common law courts it appears that delays have not arisen, except through the negligence or dishonesty of law agents. These courts almost always clear off in every term the whole of the business which comes before them in that term, unless when they are induced to grant a delay, from a wish to suit the convenience of the parties, or to forward the ends of justice.

8. A discussion has taken place in the house of commons, with respect to the steps taken by the Irish government, as stated in our last number, to check the unlawful proceedings of the Catholic Committee. The explanations of Mr. Wellesley Pole, the chief secretary of Ireland, appeared to give general satisfaction, both as evincing the habitual moderation and forbearance of the Irish government towards the Catholics; and the necessity which had at length arisen for its interference. The Catholic Committee, formed at first expressly and exclusively for the purpose of petitioning parliament, had of late assumed a very different character, and seemed to aim at different objects. They had begun to erect themselves into protectors of the Catholic soldiery, and had actually appointed a Sub-Committee to inquire generally into the grievances of the Catholic body. They had, in short, been allowed to proceed much farther than any Protestant association would have been allowed to do, merely lest the government should incur the imputation of intolerance. The necessity at length became urgent, and it was determined by the lord lieutenant, with the entire concurrence of the lord chancellor and the attorney and solicitor general, that while the utmost latitude of liberty should be allowed to the Catholics in respect to petitioning, they should be restrained from transgressing the bounds of law.

9. The number of seamen voted by the House, for the service of the present year, including marines, is 145,000. Various improvements have been introduced by Mr. Yorke, into the mode of voting the estimates of the navy, which have given general satisfaction.

10. The restriction which existed last year on the distillation of barley, has been removed; and it is now left to the option of the distiller, whether he shall use sugar or grain. The duties are so regulated, as to make the pecuniary advantages equal, in both cases.

11. A very great defalcation appears to have taken place in the Irish revenue during the last year. The net revenue of 1810, was near 800,000*l.* less than in 1807, although additional taxes, calculated to produce 862,000*l.* had since been imposed. The revenue of last year was considerably less than the interest of the public debt. A committee is to be appointed to investigate the matter.

12. Lord Holland has brought before the House of Lords, a shocking case, of a man who died lately in the Marshalsea prison, and who, it appears, was literally starved to death. It is likely to lead to some prospective measure, which will prevent the possibility of the recurrence of so cruel and disgraceful a transaction.

13. A subsidy of two millions has been voted to Portugal, which is double the amount of last year's subsidy, to enable that power to maintain troops, and defray other expenses of the war.

14. A variety of papers have been moved

for, with a view to elucidate the late disastrous occurrences at Madras. The conduct of Sir G. Barlow was severely censured by some members, and as warmly defended by others. We could perceive, however, that the approbation which he obtained from his majesty's ministers, was by no means an unmeasured approbation. They defended his administration generally, but expressed themselves adverse to that principle on which the Madras government had acted, of giving to inferior officers a right to deliberate on the orders of their superiors. Where the legality of the order was so plainly contrary to law as to produce an impression of its illegality at first sight, there the inferior might be justified in hesitating to obey; but where the illegality was constructive merely, and not obvious and palpable, there the inferior could not be considered as having a choice, and the responsibility of the act must rest wholly with his superior. This we understood to be the general colour of the opinion expressed by Mr. Dundas, the president of the board of control. In consistency with this principle, it appeared in the course of the debate, that Colonel Boles, whose suspension by Sir G. Barlow for having published, in his capacity of deputy adjutant general, an offensive and highly reprehensible order of his commanding officer, General M'Dowal, had greatly contributed to the discontents of the army, had recently been restored to his rank in the Company's service, and had received the arrears of pay, which had accumulated from the period of his suspension. This decision, though it may inculpate the propriety of Sir G. Barlow's conduct in that particular case, yet of course does not involve the propriety of his conduct in the dispute with General M'Dowal, neither does it form the smallest justification for those most unwarrantable acts of insubordination and violence, to which some of the officers of the Madras army afterwards had recourse.

15. The only parliamentary proceeding which we have still to notice is that which respects the state of commercial credit, and the means adopted for its relief. In consequence of numerous representations made to government of the distresses existing in the commercial, but more especially in the manufacturing, classes of the community, and chiefly in Glasgow, Paisley, and Manchester; a committee was appointed to investigate the causes of these distresses, and to report their opinion to the House. The report of the committee stated the distress to be considerable, and to arise from the large amount of goods, particularly cotton goods, exported to South America and elsewhere, for which little or no return had been made, and from the want at present of a vent for our manufactures: and recommended the issue of exchequer bills for the relief of such as could give adequate security for their repayment at periods to be fixed, in the same manner as had been done in 1793. Accordingly a vote has passed the house of commons, to enable his majesty to issue six millions of exchequer bills for this purpose.—We are certainly very far from anticipating from this issue the advantages which many are disposed to expect from it. In 1793, the issue of exchequer bills was a wise measure, because it was a measure, exactly adapted to meet the evil which then existed, and which was not either the failure of commercial speculations, or the want of good and tangible securities, but such a want of circulating medium, that even the best securities could not command a sufficient portion of it to carry on the ordinary transactions of commerce. At present there exists no such want; on the contrary, money may be raised, if the merchant's securities are unexceptionable, with the utmost ease, at the legal interest, and even for less. If, therefore, the present applicants for parliamentary aid possess those securities which will justify the commissioners in granting them an issue of exchequer bills, they might easily at this moment obtain, by the ordinary channels, the accommodation which they want. If they cannot obtain it, it can only be, because the securities they propose are not satisfactory. We admit that it might be a measure of good policy, as well as benevolence, to grant some relief to the working manufacturers of Manchester and Glasgow, whose distress is certainly great; but beyond this we greatly doubt whether the bounty of parliament ought to extend. The present embarrassments are allowed to have been produced partly by wild speculations, which have led to heavy losses. It never can be wise to excite an expectation in those who are prone to engage in such speculations, that they may look to the national purse to deliver them from the effect of their own imprudence. As for those who can find no market for the manufactures which fill their warehouses, it cannot be expected, nor is it to be wished, that they should increase their stock of unsaleable commodities, the only way in which relief can descend from them to the working manufacturers. They may be enabled, it is true, by a loan, to pay their bills as they become due, but still this

will not produce benefit to that class of the community, who are chiefly to be commiserated; we mean, the labouring class. We recur, however, to our doubt, whether even that relief which is here supposed will accrue from the measure, and for this reason, that in the present state of the money market no person possessing such securities as will avail to procure for him a loan of exchequer bills, would find any difficulty in raising money by the ordinary means. He must have exhausted all his *good tangible securities*, before he could find it no longer possible to obtain the necessary accommodation. —In another point of view, the inconvenience of the present measure strikes us as very great. One of the chief evils which we have to contend with, at present, appears to us to be an excess of circulating medium. It is to this excess that we think may principally be referred, the increasing rate of foreign exchanges, amounting now to from 30 to 35 per cent. against this country, the advance of about 25 per cent. which has taken place in the market-price of gold and silver above the mint price, and the consequent disappearance of our coin. The evil, in fact, as it appears to us, is neither more nor less than this, that the circulating medium of the country, in other words bank-notes, are depreciated in value, not from any doubt of the solvency and stability of the bank, but simply from their excess. The present measure of issuing exchequer bills to the merchants, we fear, will only serve to aggravate the evil. We have no intendon, however, of entering further into this question than merely to give our readers a cursory view of our impressions respecting it.

DOMESTIC INTELLIGENCE.

We are concerned to state, that the king's health has not improved so rapidly during the present month as was expected, and that during the last fortnight, he has rather lost than gained ground. The alteration, however, we understand to be extremely slight; and that there is still every reason to look forward at no distant period to his complete restoration.

Sir John Cradock is appointed governor, and commander in chief at the Cape of Good Hope, in the room of Lord Caledon.

Mr. Farquhar is appointed governor of the Isle of France.

A notice, issued by the directors of the bank, that dollars, which have hitherto passed at 5s., will in future be received at 5s. 6d., being a rise of 10 per cent. though the former price was 14 or 15 per cent. above the mint price of silver, has served to confirm the views which we are disposed to take of the state of our paper currency as labouring under a depreciation. There appears to be no reason for raising the price of a dollar to 5s. 6d. which would not be as strong a reason for raising the price of the guinea to 26 or 27s.; this being in fact its intrinsic value, when measured by paper at the present moment. But our limits will not allow us to pursue the subject.

We mentioned in a former number that Mr. Finnerty, who had been prosecuted for a libel on Lord Castlereagh, had pleaded guilty to the charge. He has been sentenced to eighteen months imprisonment for his offence, and at the end of that time to give surety for his good behaviour for five years, himself in five hundred pounds, and two sureties in two hundred and fifty pounds each. The affidavits which he produced in mitigation of punishment were so offensively expressed that Lord Ellenborough with great forbearance allowed him time to amend them, On their reproduction, however, they were still deemed by the court to be rather an aggravation than an alleviation of his offence; and in the speech which he made for himself, it became necessary for the judges frequently to interfere in order to repress his irregularity and to confine him to the point in hand, which was simply to produce such circumstances as might operate to mitigate punishment. Mr. Finnerty's cause has since been taken up by Sir Francis Burdett and his friends, who have held a meeting for the purpose of raising a subscription to indemnify him from the expenses of his prosecution, and to support him while in confinement. In the Baronet's speech on this occasion at the Crown and Anchor Tavern, where he presided, he represented Lord Ellenborough's adherence to the customary rules of the court, in preventing Mr. Finnerty from wandering from the point at issue into the wide field of unsupported assertion, as an arbitrary and unauthorized violation of the liberty of the subject. This is in the true spirit of Jacobinism, whose object it is, *per fas et nefas*, to degrade the constituted authorities of the state.

The selfish and mercenary spirit which actuates some of the journalists of the present day was curiously exemplified in another recent trial for a libel, which was published in the newspaper called the Day. In the course of the proceedings in this case, it was given in evidence, that during the discussions which preceded the commitment

of Sir E. Burdett to the Tower, a general meeting of the proprietors of this paper, (the whole number of whom is said to be three hundred) was held to determine what should be their line of conduct as to Sir. F. Burdett, and it was resolved to adopt the popular side of the question; not, as it would appear, from a conviction that it was the side of truth and justice, but because such a course was *likely to increase the sale of the paper.* We could easily have supposed that an individual might act from such a motive; or that two or three individuals might combine on such terms, but we could hardly have imagined beforehand that a considerable body of men, some of them moving in respectable lines of life, could have been found in this metropolis who would unblushingly avow to each other, at a public meeting, that they meant to pursue a line of conduct, so little consonant to honesty and fair dealing, to say nothing of patriotism.

OBITUARY.

MISS BAYLEY.

To the great grief of her parents, died on the 25th of October 1810, Jane Norton Bayley, aged 23 years, daughter of the Rev. Dr. Bayley of St. James's church, Manchester. This amiable young person obtained, in very early life, a deep acquaintance with the most important truths of Christianity—the necessity of repentance towards God, and faith in our Lord Jesus Chsist, of the fruits of the Spirit, and holiness of heart and life. She also felt the power of them in her own soul, and adorned them by an humble and faithful conduct. Her modest, retired, and unobtrusive turn of mind, tended to conceal many of her most valuable qualities. While others were seeking their happiness in worldly amusements, her delight was in devotional exercises, and in searching the Scriptures in the original tongues. She was considered by those who knew her well, as a critic in Hebrew, and could read the Greek Testament with ease and fluency. At all times she manifested a high regard for divine ordinances, and had a peculiar pleasure and delight in attending on public worship, and at the Lord's table; and though always fully employed, she generally contrived to devote some time for attending the daily public prayers at the church. From her earliest years she had been remarkable for an affectionate and unreserved submission to parental authority, and during her last tedious affliction, she evinced the most exemplary patience, and suffered the painful sensations incident to it with such pious resignation, that many of her acquaintances were scarcely apprized of her illness, before they were astonished at her death: she died, as she lived, in the love of God. After receiving the holy sacrament from the hands of her beloved father, and intimating the peace and consolation which she enjoyed, it might truly be said she fell asleep in Jesus: with a smile expressive of the most exalted affection and delight directed towards her father, she gently reclined on her sister's arm, and, apparently in a tranquil slumber, expired almost imperceptibly.

ANSWERS TO CORRESPONDENTS.

MARITA; OMMIA; T. A. M.; THEOGNIS; and ANTI-JULIANUS, are under consideration.

We have received TALIB's letter, which we shall defer inserting, until he shall have an opportunity of considering Mr. Faber's paper in the present number.

We were aware of the difficulties which T. W. R. has pointed out, as standing in the way of the ordination of Missionaries by our Bishops. But what we complain of is, that the difficulties are not removed, even by a legislative provision, if that be necessary. Why could not men be ordained for foreign service, without deriving from such ordination any legal title to exercise their ministerial functions in the United Kingdom?

H. N.; T. S.; H. T.; the account of the Spitalfields Benevolent Society; and AN EXECUTOR, will appear.

On the subject of T. Y's. two communications, we shall take the liberty of addressing him privately.

We do not conceive that the passage mentioned by DISCIPULUS is liable to the misconception which he supposes.

We would advise A DISTRESSED READER to state her case to some pious Minister.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ON THE INTRODUCTION OF CHRISTIANITY INTO GREAT BRITAIN, BY THE PREACHING OF ST. PAUL.

Nimia et incerta vetustate obscuras, non a convis et antiquis scriptoribus, sed fallacibus conjecturis erutas rerum gentiumque origines respuo: figmenta, et ridiculas suspiciones odi: denique omnis, nisi indubitatis atque incorruptis fulta documentis, facessat Historia.—BARTHOLINUS.

In perusing, some time since, a valuable work*, written by a most respectable minister, I was a little surprised to meet with an unqualified assertion, that "St. Paul first planted the tree of life on our own shores†." The same assertion, though somewhat restricted in its force, recurs in some of the subsequent essays‡.

Having been accustomed to consider the fact as extremely doubtful, if not improbable, I was induced to examine such sources of information as were within my reach (and which, perhaps, include as many as may be necessary), in order to obtain further satisfaction. The result of my inquiry has been the confirmation of my original opinion, which I have found sanctioned by the best authorities. To the connecting of these authorities, and the opposing of them to those on the contrary side, my remarks will be chiefly confined. And although they may tend to deprive the English church of the honour which some have assigned it, of an Apostolic foundation, we may truly appropriate the words of an author*, whom I shall hereafter have occasion to quote: "Our church has no necessity for surreptitious claims to distinction and antiquity. Traditionary honours are valuable, only when founded upon truth; which, as Tertullian observes, neither the lapse of time nor the influence of authority can destroy."

As it may be proper to exhibit a general view of the subject, I cannot do it better than in the words of Bishop Gibson†; who, it will be perceived, espoused the affirmative side.—"Many have been the opinions concerning the first plantation of Christianity in Britain, and great the differences of learned men concerning them. The latter end of Tiberius Cæsar, *i. e.* about thirty-seven years after the nativity of our Lord, is the time which several of our writers have fixed on (Stillingfleet. Orig. Brit. p. 2.), upon the authority of a passage in Gildas, who was a Briton, and therefore to be credited in British affairs. 'In the mean time, Christ, the true Sun, displaying his glorious rays upon the whole world, in the latter end of Tiberius Cæsar (as we are assured), did first vouchsafe his rays to this cold frozen island, situated at so vast a distance from the visible sun.' But, not to observe that this disagrees with the account which Scripture gives us of the

* Practical Essays on the Collects, &c. By the Rev. T. T. Biddulph.

† Essay on the second Collect for Good Friday.

‡ Collects for Whitsunday and the Conversion of St. Paul.

* M. De Chimiac.

† Camden's Britannia, by Gibson. Introd. p. 84. 2d edit.

propagation of the Christian faith, viz. that after the martyrdom of St. Stephen, the disciples for some time* preached the word *to the Jews only*, and that Cornelius (six years after) is said to be the *first fruits of the Gentiles* (*before* which time, according to this supposition, there would be Gentile converts in Britain);—not to observe this, the above passage of Gildas has been evidently misunderstood, and misapplied. For he speaks of a *double* shining of the Gospel; one more *general* to the world, in the latter end of Tiberius Cæsar; the other more particular to this island, at the time he is then speaking of, about the middle of Nero's reign†. So that what he affirms concerning the first preaching of the Gospel, has been unduly applied to the particular preaching of it in the island of Britain. It is affirmed (Stillingfl. Orig. Brit. p. 35), upon very good evidence, that a Christian church was planted in Britain, during the times of the apostles. To this purpose, it is alleged, that Eusebius (Demon. Evan. l. iii. c. 7.) expressly says, that some of the apostles passed over the ocean 'to those which are called the British isles:' —that Theodoret as expressly names the Britons among the nations converted by the apostles; and saith elsewhere, that 'St. Paul brought salvation to the islands that lie in the ocean:'—that Clemens Romanus saith, that St. Paul 'preached righteousness through the whole world,' and, in so doing, 'went to the utmost bounds of the west:' which Britain was at that time understood to be, and is therefore called by Catullus, 'Ultimam occidentis insulam;' as by Arnobius it is made the bounds of the Gospel to the west. From these authorities (especially that of Clemens Romanus) it follows, not only that the Gospel was preached in Britain in the times of the apostles, but that St. Paul himself was the preacher of it. This is further confirmed by observing:—that from the time of his being set at liberty, in the 5th year of Nero, to his return to Rome, were eight years; which, the ancient writers of the church generally agree, were spent in the western parts:—that, having taken his solemn leave of the eastern parts, and assured them, that 'they should see his face no more,' it cannot be supposed that he returned thither, but that he employed his time in planting the Gospel elsewhere:—that Gildas saith, 'the Gospel was here received before the fatal defeat of the Britons by Suetonius Paulinus,' which was the seventh or eighth of Nero; *i. e.* the third or fourth of those eight years, which, ancient writers say, St. Paul spent in the western parts:—that the traditions about St. James, Simon Zelotes, and Philip, as preaching the Gospel here, are all destitute both of ancient testimony, and of probability."—Upon this long quotation (which seems to comprehend all that can be advanced in favour of the opinion in question), I would be permitted to make three observations.

I. Chronologers have differed so materially in the dates which they have assigned to the various transactions of St. Paul's life (the extreme variation respecting that of his conversion, being nine years), that but little force can be allowed to Bishop Gibson's difficulty of disposing of the eight years after Paul's release at Rome. It is, however, the opinion of Dr. Lardner (who quotes Basnage, Pagi, and Du Pin as holding the same) that the martyrdom of St. Paul took place in the year 65 at the latest, and his liberation in 63; which leaves little more than two years to be accounted for.

* Some think twelve years.—In reference to the first preaching of St. Paul at Antioch (A. D. 43), Witsius, as quoted by Dr. Lardner, has the following passage. "Hoc primum exemplum est evangelii publice gentibus prædicati. Nam alterum illud Cornelii non nisi domesticum fuit." De Vita Paul. Sect. 3. Num. 3.

† A. D. 60.

Bossuet and Du Fresnoy fix his martyrdom in 66. Pearson, Percy, Witsius, and some others, in 68. But the largest space of time allowed between these two events, by any (Baronius excepted, whose chronology Stillingfleet chiefly follows), is five years.

II. This space we find thus accounted for by Dr. Lardner*. "I am apt to think that Paul came from Rome to Jerusalem, as soon and as directly as he could. But he made there a short stay only. From Judea I think it likely that he went to Ephesus, and there left Timothy, whom about two years before he had sent for to come to him from Ephesus to Rome. From Ephesus, Paul might go to Laodicea and Colosse. And possibly, he returned to Rome, by Troas, Philippi, and Corinth. Some have hesitated to allow, that St. Paul ever came again into this country, because he says (Acts. xx. 25), 'And now, behold, I know, that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.' But Lewis Capell has well removed that difficulty. I therefore have placed below, a part of his observations†. And says Wall (Notes upon the N.T. p. 255.) upon the place: 'Εγω οιδα, *I know*, when spoken of things future, does not (as it is used by St. Paul) always signify a certain knowledge, or a prophetic certainty; but often means only thus much: *I take it for granted: I am fully persuaded: I foresee it highly probable: I have no other expectation:* and the like.' Besides Capellus and Wall, already alleged, I might refer to others, who hesitate not at all to allow, that Paul came again into this country, particularly Le Clerc, and L'Enfant, and Beausobre (upon Acts xx. 25), and Pearson. Not now to mention any more."

Dr. Paley also, in arguing upon this point, adduces the following striking instance of the small weight that attaches to the mode of expression here used by the apostle. "In the first chapter of the Epistle to the Philippians, and the twenty-fifth verse, 'I know,' says St. Paul, 'that I shall abide and continue with you all, for your joy and furtherance of faith.' Notwithstanding this strong declaration, in the second chapter and twenty-third verse of this same epistle, and speaking also of the very same event, he is content to use a language of doubt and uncertainty: 'Him, therefore, I hope to send presently, so soon *as I shall see how it will go with me;* but *I trust* in the Lord that I also myself shall come shortly.' And a few verses preceding these, he not only seems to doubt of his safety, but almost to despair; to contemplate the possibility at least of his condemnation and martyrdom: 'Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.'" Horæ Paul. Chap. ii.

Bishop Pearson has given us an apostolic Itinerary, nearly similar to that of Dr. Lardner. We have, however, no authority for supposing that St. Paul visited Judea, after his liberation, since from the three epistles written subsequently to that event, it does not appear that he either proposed to himself, or had accomplished such a design. "Upon

* Hist. of the Apost. and Evang. Vol. ii. p. 134.

† "Sed respondere potest, Paulum non semel ex humana conjectura, atque ex humano spiritu, concilio, et proposito, multa ejusmodi cogitasse, putasse, proposuisse, ac dixisse. Quæ tamen postea, Deo ita disponente, aliter cecidernnt. Itaque mirum videri non debet, si cum Spiritus Paulum oppidatim moneret vincula et afflictiones graves manere eum Jerosolimis, sentiretque se spiritu ligatum, ut eo nihil omnino proficisceretur, nesciens quænam essent illic ventura, desperavit de reditu suo ad eos, quos post se reliquebat, licet Deo ita disponente..... res aliquot post annis ceciderit aliter, quam ipse tum credebat. Non est itaque tam validum adversus nos argumentum illud, ut eo subvertatur sententia nostra de Pauli reditu in Orientem, post soluta Romana ejus vincula." Lud. Capel. Hist. Apost. illustrat. p. 34.

the whole then (to use the words of that most acute investigator, Paley), if we may be allowed to suppose that St. Paul, after his liberation at Rome, sailed into Asia, taking Crete in his way; that from Asia, and from Ephesus, the capital of that country, he proceeded into Macedonia, and, crossing the peninsula in his progress, came into the neighbourhood of Nicopolis; we have a route which falls in with every thing."—"I confess that the journey which we have thus traced out for St. Paul, is, in a great measure, hypothetic; but it should be observed, that it is a species of consistency, which seldom belongs to falsehood, to admit of an hypothesis, which includes a great number of independent circumstances, without contradiction." Hor. Paul. c. xiii. n 2.

III. It now remains, in the last place, to consider the testimony of the fathers, brought forward by Gibson. Dr. Lardner may lead us to determine, in what light is to be viewed that of Clemens Romanus, upon which Gibson lays the principal stress*, "Whither Paul went, after he had obtained his liberty, has been debated. Some think that he went from Rome to Spain; others see not sufficient reason for that supposition. Among these are L'Enfant and Beausobre, Basnage, and Cellarius, and Du Pin. That Paul went into Spain, has been argued from an expression of Clement, in his Epistle to the Corinthians, who there says of Paul, 'that having come to the borders of the West, and having suffered martyrdom, he went to the holy place;' which some have rendered, *the utmost bounds of the West*, and argue, that hereby is meant Spain. I rather think that Clement only meant Italy or Rome, where Clement was, and where Paul suffered. From a note of Le Clerc upon the place, we learn, that Bishop Fell so understood Clement. L'Enfant and Beausobre, in their general Preface to St. Paul's Epistles, say, *the bounds of the West* signify nothing but *the West*. It is an expression, they say, borrowed from the Scriptures, in which the borders of a country denote the country itself. In a like manner, by those words, Clement intended Italy†."—Bishop Stillingfleet (whose arguments Gibson has condensed) in endeavouring to prove, that by Clement's expression, "the utmost bounds of the West, the British isles were especially understood," quotes Herodotus as saying (lib. iv), "the Celtæ are the most western of all the Europeans." Stillingfleet adds; "and among these the remotest were the Britons†." Now, if Stillingfleet by this designed to inform us, that the Britons were Celts, the communication of a fact so well known, was certainly unnecessary; but if he conceived that either this communication, or the passage of Herodotus, would assist his argument, he appears to have been mistaken. For, in the first place, the Celts were very little known to the ancients, till long after the time of Herodotus; and Herodotus himself acknowledges all the countries beyond the Danube to be utterly unknown. Secondly, in the passage quoted, Herodotus is actually speaking of the Celts at the Southern extremity of Spain near the *Promontorium sacrum* (now Cape St. Vincent), which was then conceived to be the *ne plus ultra* of the West‡. In the same place, Stillingfleet further contends, that "the utmost bounds of the West," must mean Britain, because, "*before the discovery of Britain*, the Morini, who lived over against it,

* Hist. Apost. &c. vol. II. p. 130.

* Thus, too, it may be observed, the expression, "The isles of the Gentiles," by an Hebrew idiom, signifies, not only islands, strictly so speaking, but also any tract of country lying near the sea-side, and at some distance from Palestine.

Vide Stillingfl. Orig. Sacræ, p. 384.

† Orig. Brit. p. 38.

‡ Vide Pelloutier's Hist. des Celtes, vols. I. and III.

were said to be the utmost people of the earth. So Virgil calls them 'extremos hominum Morinos.'" Unfortunately, this passage disagrees extremely with the Bishop's reasonings; and proves how little stress ought to be laid upon an unconnected expression. Virgil began to write the Æneid in the year B. C. 27,* and the invasion of Britain by Julius Cæsar, had taken place twenty-eight years before. The existence, therefore, of a country beyond that of the Morini could not have been supposed unknown to him, even though no proof thereof had been extant. But Ecl. I. contains this line; written too before the passage in the Æneid, above cited.

Et penitus toto divisos orbe Britannos.*

It follows then, that, by a *poetical licence*, Virgil terms the Morini, *extremos hominum*; and he thus ceases to be an ally of the Bishop.

Clement, then, it appears, has been misunderstood; and with respect to the fathers who expressly name Britain, the judgment of Fr. Spanheim, which is also that of learned men in general, will probably be deemed sufficiently decisive. "It is," says he, "beyond a doubt, that the ancient and authentic fathers made by far too great a use of apocryphal writings: of which, especially in Clemens Alex., Origen, Eusebius, &c. there are obvious examples†." In another place he says; "there is no end to the stories which these Apocrypha have either wholly invented, or have intermingled with the history of Christ, the apostles, the seventy disciples, and the founders of the churches throughout Italy, France, Germany, Spain, England, &c.; and also with the histories of bishops and martyrs.*"

Upon the particular point under consideration, Spanheim has delivered his opinion in another part of his works‡, where, among these Apocrypha, he places the histories which relate, not only, that St. Paul brought the light of the Gospel from Spain to England, but that bishoprics were instituted and apportioned there, either by the apostles, or apostolic men. He rejects, as equally fabulous, the account of the three archbishoprics and twenty-eight bishoprics, established in the reign of king Lucius‡.

In the same apocryphal class, he places the visits to this country, of James the son of Zebedee, Jo-

* See also Georg. III. 25.

† Indubium tamen est Apocryphis plus nimis deinceps usos esse genuinos et antiquos patres, cumprimis inde à Clemente Alexandrino, Origine, Eusebio, &c. exemplis obvia.

Spanhem. Canon. Crit. Can. 11. p. 497. Vol. I. Opp. Leyd.

* Nec finis fabellarum est quibus Christi, apostolorum, lxx. discipulorum, fundatorum ecclesiarum per Italiam, Galliam, Germaniam, Hispaniam, Britanniam, &c. ita quoque tot episcoporum ac martyrum historias, vel conspurcarunt, vel de suo integras finxerunt hujusmodi Apocrypha.—Ibidem. Can. 10.

Defectus historiæ apostolicæ, ubi desinit Lucas in Actis. Unde alicubi J. Scaliger, *à fine Actorum Apostolicorum ad tempora Plinii Junioris, nihil certi haberi in historiâ ecclesiæ.* Dionysius Octavius in Rationar. de eodem intervallo, *Plerique fabulis et incertis narrationibus aspersa.* Ibid. Hist. Ch. Secul. 1. Sect. 6.—I have added this last quotation, because, as the case in question is, in some degree, reduced to an *argumentum ad verecundiam*, I was willing to bring forward some additional authorities. Many more might be produced from Spanheim. This must also plead my excuse for the numerous quotations and references, which I have thought it necessary to make.

† Geograph. Sacr. et Eccles. Vol. I. pp. 173, 174, 175.

‡ Fox (Acts and Mon. p. 105. 4th Ed. 1583), in his hatred of Popery, is very unwilling to allow Lucius the honour of introducing Christianity into England, by means of Pope Eleutherius; and adduces, among other arguments against the fact, the circumstance, that the English and Scots, by the testimony of Bede, and the Abbot of Cluniac, celebrated their Easter, not after the Roman, but Greek manner. He inclines to believe, that the Gospel was brought hither, either by Joseph of Arimathæa, or by

seph of Arimathæa*, Simon Zelotes, Simon Peter, Aristobulus, and Philip with his twelve disciples; and

terms them "fictions invented by monks, for the purpose of exalting the credit of their respective

some of the apostles or their disciples. "Thus," he adds, "this realme and Ireland of Britaine was eftsoones reduced to the faith and law of the Lord, according as was prophecied by Esay, as wel of that, as other Ilelands mo, where he sayth, ch. 42. He shall not faint nor geve over, till hee hath set judgement in earth, and Ilelands shall wait for his law." Archbishop Usher, however, who, in his Brit. Eccles. Antiq. has treated this subject at large, quotes Gotcelinus, as saying, that the customs and ceremonies of the British church were received from Eleutherius, as well as from the disciples of the apostles; and observes that Matthew Paris and Matthew of Westminster assert the same. Usher agrees with Bishop Godwin in supposing that Lucius was king over a part only of Britain, and in a quarter which had been subdued by the Romans. He is said to have been converted by Timothy, the disciple of St. Paul, and son of Claudia, the native of Britain; and it is added, that by means of Faganus and Damianus (the instructors he had requested of the Pope) three thousand academics of Cambridge were converted and baptized in one day. It must be acknowledged that this is a miracle not likely to be repeated. Bower (Hist. of Popes, Vol. I.) says, that the history of Lucius rests upon Bede's authority only; rejecting the monkish annals, &c. of which Usher has made so much use. Vide Maitland's London, pp. 498 and 580. Also H. Wharton's Hist. de Episcopis et decanis Londinens.—Mr. Strutt intimates his opinion, that the Britons were converted in the reign of Lucius; but probably the attention of this excellent antiquary had not been directed particularly to this subject. Vide Horda Angel-Cynnan. Vol. I. p. 12.—Fabian (Chronicle, part iii. ch. 9.) seems to have no doubt concerning the reality of Lucius's reign and conversion. Heylyn contends for Lucius, and gives his coat of arms:—argent, a cross argent: in the dexter quarter, a cross sable. This, with the story related by Camden, of the inscription dug up in Cumberland, seems to bear strong marks of monkish fabrication.

* Joseph is said, in the legends of the cloister, to have made divers voyages; at one time, in a ship without sails or oars, and at another, upon the skirt of his own coat. The Jews, being offended with him for burying the body of our Lord, made an opening in the wall of Jerusalem, and inclosed him in it, where he was miraculously preserved and fed, till the destruction of Jerusalem by Titus, when he sallied forth, and made the best of his way to Ireland. After performing to the Irish the good office of ridding their country of all venomous animals, he proceeded to England, where he founded the abbey of Glastonbury. His body, says a monkish writer, is supposed to be buried at Hainden Hill, in that neighbourhood; and with it two phials full; "sudore Christi sanguineo," which he brought with him from the Holy Land. Whenever his burying-place shall be discovered, an harvest of miracles is to grow upon the spot. The abbey of Glastonbury is also said to have owed its origin to the Irish apostle, St. Patrick, Circ. A. D. 425; but Bishop Sullingfleet rejects his charter, mentioned by William of Malmesbury, and printed in the Monasticon. St. Dunstan was afterwards the superior of this abbey; of whom so many absurd tales have been invented and propagated by the monks.—Tanner observes (Pref. Notitia Monastica) "The original of Monks in Britain may be dated from the first plantation of Christianity therein, if we may credit a very learned gentleman (Sir G. Mackensy, in his defence of the Royal Line of Scotland), who tells us, 'it is probable that some of the Druids, having been converted from the pagan religion, whereof they were the priests, became our first monks, being thereunto much inclined, by the severity of their former discipline.' But, however, 'tis just to suppose, that several Christians, to avoid the heat of the persecution which raged so fiercely here in the reign of Diocletian (A. D. 302), did withdraw into solitary places, and there accustoming themselves to live, were our first ascetics." Bingham, however (Christ. Antiq. B. 7.), distinguishes between monks and ascetics, who have frequently been confounded together, and dates the first introduction of the former, from the Decian persecution, about the middle of the third century, when many people fled for safety to the deserts and mountains of Egypt.—Here St. Anthony became the first anchoret; and from the East were derived the earliest practices of our British monks. Vide the rule of Pachomius, in Fosbrooke's British Monachism, vol. i. Some modifications and indulgences were, however, found necessary in the we-

churches." In another place, (Hist. Christ. Secul. 1.) he has again occasion to mention the idea, and again reprobates it.

en part of the world; and at no period, does the system of the "grazing monks," as Gibbon terms them, seem to have met the approbation of Englishmen. Cardinal Bellarmine will have Enoch to have been the first monk (vide Amesii Bellarm. Enerv. l. 3. Tom. i.) Camden says of Glastonbury (Somerset. p. 78.), that it derived its origin from Joseph; and adds, "nor is there any reason why we should call this in question." Baker in his Chronicle, after stating that it is recorded that St. Paul and St. Peter, Joseph, and with him Mary Magdalen, Lazarus, and Martha, came into England, observes with much simplicity;—"It be hard believing that persons, and specially women, of so great age, as these must needs be at this time, should take so long a journey." Stillingfleet says; "As to the tradition concerning Joseph of Arimathea, I confess I look on it as an invention of the monks of Glassenbury, to serve their interests by advancing the reputation of their monastery." Orig. Brit. p. 6.

(To be continued.)

To the Editor of the Christian Observer.

In the interpretation of the famous prophecy of our Lord, contained in Matt. xxiv. Mark xiii. and Luke xxi. it is well known that two very different systems have been adopted by two opposite classes of commentators.

The one refers the whole of it to *the siege and destruction of Jerusalem and the matters immediately connected with those events*, thence deeming *the advent of Christ in the clouds of heaven* to mean only *a figurative advent for the purpose of taking vengeance on his enemies the Jews.*

The other esteems it a chronological prophecy, including indeed *the destruction of Jerusalem*, but extending likewise through *the long period of the dispersion of Judah* to *the tremendous political convulsions which will synchronize with his restoration*, and reaching even to *the proper second advent of the Messiah.*

Writers of the former class, though they sometimes allow the destruction of Jerusalem to be a type of the end of the world, contend that the prophecy was *primarily* and *properly* accomplished many ages ago; because our Lord solemnly declared, that *all those things which he had been predicting should be fulfilled ere that generation passed away:* whence it would follow, that the prophecy must have been accomplished within thirty or forty years of its delivery.

Writers of the latter class contend, that such an interpretation is contradictory, because *the signs in the heavenly bodies* and *the advent of Christ in the clouds* are spoken of *posterior* in time to *the encompassing of Jerusalem with armies* and *the appearance of the desolating abomination in the holy place*, and because thereby *the sacking of Jerusalem* is in effect made a sign of *itself.* They further contend, that it is forced and unnatural, and that by mysticizing the predicted *advent of Christ* it deprives us of one of the most solemn annunciations of a day of judgment.

Yet, in order to adopt their proposed exposition, they feel it necessary to give such an interpretation of the difficult verse, on which their antagonists wholly build, as may not contradict the system which they wish to establish. Now this verse occurs, without any material variation, in each of the three transcripts of the prophecy: consequently there can be no doubt of its accuracy. Ου μη παρελθη ἡ γενεα αὐτη, ἑως αν παντα ταυτα γενηται—Ου μη παρελθη ἡ γενεα αὐτη, μεχρις ὃ παντα ταυτα γενηται—Ου μη παρελθη ἡ γενεα αὐτη, ἑως αν παντα γενηται. In our translation, *This generation shall not pass till all these things be fulfilled—This generation shall not pass till all these things be done—This generation shall not pass away till all be fulfilled.*

To do away the force of the passage, which might seem to confine the whole accomplishment of the prophecy to the then passing generation, Mr. Mede asserts, that γενεα does not here mean *a generation of*

co-existing men, but *a race* or *nation*: and *the nation spoken of* he takes to be that of *the Jews*. Hence he contends, that the purport of the passage is this: *the nation of the Jews shall in no wise be dissolved, but shall continue a distinct body, however dispersed, until all these things shall be fulfilled.* Now, though γενεα will doubtless bear such a translation; yet in the present case, it certainly appears harsh and unnatural: moreover, if our Lord used the word דור, which he probably did, γενεα being the usual translation of that word by the Seventy, then the translation itself is untenable.

Bishop Horsley therefore, as if dissatisfied with Mede's gloss, understands *generation* in its usual and obvious sense, and endeavours to solve the difficulty after *another* method. He maintains (and gives his reasons for so doing), that *all these things* do not include *the predicted coming of Christ in the clouds*, but denote only the matters which were to *precede* that coming: and he then asserts, that, when the phrase is thus modified, *all these things* were fulfilled ere that generation had passed away. Now, allowing the propriety of this restriction, his Lordship still, so far as I understand him, contradicts his own arrangement. He divides the whole prediction into the *all things* and the *second advent*. The *all things* are to be accomplished in the course of the passing generation: the *second advent* is in due time to succeed. Yet does the Bishop interpret *the signs of the heavenly bodies which usher in the second advent*, as denoting *the wars and revolutions of the last ages which synchronize with the restoration of the Jews*. He does so *rightly* indeed (I believe), but not *consistently*: because, according to his own arrangement, they are a portion of the *all things* as contra-distinguished from the *second advent*; and those *all things* are, according to the exposition, to be accomplished in the days of the *then passing* generation. Thus, in effect, the Bishop does tacitly make a *second* restriction of the *all things*: he first excludes from them *Christ's advent in the clouds*, and then limits them to only *such matters as are connected with the siege of Jerusalem*.

It is obvious, that both these excellent commentators understand the word γενηται in the sense of *absolute accomplishment*: agreeably to the turn of our common translation, they suppose our Lord to have said, *until all these things shall be fulfilled*. But the question is, whether any such idea be necessarily involved in the original phrase. The verb γινομαι does indeed import *accomplishment of action*; but it imports likewise, *commencement running into subsequent continuance of action*. This will plainly appear by substituting it for verbs which *exclusively* denote *accomplishment of action*. Thus we read αχρι πληρωθωσι καιροι εθνων, which undoubtedly means *until the times of the Gentiles be fulfilled*, that is to say, *ended* or *accomplished*. But, if we read by substitution αχρι γενωνται καιροι εθνων, the sense will no longer be the same; the phrase will then mean, *until the times of the Gentiles shall be*, that is to say, *shall arrive* or *commence*. In like manner, αχρι, τελεσθωσιν αι επτα πληγαι των επτα αγγελων clearly means, *until the seven plagues of the seven angels shall be accomplished*. But, if we read by a similar substitution αχρι γενωνται αι επτα πληγαι των επτα αγγελων, the sense will then be, *until the seven plagues of the seven angels shall arrive*. Let us then only interpret γενηται after the same manner in the text now under consideration, and the import of the passage will be as follows: *this generation* (of co-existing men) *shall not pass away, until all these things shall be*, that is, *shall arrive* or *commence*.

But here an objection may be made on account of the force of the word *all*. It may be argued, that, if *all* the predicted things were to *be*, or *arrive*, or *commence*, ere *that* generation had passed away; then *the convulsions of the last ages*, which synchronize with *the return of the Jews*, and which are supposed to be

foretold under the imagery of *signs in the heavenly bodies*, must have commenced ere *that* generation had passed away. *This*, therefore, will leave us in no better plight than it found us: because it matters little, so far as the difficulty is concerned, whether all the predicted things were to be *absolutely accomplished* or only to *commence* in the lapse of *that* generation.

I reply, that the expression *all these things* must be taken *collectively;* as must ever be the case, when a summary mode of expressing *a series of successive events* is adopted. Thus, if an English historian should say, *Richard the Third reigned until the times of the five princes of the house of Tudor arrived*, any body would perceive, that he meant not to intimate, that that prince reigned until the commencement of the reign of *each individual* Tudor, but only to the commencement of *the first* of their reigns; any body would perceive, that he spoke of the five reigns *collectively*. Or, if St. John had written, *until the seven plagues of the seven angels shall be*, it would immediately be concluded, that he spoke of the commencement of the *first* plague only, intimating at the same time *continuance of action* until all the *seven* plagues had been accomplished. It is in this plain and obvious sense of *collectiveness*, that I would understand our Lord's phrase.

But the meaning of Scripture is perhaps the best ascertained by comparing it with itself. Now it is worthy of observation, that a parallel mode of speaking is used at the beginning of the Apocalypse, and the very same word γινομαι employed to express *commencement with subsequent continuance of action*. Αποκαλυψις Ιησα Χριστε, ην εδωκεν αυτω ὁ θεος, δειξαι τοις δουλοις αυτε α δει γενεσθαι εν ταχει. *The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass.* Now these *things*, as appears from the tenor of the book, reach to the very end of the world. Hence, in the first place, they could not be *accomplished* shortly; therefore γενεσθαι must be understood in the sense of *occurring* or *beginning*: and, in the second place, *all* the matters foretold in the Revelation could not *commence* shortly; therefore the *things* must clearly be spoken of *collectively*, and the commencement intended must be the commencement of *the series*. It is precisely in this same manner, and no other, that I conceive our Lord's expression, εως αν παντα ταυτα γενηται, is to be understood: just as the series of the apocalyptic prophecies was to commence shortly, so the *series* of *all those things* foretold by Christ was to commence ere that generation had passed away.

Commentators are unanimous in giving this obvious sense to the first verse of the Apocalypse; at least those, whose plan of exposition leads them to notice it. Thus Dr. More: "*Things which must shortly come to pass;* that is, things to come to pass, *some shortly*, and *other some in succession of time*, as all interpreters agree *." Thus Bishop Newton: "The book opens with the title or inscription of the book itself; the scope and design of it to foretel things which should shortly *begin* to be fulfilled, and *succeed* in their due season and order till all were accomplished †." Thus Mr. Lowman in his Paraphrase: "This book contains..... an account of many things, that should shortly *begin* to be accomplished ‡." And thus Dean Woodhouse: "*Which must come to pass in a short time.* The same expression is seen to recur at the close of the book; and we may collect from it, that the events foretold in this prophecy *begin* to be fulfilled even from the time of its delivery, and are to *follow* in a rapid succession until the final consummation §." Mr. Mede is not led to notice this

* Works, p. 721.
† Bishop Newton, in loc.
‡ Lowman, in loc.
§ Woodhouse, in loc.

particular verse; but how he understood it, may be clearly seen by his comment on the 3d verse: "*Tempus enim prope est*, i. e. Jam adest tempus, quo verba prophetiæ hujus impleri *cœperint*, et indies *magis magisque implebuntur* *."

If then such be the sense of γενεσθαι in the beginning of the Apocalypse, I can see no reason why the same sense should not be ascribed to γενηται in our Lord's prophecy. This gloss will, as it appears to me, remove the only objection that can be made to the consistent and uniform explanation of the whole prophecy exhibited by Mede and Horsley: and we thus obtain a remarkable prediction, not stopping short with *the sack of Jerusalem* and *an imagined mere figurative coming of Christ*, but reaching in regular chronological succession from *the apostolic age* to *the final consummation of all things*.

After having been so long in opposition to your very able correspondent Talib, it gives me much pleasure to say, that the interpretation here offered is our joint production. The subject has for some time been discussed between us in the way of private letters. Our lucubrations are now made public: and we are ready to hear any objections that may be made to them †.

G. S. FABER.

QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW, COLLATED WITH THE SEPTUAGINT.

(Continued from p. 145.)

Rom. x. 5. Exact from the Septuagint (*Lev.* xviii. 5); which perfectly accords to the Hebrew.

—. 6—8. As this passage only extracts from the words of Moses some thoughts, or expressions, which the apostle applied in a striking manner, to those things which were appropriate to the Gospel; it would be unreasonable to expect, either a regular quotation of the Septuagint, or a translation of the Hebrew.—Several of the expressions seem taken from the Septuagint, omitting others, and varying in others: and it differs from the Hebrew in nothing material (*Deut.* xxx. 12—14.)

—. 15. "This agrees with the Hebrew, only leaving out, 'upon the mountains.' (*Is.* lii. 7.) The Septuagint seems to be much corrupted here." (*Randolph.*)

—. 16. (*See on John* xii. 38.)

—. 18. This quotation is exactly from the Septuagint (*Ps.* xix. 4.) For the Hebrew word, rendered "their line;" both the Septuagint and the apostle have ὁ φθογγος αυτων, "their sound" (Kolam, instead of Kavam.)

—. 19. This quotation is made from the Septuagint (*Deut.* xxxii. 21): except as it puts the second person plural instead of the third; in which the Septuagint agrees with the Hebrew.

—. 20, 21. This is nearly from the Septuagint (*Is.* lxv. 1, 2.) The two first clauses are indeed transposed; and εγενομην (*Rom.*), is put for εγενηθην (*Sept.*)—The Septuagint is a literal translation of the Hebrew; except, that *nidrashti*, "I was sought," is rendered Εμφανης εγενομην, "I was made manifest:" and as *sorcer* is rendered by two words απειθουντα και αντιλεγοντα.

xi. 3. This agrees in meaning both with the Septuagint and the Hebrew (1 *Kings*, xix. 14); but it is not either a quotation from the former, nor an exact translation of the latter. Dr. Randolph supposes, that it was taken from some other translation; as he does in other instances: but was any other translation of the Old Testament extant at that time? Rather the sacred writer gave the meaning "in words which the holy Spirit taught him." (1. *Cor.* ii. 13.)

* Works, b. v. c. 7. p. 907.

† One of your correspondents, *A plain honest Man*, brings out the same result that we have done, but by a process, which I then thought, and which I still think, indefensible. See Christ. Observ. March 1806, p. 145, 146.

xi. 4. This comes nearer to the Hebrew than to the Septuagint, though it be not an exact translation (1 *Kings*, xix. 18.) The Septuagint has the second person, "Thou wilt leave, &c."

—. 8. This passage seems to give the general import of several Scriptures (*Is.* vi. 9; xxix. 10; *Ez.* xii. 2.) The former clause agrees nearly with the Hebrew (*Is.* xxix. 10); but there is not the most remote appearance of a quotation from the Septuagint.

—. 9, 10. This seems to be taken from the Septuagint, though it varies in some things: it adds εις θηραν, and omits ενωπιον αυτων. Εις ανταποδομα αυτοις (*Rom.*); Εις ανταποδοσιν (*Sept.*) The Septuagint is a faithful translation of the Hebrew, except that it puts the imperative where the Hebrew has the future. (*Ps.* lxix. 22, 23.)

—. 26, 27. Ηξει εκ Σιων ὁ ρυομενος (*Rom.*) Και ηξει ενεκεν Σιων ὁ ρυομενος (*Sept. Is.* lix. 20, 21).—Οταν αφελωμαι τας αμαρτιας αυτων (*Rom.*) *not in Sept. or Hebrew.* The Septuagint translation of the first clause, seems more close to the Hebrew than that of the apostle; and, in general, he doubtless had that version in remembrance, when he made the quotation, which comes nearer to it than to the Hebrew; of which, however, merely the general import is given. Indeed, it is not easy to discover how those translators read the Hebrew.—The last clause is found *Sept. Is.* xxvii. 9; and perhaps was taken thence.

xii. 16. Μη γινεσθε φρονιμοι παρ' εαυτοις (*Rom.*) — Μη ισθι φρονιμος παρα σεαυτῳ. (*Sept. Prov.* iii. 7), exactly with the Hebrew.

—. 19. This nearly accords to the Hebrew, but not to the Septuagint, (*Deut.* xxxii. 35.) The quotation is made again in the same words. (*Heb.* x. 30.)

—. 20. This is exactly from the Septuagint (*Prov.* xxv. 21, 22), except as the apostle adds the word ουν (*therefore*). It likewise gives precisely the meaning of the Hebrew.

xiii. 9. (*See on Matt.* xix. 18, 19.)

xiv. 11. Ζω εγω, λεγει Κυριος (*Rom.*) Κατ' εμαυτου ομνυω, ει μη, &c. (*Sept. Is.* xlv. 23.) The rest of the quotation nearly accords to the Roman edition of the Sept. and exactly with the Alexandrian, except as it is abridged. In the first clause, the apostle, using an expression common in the Old Testament, when JEHOVAH swears by himself, deviates as much from the Hebrew, as from the Septuagint—whence I should infer, that, *as an inspired writer*, he did not consider himself confined to the exact *words* of the Old Testament, provided the genuine meaning was adduced.

xv. 3. Exactly from the Septuagint (*Ps.* lxix. 9); and according to the Hebrew.

—. 9. Exactly from the Septuagint, (2 *Sam.* xxii. 50. *Ps.* xviii. 50); which is a faithful translation of the Hebrew, except as JEHOVAH, is omitted.

—. 10. The quotation is exact from the Septuagint (*Deut.* xxxii. 43.) The clause occurs in the middle of the verse; which some writers not having observed, they have supposed that the Septuagint is not quoted. The preceding words, in the Septuagint, "Rejoice, ye heavens, with him, and worship him all ye angels," are not in the Hebrew: and the clause, quoted from the Septuagint, evidently gives the genuine meaning of the Hebrew, though in the abrupt language of poetry, the preposition signifying *with*, is omitted.

xv. 11. Exactly quoted from the Septuagint, or translated from the Hebrew (*Ps.* cxvii. 1.)

—. 12. The quotation is exactly from the Septuagint (*Is.* xi. 10.); except the omission of the clause, "in that day," which is found in the Hebrew also. The genuine sense of the Hebrew is preserved, though the expressions are varied.

—. 21. Exactly from the Septua-

gint (*Is.* lii. 15;) and as exact a translation of the Hebrew.

(To be continued.)

FAMILY SERMONS. No. XXVIII.

Philippians iii. 12.—*Not as though I had already attained, either were already perfect.*

(Third Sermon on this Text.)

I HAVE considered, in my two former sermons, the *character* of the apostle Paul as a believer in Jesus Christ. I have shewn the *argument* which his example affords us for growth in grace. And I have confirmed this argument by several *considerations* drawn from the Holy Scriptures.

I am now to give *some directions which may assist the Christian in his heavenly race.*

I. The first direction I give is, *Be established in the great truths of Christianity.*—The fall and total corruption of man; the Godhead of the Father, Son, and Spirit, and their work in the plan of redemption; the incarnation, atonement, and righteousness of Christ; salvation by grace; justification by faith alone, without the deeds of the law; sanctification by the grace of the Holy Ghost; the necessity of regeneration; love to God, producing universal obedience; are the peculiar truths of the Gospel. And though these truths, it must be admitted, enter into the creed of many who do not feel their influence in the heart, yet a clear understanding of them is essential to the Christian's progress in holiness.

Further, *Jesus Christ our Saviour must be kept constantly in view.*—St. Paul directs us to "run the race set before us, looking unto Jesus." And St. Peter bids us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." He is "the vine, we are the branches." He is the head, we the members. If we would grow in grace, it must be by "Christ living in us." For "without Him we can do nothing."

We must learn, also, *our entire dependence on the Holy Spirit.*"—He is "the Lord and Giver of life." In the use of all the directions which may be given, our whole trust must be on his gracious operation. The means of grace are highly important, but all their efficacy depends on the power of the "Holy Ghost."

II. Be not content with a bare knowledge of these and such-like truths, but labour to attain an experimental acquaintance with them. *Aim at holy affections.*—It is not a cold assent of the understanding, which urges on the racer in his course, but a warm and vigorous and most eager exertion of all the affections of the soul. If we would grow in grace, religion must be every thing to us. We must pursue it with all our might. This is a point of much difficulty, and therefore it is much neglected. Men satisfy themselves with a lifeless state of mind, because enthusiasts have abused the passions in religion. It is true, that if the passions are not governed by the rules of God's word, they may prove in the highest degree pernicious. Their due government, therefore, is of the very first importance, for they are absolutely necessary to the Christian's growth in grace. It is obvious, that we cannot have too much love, joy, hope, zeal, ardour in religion. "Love is the fulfilling of the law." "I will run the way of thy commandments," said the Psalmist, "when thou shalt enlarge my heart." Ps. cxix. 32.

III. *Ascertain clearly what growth in grace really is.*—Numbers are hindered in their race, because they mistake the object of their pursuit. If our minds are established in the truths of Christianity, and our affections fixed on them with delight, let us understand to what these truths and these affections are meant to lead.

A real growth in grace does not consist in the strictest performance of the external duties of religion; nor in the most distinct knowledge of doctrine, nor in the most vehement zeal, nor in the loudest pro-

fessions, nor in the highest reputation for piety, nor in the greatest activity in public plans of usefulness. It takes in what is good in all these, but it goes vastly farther. It consists in a growing conformity of the whole man to the will of God. It is having less of the corrupt nature and more of the renewed nature day by day. It consists in our becoming more like what Adam was before the fall, and more like what every saint is in the kingdom of glory. It has no boundary in this life. There is no given line in his course, which when the Christian has passed, he may then sit down in ease and security: his is a constant progress, until he "attain the resurrection of the dead." There is no point on this side heaven where we are to stop. Accordingly, the prosperity of the Christian is not to be judged of by sudden and hasty steps, but by a constant and habitual going forward in religion. The depth, the sincerity, the spirituality, the consistency of the whole character, are its only certain evidences.

IV. These general cautions being given, the next direction is; *Be diligent in the use of the means of grace;* and first of regular and rigid *Self-examination.* For want of this, many, very many, deceive their own hearts. We must examine ourselves, in all the parts of faith and duty, or we shall never rightly know our spiritual state.—Further, *Prayer* has been justly styled the breath of the soul. The moment we become careless or formal in prayer, we begin to relax in our race. There is no one thing which so much weakens the force of sin and so much strengthens the power of divine grace, as communion with God. To prayer we must add *Religious fasting,* as our circumstances may require, that the flesh may be subdued to the spirit. *The study of the Holy Bible* is also a great and important mean of grace. "Sanctify them," said our Saviour, "through thy truth." The "word of God's grace is able to build us up;" yea, "to make the man of God perfect, thoroughly furnished unto all good works." To these, *Public prayer, and the preaching of God's word,* must be joined. Wherever God "records his name, he will meet his people and bless them." They "wait for his loving-kindness in the midst of his temple." "One day in his courts is," in their esteem, "better than a thousand." *The sacrament of the Lord's Supper* is also of essential moment. There we renew our vows; there grace is conveyed to the soul; there the blessings of redemption are visibly set forth; there the pledges of divine love are given; there the Gospel covenant is signed and sealed; there union with Christ is increased, the Spirit of God bestowed, and strength communicated for running the heavenly course. Lastly, the *Communion of saints,* by spiritual converse, advice, reproof, and comfort, must be cultivated. By this the hearts of Christians, like those of the disciples going to Emmaus, "burn within them" on their journey; and they "provoke one another to love and to good works."

But it is not enough to attend to these means of grace; we must be *diligent* in the use of them. No real Christians absolutely neglect them, but too many are slothful and formal in duty, and thus advance very slowly in their course. We must "pray without ceasing." We must "meditate in God's word day and night." The "one desire" of our souls must be "to dwell in the house of the Lord," if we wish to prosper in religion. Especially, we must be punctual, and serious, and watchful in every stage of our devotional offices. Those who thus wait on the Lord, "shall renew their strength;" "they shall run and not be weary; they shall walk and not faint."

V. *Attend to those parts of religion which best suit your peculiar circumstances.*

The Scriptures command ministers "rightly to divide the word of truth." In some sense, indeed, every

part of truth will be learnt together; but, still, St. Paul distinguishes between "milk," which is suitable for "babes" in religion, and "strong meat," which belongs to those who are "of full age;" and our Saviour taught his disciples "as they were able to bear it." If, therefore, we would make advances in the way of God, we must see what instruction the Bible gives to persons of our particular character.

Thus, if a Christian be diligent and humble, the consolations of the Gospel will greatly increase his faith, and love, and activity; but if the same comforts are given to him who has become negligent and confident, they will add to his disease, and become to him, not food, but poison.

So, again, to urge the established Christian to grow in humiliation, in sincerity, in holy affections, in a regard to every personal and relative duty, is of the highest importance. With the trembling, broken-hearted penitent, a somewhat different course will be necessary. His whole soul is full of terror on account of his sin. His heart fails him. He despairs almost of divine mercy. He needs therefore to be directed to the Saviour, to his righteousness and grace.

In like manner, if an inexperienced Christian at once adopts the language and affects the feelings of a very advanced one; if he begin to talk of the full assurance of his faith, and settle it with himself that his state is safe for eternity: or if he place his religion in strong emotions and elevated joys; or, if he perplex himself with such mysterious points as the origin of evil, the union of divine and human agency, or the decrees of God; his real growth in holiness will be fatally hindered. He may, indeed, be wrought up to a lively joy for a time; he may learn to be familiar with certain terms; he may decide positively upon points which the most wise and holy men in every age have spoken of with trembling; but the effect will be pride of spiritual knowledge. This is a most dangerous evil: it eats out that most essential grace in the religion of a sinner, genuine humiliation of soul. It leads to conceit, self-confidence, and censoriousness, and to a neglect of watchfulness and good works. And, afterwards, when trials and temptations come on, and the conflict of duty begins to press; when inward corruptions arise, and the real battle is to be waged; these hasty joys, like a land flood, sink down; and such persons either fall into despair, or are carried away by some plausible heresy, or manage to quiet their consciences, notwithstanding many habitual defects in their spirit, temper, and conduct. Their case may be compared to that of a general who should eagerly push forward, with an insufficient force, into the heart of an enemy's country. He may seem, for a time, to have gained his point; the enemy may disappear; and he may think he shall carry all before him. But soon the hostile troops advance on all hands; the posts in his rear are seized; his dangers multiply; and he discovers that the further he has advanced, the greater has been his rashness, and the more signal will be his disgrace.

VI. *Avoid what the generality of Christians have found to hinder them in running their spiritual race.*—The racer in the Olympic games was "temperate in all things." He "laid aside every weight." I speak now, not of things in themselves sinful, but of those which are generally inexpedient and hurtful.

Religious controversy inflames the passions, and very seldom convinces the judgment or mends the heart. Men become anxious for victory more than for truth. We are to "avoid foolish questions and contentions, for they are unprofitable and vain." Those who "dote about questions and strifes of words, fall into envy, strife, railings, and evil surmisings;" and are in danger of turning out "men of corrupt minds,

and destitute of the truth." Our duty is to "speak the truth in love;" and to "exercise ourselves rather unto godliness."

Much company is commonly injurious. I do not mean here those fashionable amusements, or that course of perpetual visiting, in which the world delights; for he who thus "liveth in pleasure, is dead while he liveth:" I mean respectable, virtuous, and even religious society. Some measure of this is necessary, and may be profitable. But Christians are, for the most part, so much engaged in the concerns of their calling, that all the time which can be redeemed from these, is often little enough for the duties of the family and the closet. Much communion with God is needful to repair the frame of our minds, and fit us for our returning engagements; and if religious duties are frequently driven off by company to late hours, when our spirits are exhausted, and our time for them curtailed, we cannot expect to prosper in our souls. "Much company," says an eminent divine, "is the bane of all real growth in grace."

Too much worldly business is another grand hindrance. There are, no doubt, many persons, in situations of public usefulness, whose duty clearly and decidedly leads to what, in any other case, might be considered as an excess of employment; and there are others whose narrow circumstances make it necessary for them to labour continually: but the number of these two classes is small, compared with the multitudes who, without any such necessity, engage in more concerns than are consistent with their religious growth. The strength and spirits of a man can go through only a certain measure of toil. Yet many Christians, if they keep holy the Sabbath, and leave a short time for private devotion in the week, think nothing of taking upon themselves more than is necessary for providing for their family. They are secretly carried away by a spirit of ambition, or curiosity, or covetousness, or by a desire of reputation or aggrandizement, till they are nearly "choked with the cares of this life, and bring forth little fruit to perfection." They have absolutely no proper time for meditation and prayer, for reading the Scriptures and religious books, for self-examination and serious attention to their souls. They thus grieve the Holy Spirit of God, and loiter in their spiritual race.

Levity of spirit on religious subjects is likewise a serious hindrance. I would not plead for restraining the natural spirits on all occasions, when religion is the topic in hand. "Joy in the Holy Ghost" is a Christian grace: but this joy is very different from lightness. Certainly nothing more hardens the heart, than a trifling frame of mind. St. Paul spake of the faults of others, not with sarcasm, but with tears. Much of ridicule and levity can never surely be reconciled with Christian sobriety and watchfulness.

A reliance on abilities and learning is also to be strictly guarded against. Human learning has its province in religion, and a very important one; but if we rely on natural talents or literature, so as to lessen, in the smallest degree, the simplicity of our faith in Christ, to cool our religious affections, or to weaken our trust on the grace of the Holy Ghost, we fall into "temptation and a snare:" our learning becomes injurious: we have need to "become fools that we may be wise."

An implicit reliance on any human guide is an evil of the same nature. We are "to call no man master upon earth." If we rely on this eminent writer or the other; if we trust to one particular preacher as an infallible guide; if we blindly follow any human system of religion, we shall assuredly be crude and superficial Christians.

An unsettled mind is another great obstacle to growth in religion.

The taste of the present day is not favourable to established order. Under a false notion of candour and charity, men are unstable in their ways. They do not prize enough the discipline and sacraments of the church; they are not content with the means of instruction afforded them in it; they have little fear of the sin of schism, which St. Paul describes as so grievous. Thus many acquire a fickleness and fastidiousness of mind; they wander from place to place; and make very slow advances in holiness. Pastoral instruction cannot be properly supplied by occasional ministrations, however excellent. The true Christian will sincerely love all who belong to God, though they differ from him in various matters; but the prosperity of his own soul will oblige him to be consistent and steady as a conscientious member of his own church.

I mention lastly, *Politics*. The Christian, undoubtedly, has various social and civil duties to fulfil; and in a country like that in which we have the happiness to live, the subject of politics is one which may fairly claim a share of his attention. But, then, those who busy themselves in matters which their station in the community does not obviously make it their duty to attend to, are too often of a discontented spirit, and thus greatly disgrace the Gospel. When men unhappily go on in this course, they decline in spirituality and humility; they are drawn into public; they aim at applause as speakers; they are led to countenance measures which they would at first have started at; they proceed from bad to worse; family duties are neglected; till perhaps, at last, they "make shipwreck of faith and a good conscience."

In my next sermon, I shall finish these directions; and then close the whole by suitable addresses.

May God grant that all who read or hear this discourse, may be established in the *doctrines* of the Gospel, and warmed with holy and devout *affections*. May they clearly see what the *nature* of growth in grace is; may they be diligent in the use of the *appointed means* of grace; may they study *those parts of truth*, which best suit their state; and avoid whatever they find to *hinder them in their race*; and thus, by the grace of the Holy Spirit, "press towards the mark for the prize of their high calling of God in Christ Jesus!" Amen.

To the Editor of the Christian Observer.

IT is a common and a just observation, that the number of clergymen who occupy themselves in the education of youth has largely increased, and is continually augmenting. The fact cannot reasonably excite surprise. Admit to the fullest extent the value of some of the higher stations of preferment in the Established Church; calculate to the last unit the sum of those individuals possessing inferior dignities, whom either reason, or even ordinary prejudice, could pronounce to be recompensed beyond their deserts; and still the truth will remain incontrovertible, that there is no class of society, no body of men in these kingdoms, which, on the whole, receives so small, so inadequate a remuneration for its labours, as the mass of the clergy of the Church of England. In consequence of different circumstances—particularly of the expense, the odium, the difficulties, with which a clergyman has to contend, if he seeks to raise his revenue in fair proportion to the general rise in the worth of land and its productions, and to the cost of the necessary articles of domestic expenditure—there are many rectories which do not furnish to the incumbents in the present day, incomes nearly equivalent to those which were enjoyed by the rectors a century backward.—In vicarages the relative defalcation is very general, and very much greater in degree.—In curacies the case is, on the

average, still worse. The common salary of a curate is now rendered, partly through the pressure of the times on rectors and vicars, far less removed above the gains of a day-labourer, or the emoluments of a lower servant, than formerly. Yet even the curate is expected to rank himself, and ought unquestionably to be ranked by every man, among the cultivated orders of society. He has been trained in habits of life and in mental acquisitions befitting that estimation. His influence over the people committed to his ministerial care is rightly deemed, in some measure, to depend on the respect which he receives from the upper and middle classes in his vicinity—respect which will not be widely manifested if his deportment and his garb be analogous to those of the lower class—and on his ability "to give to him that needeth" among his flock. Then, the inferior clergy are not to be debarred, more than other men, from matrimonial life. Family expenses press upon them. The number of their children increases; and the charges attendant on each child increase with its years. Sickness in the parents, or in the children, brings new and inevitable demands. The income, which was at first barely a competence, becomes deficient, becomes more deficient, becomes grievously deficient. Something must be done, must be done speedily; must be done, not merely to maintain ground now occupied, but to provide for subsistence, to escape a jail. But what is to be done? From worldly professions the clergyman is excluded, properly excluded, by his sacred vocation. No line appears open to him except that of tuition. That line is recognized by the public as consistent with his ministerial functions. Various circumstances concur to give him encouragement in resorting to it. In addition to the recommendations, whatever be their amount, which result from his own character and attainments, the aid of his connections and acquaintance has scope for exertion. The friend who could not lend any assistance, to procure for him a living, may procure for him a pupil. Other friends may win him other pupils. Then the pupil, and consequently the proportionate relief to the tutor's embarrassments, may possibly be gained, and, as hope whispers, will be gained immediately.—Then a growing predilection in the minds of many parents and guardians for private tuition during a part, at least, of the education of the children under their superintendance, promises him facility in filling up his intended number of scholars. The quantity of tutors also not yet being such as to have overstocked the market, the salary to be obtained is at present very ample. And he may secretly be flattered in his expectations, by observing, that through the existing demand for tutors, and from other incidental causes, individuals whom he knows to be very indifferently qualified for the office have experienced no difficulty in obtaining pupils, nor in obtaining them on high terms. Harassed by actual distress, cheered by animating prospects, he devises and circulates his proposals.

Let me not be understood as implying any general censure on the decision. How could I imply such a censure? Beyond all doubt, there is no description of men to whom it is so desirable that the instruction of our youth should be consigned, as to the order of clergy. Were I in search of a tutor, to whom I should confide my sons, that they might be trained in sound doctrine, in holy practice, in knowledge, and science, and learning; in the pursuits and the habits calculated to form real Christians, faithful subjects, useful citizens, ornaments to society and to their country; I should search for him among the clergy of the establishment. That particular persons unfit for the task have obtruded themselves on the world as instruc-

tors of youth; that particular persons, fitted or unfit for the station, have been led to engage in it by motives, or under circumstances, which ought not to have been regarded, in the specific cases, as justifying the risk of a diminution of ministerial exertion by the addition of the avocations of a tutor: these facts do not in any degree warrant a general conclusion hostile to the union of the two employments; and are not to be alleged without ample inquiry and information as bearing hard upon any clergyman who unites them.

But a mode of life to which it may be a warrantable act, or even an act of duty, to resort, may be necessarily accompanied with special and powerful temptations. This character, I apprehend, most evidently belongs to the union of the offices of parochial clergyman and tutor. As no man can have fair ground for hope that he shall be enabled to withstand the temptations attached to his employment, unless he renders himself conversant with their nature and their extent beforehand, bears them habitually in mind, and day by day *watches and prays* against them, I purpose to notice, with some particularity, the principal of those which appear to be inseparable from the situation of a parish minister who embarks in tuition.

When two offices, of whatever kind, are combined in the same person, there will constantly be hazard that one of them may be preferred at the expense of the other. The man has, as it were "two masters;" and is in danger of hating the one and loving the other, or of holding to the one and despising the other. Allow that the two masters are not, like those of whom our Saviour speaks, irreconcilably adverse, invariably demanding diametrically opposite service. Allow them to be two whom it is possible and lawful to serve in conjunction. Still there will always remain cause for apprehension, that the one or the other does not receive his just proportion of service; that the one has a more efficacious hold on the inclinations than the other; that the concerns of the master less beloved, are in a greater or in a less degree sacrificed to those of him for whom a more warm or more interested regard is entertained.

In the case before us, the disadvantage may be thrown on the side of the pupils. The tutor, it may happen, has undertaken the employment with reluctance. His heart, be it assumed, was much in his ministry. He has superadded the new occupation from necessity, for the sake of his family, for bread. He feels it an oppressive and irksome burden. He dislikes it as unwonted, wearisome, in itself unpleasant, interfering with favourite habits, and pursuits, and studies. The time which he assigns to it he pares down within the narrowest limits, in which he can persuade his conscience to acquiesce. The time which he does give he seldom gives otherwise than grudgingly. Even the time which he does give, he does not give thoroughly. His mind, during the hours of lesson, is continually wandering, and he often knows that it is taking opportunities of wandering, among foreign objects. While the scholar is sticking fast in a passage of Virgil, or stammering out a rule in the Grammar, the master is scribbling the skeleton of a sermon, or pondering the import of a controverted text. And it is not until a long pause of silence on the part of the disconsolate pupil has taken place, that the instructor is roused from his reverie, or calls back his attention. Out of school-hours, there is a similar remissness. Thus, while the ignorance of some parents discovers no ground of complaint; while the negligence or the easiness of others is well satisfied; and while the lurking dissatisfaction of others more observant and more quicksighted is expended in ruminating on the dif-

ficulty of finding a tutor in all respects free from objection: the youths are neither instructed nor guarded with the patient watchful solicitude conformable to the obligation which the tutor has contracted, and to the stipend which he requires.

Such is occasionally the result of the combination of offices before us. But it is not the prevailing effect. The ordinary consequence is the diminution of ministerial usefulness; the preference, voluntary or involuntary, of the pupils to the parish. The diminution of ministerial usefulness, even when it is the decided purpose of the clergyman not to prefer his pupils to his parish, can scarcely fail to ensue, in most cases, if the clergyman be not a man of extraordinary zeal, strength, and determination. Attendance on the school-room necessarily requires from the tutor a considerable proportion of the *useable* hours, if I may be allowed the term, in every day, Sundays excepted. His parish must be very small, or peculiarly circumstanced, if the daily defalcation of these hours from its minister will not be considerably disadvantageous to its spiritual interests; or if the application of a material part of the alienated time to those interests would not have been likely to produce, under the Divine blessing, extensive benefit. But the curtailment of time by no means constitutes the amount of the loss. The minister has not merely expended the hours, but has laboured in them. He has employed them in the work of tuition. They have been making unceasing demands on his faculties and on his spirits; and now dismiss him comparatively jaded and vapid, and needing relaxation and rest, to new business and new cares, the composition of his sermons, and the visiting of his people.

But unhappily there are two general causes, which have an inherent tendency to lead the tutor practically, however unintentionally, to give a preference to his pupils rather than to his flock in the distribution of his attention between the two parties; a tendency so powerful, that its operation, unless it be combated with conscientious and unabating vigilance, will produce habitual and increasing evil. In the first place, the occupations of the school-room come regularly at their stated periods of the morning and of the afternoon. They do not admit of change or of procrastination. The lesson must be heard, and the exercises inspected, at the wonted hours, or the whole system of tuition is deranged, and the day is completely put out of its course and thrown into irrecoverable disorder. Hence these occupations are seldom interrupted or delayed. If any incidental business suddenly exacts a little time, that time is generally taken from the portion which tuition leaves vacant. If a visit is to be paid, if a stranger is to be received, if the pecuniary accounts of the pupils are to be drawn up, if letters are to be written to their parents, all is to be transacted in the hours not appropriated to the business of teaching. The schoolroom cannot furnish any quota.—On the other hand, the occurring act of the ministerial function (I speak not of stated services to be performed within the walls of the church) will very frequently bear a little postponement. The sick man, whom it was intended to visit to-day, is not in danger, and may be visited to-morrow. The sermon which was to have been begun this afternoon may be commenced in the morning; and if fresh obstacles should arise, an old one may be preached. That which will bear postponement is eventually postponed. In many cases the postponement is not followed by any visible evil, and may in itself be a matter of indifference. But in the mean time a habit of postponement is forming: a habit of postponing the parishioner to the pupil; a habit sliding forward from small things to greater; a habit continually recurring; a habit in-

corporating itself with the character, and ultimately perhaps eating away the substance of its ministerial usefulness, of its ministerial fidelity.

In the next place, the influence of private interest, in whatever degree it may affect the individual tutor, will commonly act upon him to the detriment of the parish. Augmented exertions in his clerical labours promise no particular benefit to his finances. His ecclesiastical salary is fixed; and whether he be lukewarm or strennous in his functions, he is legally entitled to it, and receives it. But to distinguish himself by diligence and ability in the capacity of tutor, holds forth the prospect of speedy, important, and durable recompense. His reputation is elevated. Applications for admission crowd upon him. He now thinks that he can contrive to manage an additional and another additional youth. He feels himself authorised to make additions, perhaps large additions, to his terms. He forms connections with wealthy or noble patrons, through whose favour, conciliated by his successful skill and activity as the preceptor of their children, he looks with confidence for preferment in the church.

The two occupations, then, of minister and tutor may run on together, like the two sides of a bowl, in parallel lines: but there is a bias always lodged on the same side. If the effect of that perpetual bias is to be withstood, it can only be by stedfast watchfulness and prayer. Let not the tutor deceive himself into a persuasion, that he shall deliver himself from it by employing an assistant. He may lessen his difficulties and his temptations; but a formidable amount will remain. He will constantly be in danger of devolving on that assistant the principal part, if not the whole, of the weekly and private duties of the parish, that he may give more of his own attention to his pupils. And he will uniformly know and feel that his own credit, and all the consequent benefits which he expects from its continuance and from its increase, must ultimately depend, not on the estimation in which his assistants may be held, but on the qualifications of which he shall prove himself, as a preceptor, to be personally possessed. X. Y.

MISCELLANEOUS.

To the Editor of the Christian Observer.

In the winter of 1801, died Henry G—, Esq. formerly connected with a great commercial house in the city: his name, however, never appeared in the firm. The gross amount of his property, was 200,000*l.* By his will, dated January, 1795, he devised 100,000*l.* and his house at Wimbledon, to Henry his eldest son; and to each of his four younger sons, and of his six daughters (except to his two married daughters) to each of whom was bequeathed only one half of the succeeding sum), 10,000*l.* each. The rest went in various legacies to indigent relations. He left no widow.

When the will was signed, the circumstances of the family, accurately known to the testator, were these. Henry, brought up to no profession, had been absent two years, on a tour through the United States. William, the second son, was junior partner, in the same house with which his father had been connected; and the affairs of which were in a most flourishing condition. George, the next, held a small office under government, but with no prospect of rising. The fourth son, Alexander, was in the navy, and had realized 6,000*l.* prize-money. Alfred, the youngest, was in the church, but with no prefer-

ment. Of the daughters, Elizabeth, the eldest, was married to a gentleman of competent estate. Caroline, the second, was also married, to a military officer, who had little besides his pay. The third daughter, Louisa, was single; and in a state of health which required, and was likely to require, an annual residence of three months at a watering-place. Jane and Maria, the next two, were also single. Emily, the youngest of all the children, was at school.

At the father's death, in 1801, Henry had returned from America, and was living on an estate in Berkshire, which came into his possession on his marriage with an heiress. William estimated his capital at 20,000*l.*, while his annual returns were progressively increasing.—George continued *in statu quo*. Alexander had doubled his prize-money. Alfred remained on a curacy, and had married a young woman with a very slender fortune. Elizabeth was, in every worldly respect, happy. Caroline was left a widow, with three children. Louisa's health was rather declining; Jane, Maria, and Emily (the last having finished her education) were living at home.

In the present year, 1811, Henry and William are still borne along on the full tide of prosperity: George is yet at the desk. Alexander, by the treachery of a messmate, and by his own vices, has not only lost half of the prize-money gained in 1801; but, notwithstanding an immense capture three years since, his sum total is reduced to 7,000*l.* This young man lost 3,000*l.* at a gaming-house in one night; but endeavoured to persuade his family, that *this* deduction from his capital was the consequence of an unfortunate affair at Portsmouth, referring to a pecuniary transaction with the admiral of a certain fleet. Alfred has been rather embarrassed; but is on the point of succeeding to some valuable preferment. Elizabeth is dead. Caroline, by the testamentary kindness of her late husband's brother, is in circumstances of comparative affluence. Louisa is dead. She was obliged to sink the *whole* of her fortune in the purchase of an annuity. Jane and Maria are married, but neither of them very prudently: that is, their husbands have every thing but good incomes. Emily lives with an aunt.

Mr. G——'s testamentary disposition of his property is not brought forward by me with a design to throw an atom of blame upon the individual; but to illustrate the practical injustice, which long custom, and causes far more unworthy, have made to result from the general character and operation of *Wills*. When a husband and father is finally determining what is to become of his possessions, when he shall have no farther use for them himself; his obvious duty seems to be, to ascertain how he may righteously divide them, so as to suit his gifts to the receivers; or, in other words, give most where most is wanted. Yet, in direct opposition to this self-evident maxim—surely self-evident to any man who conducts affairs with a serious mind — it is the accredited practice of mankind, to leave behind them a certain mass of wealth, which their executors are to portion out, not in correspondence to the claims of nature and naked justice; but because inconsideration, indolence, and a dread of posthumous blame, have vanquished such claims by the overpowering authority of precedent.

I shall not attempt to enter upon the question of primogeniture farther than to observe, that where birth, rank, or a consideration equivalent to these (if such there be), really exist in a family; *then* I will by no means dispute the propriety, and even moral duty, of giving to the first-born all the appendages of greatness. But where no such apology does exist, a *novus homo* should most conscientiously weigh against his ambition, or vanity, or the blandishments of other new men, and of the dependants of both, the claims of relative and social connections,

and the demands also of charity, which seem to rise with the growth of wealth, particularly of wealth rapidly acquired.

You observe, sir, in the case above detailed, as indeed in ten thousand other cases, "the younger children," as they are technically called by solicitors and most persons beside, have each the same sum to one shilling allotted them, without a single regard to sex, or any past or contingent circumstances. And such is the inveterate habit of long prescription, that where we hear of any gentleman's having left his real estate to his eldest son, and his personal estate, equally "share and share alike," among (again) "the younger children," none of us begin to examine the morality of this arrangement, because he has only done what is perpetually done by others.

The practical injustice arising out of the received construction of wills, is, in the first place, very seriously felt by *females*. From the constitution of civil society, and from physical causes, women are dependant, and comparatively helpless. Consequently, a daughter's fortune should be regulated so as to meet, as far as fortune *can* meet, these unavoidable circumstances of dependance and helplessness. A female's portion is generally a determinate sum; either already funded, or to be paid by executors out of a certain estate. This sum, when received, is forwarded to a stockbroker. The interest, and the interest only, is her income. She cannot (except in peculiar cases) invest her capital in trade. Added to this, her interest receives no increase; so that what was a very sufficient sum in 1795, is, in 1811, a scanty one; indeed, a mere pittance. No provision is made by the legislature for cases of this sort. Ten per cent. property tax, and the depreciation of the currency, affect her exactly as they affect a Bank Director himself*. Whereas, her brother, who receives the *same* sum has power to put it into trade on his own account. It becomes a capital capable of indefinite increase. Even if ventured into a speculative scheme, and half dissipated by its failure, the loss in *his* case, has all the probability, it may be said, the *certainty* of being repaired, which steady industry, and the opportunities of a commercial nation, offer to his grasp.

2. Another injury grows out of an inconsiderate disregard to differences, in respect to *health*, *talents*, *connections*, and *misconduct*, which are so obviously perceptible among individuals of the same family. An *invalid* is not merely unable to equal the exertions of another, but his current expenses are necessarily greater. Here then are two drawbacks on his prosperity. He must spend more than the rest; and yet he has by no means so much to spend as they. Notwithstanding this very serious difference in their circumstances, he and they have "share and share alike."—Then as to *talents*, how frequently do we observe a man of genius, who, with a third of the industry possessed by his less intelligent brother, gets much more forward in the world! Yet no deduction is made in favour of the plodder. No fagging of his can gain what the other enjoys by sheer ability, and languid effort.

By adverting to *connections*, I refer to those formed by marriage. There is certainly a practical difference between the condition of a daughter married to a man of affluence, and secure of a large jointure; and the condition of her sister, whose husband's income is moderate, and her jointure next to nothing. By what canon in domes-

* In the title of the Income Tax, a measure calculated to alleviate this hardship was proposed in the House of Commons; but it was rejected. There is a practical mistake in the text. The depreciation of the currency is any thing but an injury to a *Bank Director*; but I inadvertently named him, because Bank Directors are generally understood, in the country at least, to be moneyed men.

tic economy is it then ordained, that a father gives precisely the same fortune to his daughter, whether she be united to an heir or to a younger son? I have nothing here to do with marriages made by accident, caprice, covetousness, and ambition (which, alas! are the four authorized match-makers of the times), but with such as are actually founded on personal attachment; and which from the age of chivalry down to the age of calculators, economists, and ten per cent. are said to have been not unfrequent in every civilized country. I must therefore suppose that the heir and the younger son are *bona fide* in love with the two sisters. When the marriage writings are drawn, it is found that the solicitor, all harnessed in precedent, proposes for each of the ladies the same five thousand *down*; and the father having previously instructed him to "do things in the usual way," looks over the instruments, says all is right, seals, signs; and then the girls are married. Thus the heir who wants *no* five thousand, and the younger son who wants much more,—each gets the self-same sum. In after years, when the father's will is opened, there is the self-same sum again; and, as before, the man of affluence wants it not, and the need of the other is more pressing than ever! Again; suppose that the former of these gentlemen has no family, while the other has the average number of children. The case is possible; and, at all events, the chances of the two parties are precisely equal. Suppose farther, that the wife of the younger son is left a widow; and that all *his* part of the family income ceases with his life. Various other contingencies may be imagined; and, in all, the chances of suffering may be exactly the same, even *cæteris paribus*, to both sisters. Such are the consequences of equalising fortunes!—Let no cold calculator strive to undermine my system, by telling me, that its establishment would act only as a lure to titled paupers, and Irish fortune-hunters. The sagacity and foresight which would wisely bring the system into effect would also enable their possessor to detect and dismiss the artificial suitor, and secure his daughter's happiness, by encouraging the approaches of virtuous, but diffident, love.—Do not, sir, look so mysterious: I am not going to be sentimental; and only crave your permission to add, that neither the character of Edwin, nor Angelina, is entirely fictitious.—I now retreat from this enchanted ground (casting, I confess, a longing, lingering look behind), and once more enter the work-day world.

The *misconduct* of children is another circumstance overlooked in the devise of property. We sometimes, indeed, hear of a son being cut off with a shilling.—This is an act of posthumous vengeance which causes its object to execrate his father's memory.

There is a palpable distinction between this division of a house against itself, and the justice of punishing one, who by making an ill use of money is afterwards made to suffer the loss of money. Suppose two sons, among seven, squander by vice, or even improvidence, certain sums in their father's lifetime; is it equitable, that at *his* death, the two offenders should receive the very same advantages as the other five? The pernicious custom of "share and share alike," is, in reality, the sheet anchor of speculators and libertines. They will naturally say,—"At our father's death, matters will come round again; *therefore*, begone dull care!" The *post obit* scheme is founded on this principle*.—

* As an illustration of this scheme, I shall cite the letter which a young man addressed to his friend, on his father's death. "Dear Jack,—The old boy's gone at last. We earth him on Tuesday; down with the oaks on Wednesday; and on Thursday, off to town my boy. Yours, &c. P. S. Squirrels have notice to quit." I need not add,

If no respect be had to difference of conduct, then the language of a testamentary clause may stand thus; "*Item*, I give and bequeath to my fourth son, Thomas, the sum of 5,000*l.* which he will most probably waste in dissipation, as he has already wasted the like sum during my life time; and by so doing, robbed his sober and industrious brothers, to each of whom I nevertheless give and bequeath 5,000*l.* also; though, without their assistance, I could not have given my son Thomas more than 3,000*l.*"—Should any libertine resent the posthumous expression of his father's displeasure, every one but himself, and such as he, will confess the justice of the punishment. But should the libertine afterwards become a penitent, he will then be the first to own the righteousness of his father's conduct, and say, "I indeed justly; for I receive the due reward of my deeds." The moral construction of a will would emphatically shew the natural fruit of sin; for as "godliness hath promise of the life that now is," so depravity has an innate tendency to ruin our present, as well as our eternal, happiness. The penitent prodigal *confessed*, that his career of riot had obliterated the claims of nature,—"I am no more worthy to be called thy son!"

3. Strange injustice, and even want of natural feeling, has, in some instances, been manifested, by the melancholy and revolting vanity of keeping up families and names, so as to exclude the claims of wives and near relatives. An example occurs to me at this moment, of a gentleman who bequeathed upwards of 100,000*l.* to a man whom he never knew, or knew very slightly, merely because he happened to have the same name. The testator's widow was left with only *one* thousand a year, and even that an annuity! In this case I need not say, that 5,000*l.* a year went directly to a stranger: which income, or half of which income, should surely have gone to the wife; and after her death, the capital, with a better grace at least, might have been thrown to the stranger. I was sorry to learn, that the testator had left very considerable legacies to two clergymen, solely, as expressed, "for their works' sake;"—not indeed sorry that *they* were legatees, for I most sincerely wish them success, and blessings far beyond what they have ever received,—but because so strange a will *seemed* to shew the inconsistency and confusion of its maker's religious tenets. I do not presume to judge him. There might be very solid reasons for his conduct. But I know where it is written, "husbands, love your wives *even as* Christ loved the church." We know also, that "a man may give all his goods to feed the poor," and yet be "nothing." It is one thing to enrich a Missionary or a Bible Society; another, to "seek not our own." During the reign of Popery in this island, many persons tried to conciliate Heaven by founding alms-houses, hospitals, and colleges, bearing their names, styles, and titles, and also their effigies, over portals and cloisters. Protestants are in some danger of substituting for these Gothic distinctions, the more fashionable one of standing high in subscription lists: but the approach to *their* temple of fame is defended by the *mortmain* Act, and other formidable fortifications.

Persons calling themselves serious Christians, in contradistinction to the bulk of mankind, should remember, that to themselves, when overtaken by old age, as well as to their coevals in the world at large, may be applied—

"In life's last scene, what prodigies surprise!
Fears of the brave, and follies of the wise!"

They also, while they shew the greatness, shew also the littleness of our degraded nature. Positive-

that the proceeds of the timber were punctually demanded by the Jews.

ness, suspicion, hardness, caprice, or features of conduct resembling these, sometimes characterize the declining years of those who have lived in an evident state of preparation for eternity. Such reason have we, not to "glory in man!"—The following lines, from Johnson's *Vanity of Human Wishes*, are connected with my general subject, and claim the attention of all who expect to survive their grand climacteric. It is indeed wise to "remember the days of darkness, for they are many."

"Year chases year, decay pursues decay,
Still drops some joy from with'ring life away;
New forms arise, and diff'rent views engage,
Superfluous lags the veteran on the stage.
Now everlasting dictates crowd his tongue,
Perversely grave, or positively wrong.
The still returning tale, and lingering jest,
Perplex the fawning niece, and pamper'd guest;
While growing hopes scarce awe the gath'ring sneer,
And scarce a legacy can bribe to hear.
The watchful guests still hint the last offence,
The daughter's petulance, the son's expense;
Improve his heady rage, with treach'rous skill,
And mould *his passions till they make his will.*"

—I will now retire from this digression, to state the incurable injustice effected by the will described at my outset.

You will bear in mind, Mr. G—'s perfect knowledge of the circumstances of his family; but which was not suffered to operate upon the provisions of his will. Add to this, that this instrument was made in January 1795, but not in force till the close of 1801. Thus, there was an interval of nearly seven years, during which, not a single codicil was subjoined; although the state of the family required, that the original bequests should have been altered in correspondence to altered circumstances, even if the will itself had been constructed on the principles suggested in this paper. For example; as William's capital had received such considerable increase, and as Louisa's health demanded more largely whatever alleviation money could purchase, it was equitable, that William should expect a share of his 10,000*l.* to be deducted in Louisa's favour. But no such thing. Now mark the consequence. The father died. Louisa's health still declined. The interest of her fortune was every year of less value. Her only alternative was to buy an annuity. By so doing, she *contrived* to travel on to the grave; without even the satisfaction of leaving a few legacies. She deeply regretted this; but there was no remedy. Jane and Maria, to whom her fortune at this moment would be peculiarly acceptable, have no token of her remembrance, except, perhaps, a few rings and broaches.

To all this it will be asked by inconsiderate persons, why did not the single sisters club their fortunes and live together? Or, why did not Louisa reside with one of her brothers? with fifty questions of the same kind; not one of which would be asked, if I had given the secret history of the family. But let the inquirer give a glance at the actual state of society; where he would soon see, that in an unknown variety of instances, there does not, and will not, exist such family union as will smooth away the roughnesses perpetually occasioned, not merely by the division of property, but by misapprehension, or opinionativeness; by infirmity, or pure selfishness. The question is, why there is no prospective remedy for the contingent distresses of domestic life, formally provided in testamentary acts? In the matter under discussion, instead of apologizing for an avoidable evil,—not merely avoidable, but essentially unjust,—we must apply the axe to the root of the system itself. We must overturn the principle of unrighteous wills; and then, whatever pecuniary distress overtakes any individual in a family, cannot be charged upon the testator.

In farther illustration of the inveteracy of the received construction

of wills, I will add, as one among a thousand facts, that the *necessary* annihilation of Louisa's fortune was actually resented by some of the family; and particularly, as might be expected, by Alexander; who, with the selfish coarseness of a libertine, said, —"it was confoundedly hard Louisa should give her capital to the dogs, when she knew very well that Emily was forced to carry pillows for an old hag of an aunt;—when she knows too," he added, "that I am a few thousands *minus* by that affair at Portsmouth." Alexander was not her only accuser. Even the affluent elder brother murmured about "the artificial wants of nervous persons; and the feelings of an invalid centering all in herself." Jane and Maria, *the only proper sufferers* by this act (for Emily neither wanted nor wished Louisa's assistance), nursed their dying sister with all the sex's tenderness, and followed her remains to the grave, lamenting that it was out of *their* power to render her last years less distressing.—Oh woman!

"A ministering angel thou!"

The only objection to the measure I have endeavoured to recommend, deserving notice, is entitled to some consideration, because it wears a moral aspect. It is this: "If you make a partial distribution among your children, you will infallibly create discord. They will hate each other; and your memory will not be blessed." The objection has all the plausibility which grows out of precedent; and, I think, nothing better. Family dissension is doubtless a great, and a very great, evil. But if such a consequence result from an action in itself righteous, the doer of that action is not responsible for any event whatever. He has executed *his* part justly, and delivered his own soul. Others must bear their own guilt.

When the Messiah said, "I come not to bring peace, but a sword;" it would be direct impiety to assert, that the Gospel was formally intended to fill the earth with bloodshed. His meaning was, that discord would be an accidental effect of his doctrine. But woe to them by whom it has been so abused. To apply this:—a man draws up a deed, emphatically termed his *last* will and testament; that is, the last expression of his mind; the final act of his life; the final act of a being, *who, at the very moment it becomes of force, is himself in eternity;* far out of the reach of all worldly considerations. Such is the peculiar solemnity of this act, that he begins it with, "*In the name of God. Amen.*" It commences with an oath; and, if I mistake not, it is the *only* legal instrument so awfully prefaced. The plain question is, ought a testator, or ought he not, to perform this last act, this *last appeal to God*, with an unsullied conscience; or with a conscience perplexed, deluded, and even deadened, by the suspicion of posthumous blame? Every bosom returns the same reply. Do justice, love mercy; and leave the consequences to Providence. If we are not to do evil that good may come; neither may we do evil, that evil may be avoided.

The subject, sir, of my address, I believe, has never been publicly examined. There may not be twenty of your many readers, uninterested in its discussion. If any flaw should be discovered in the general reasoning of the present communication, I trust it will be pointed out; and, with your permission, the investigation shall be pursued. I have it in my power to assure the friends of the scheme here developed, that it has already been carried partially into effect by several heads of families. I could name some gentlemen of high consideration, who have subdued feudal prejudices, by bringing Christian principle to bear upon the current duties of life. There may be others who have made a similar conquest, by suffering affection and equity to regain their natural stations; and whose practical knowledge of life

has taught them to measure the happiness of this world not so much by the possession of good, as by the absence of evil. Whether their calculation, thus dressed up and shaped like the *dictum* of a moralist, be right or wrong, I leave to such philosophers as aver that we are happy when we are not miserable. For my own part, I honour those fathers, who, by a kind of posthumous affection towards that portion of their offspring which most needs, and most deserves, its exercise, feel "the passion strong in death," and when compelled to take a last farewell of its object, are conscious that they have well foreseen the consequences of a separation, by leaving (as they were able) their daughters secure from the storms of the world.

With regard to the *sons*, an average vigour of body, and energy of mind, combined with the discipline of school trials (which form many a sturdy character), and the whips and scorns of the time elapsing between boyhood and maturity, will enable *them* to fight their own way. And as their habits expose them to more fearful temptations than are encountered by the other sex, it is by no means to their moral disadvantage, if they are compelled to eat the bread of industry; a diet remarkably nutritious, and reported to have effected radical cures both in the physical and intellectual constitution, in cases where the regular powers of medicine have been completely baffled. AN EXECUTOR.

To the Editor of the Christian Observer.

In the last number I find an inquiry respecting an English translation of the Septuagint. Theologus may be informed, that in the year 1808 such a translation was published in Philadelphia. The work contains a translation both of the Old and New Testament from the Greek. That which relates to the former is entitled, "The Old Covenant, commonly called the Old Testament, translated from the Septuagint, by Charles Thompson, late Secretary to the Congress of the United States." This work contains not a word of preface or introduction, except a kind of legal declaration of the copyright. About a year ago I received a copy of the book, but have not perused much of it. When in the course of my reading I have met with English quotations from the Septuagint, I have generally found them to agree in sense with this translation.

As the publisher of the Christian Observer has, no doubt, correspondents in America, he may find it his interest, and at the same time gratify his biblical friends, to obtain a few copies; but this, it seems, must for a while be delayed by the non-intercourse act.

H. T.

"OMNIA E CONCHIS."

LINES written by the Rev. Mr. Seward of Lichfield, father of Miss Seward, on these words, taken by a celebrated physician (Dr. Darwin) as the motto to his arms, of which the device was three scallop shells.

From Atoms in confusion hurl'd,
Old Epicurus built a world;
Maintain'd that all was accidental,
Whether corporeal powers or mental;
That neither Head, Hands, Heart, or Mind
By any foresight were design'd;
That Feet were not devis'd for walking;
For eating, Teeth; or Tongues for talking;
That chance each casual texture made,
Then every member found its trade;
And in this whirlpool of stark nonsense,
He bury'd Virtue, Truth, and Conscience.
Each year produced long-labour'd volumes,
Which cover'd half the Attic columns.
Celsus at length resolves to list
Under this great Cosmogonist,
Makes men start up from dead fish bones,
As old Deucalion did from stones:
Great Wizard he, by magic spells,
Can build a world of cockle shells;
And all things frame whilst eyelid twinkles,
From Lobsters, Crabs, and Periwinkles.
O Doctor! change thy foolish Motto,
Or keep it for some Lady's Grotto;
Else thy poor Patients well may quake,
If thou no more canst mend than make *.

* The Doctor, it is said, took off his motto.

REVIEW OF NEW PUBLICATIONS.

Cottage Dialogues among the Irish Peasantry. By Mary Leadbeater. With Notes and a Preface by Maria Edgeworth, Author of Castle Rackrent, &c. London: Johnson, 1811. 12mo. pp. 343.

Mrs. Leadbeater, as we learn from Miss Edgeworth, is grand-daughter to the first preceptor of Edmund Burke. She has in her possession several of the letters of that great man; but from a delicacy, and a respect for the feelings of others, not very common "in this age of gossiping anecdote and epistolary publicity," and which therefore merit the higher commendation, she has withheld them from the public. When she had written these Dialogues, her modesty led her to submit them to the revision of some literary friends, and, among the rest, of Miss Edgeworth, who warmly recommended their publication. According to this lady's opinion, and surely no one is better qualified to speak on such a subject, the work contains "an exact representation of the *manner of being* of the lower Irish, and a literal transcript of their language." The conversations, she also thinks "are such as seem actually to have passed in real life; the thoughts and feelings are natural, and the reflections and reasoning such as appear to be suggested by passing circumstances, or personal experience." In short, "the characteristic of the book is good sense." "Prudence and economy, morality, and" (Miss Edgeworth adds) "religion" (though to this addition we mean to take an exception), "are judiciously and liberally diffused through the whole, without touching upon peculiar tenets, without alarming party prejudices, or offending national pride."

Now, in every part of this warm recommendation of Miss Edgeworth, with the single exception at which we have already hinted, are we disposed entirely to concur. Religion is a point on which we have been accustomed to have some differences with the Edgeworth family; and certainly we cannot allow that *religion*, is very *liberally* diffused through Mrs. Leadbeater's pages. At page 79 we have a slight allusion to the duty of trusting in Providence. We are incidentally told at p. 111, "that there is nothing in this world worth losing one's peace of mind for;" and at p. 188, that "we must take the weather as it comes, and be satisfied with what is sent us," it being well "that we have not the ordering of such matters ourselves." At p. 205, we hear of a person who "had little satisfaction latterly in this world, but who prayed for mercy, and said she hoped she had found it." And in a somewhat higher strain we are taught at p. 119; "we don't know how soon it may please the Almighty to call us out of this world, and if we have not love in our hearts, we are neither fit to live nor die." There is, we believe, in the whole work, only one other passage, which has any title to be called religious: and that we may do full justice to the fair author and her fair patron, we shall extract the entire Dialogue in which it occurs.

"Dialogue XIX. Sunday. *Rose. Nancy.*

"*Rose.* Goodmorrow, Nancy, why are you milking the cow so late?

"*Nancy.* Because I went to bed right after the day's diversion, and neither Tim nor I awoke till near eight o'clock.

"*Rose.* Well, Nancy, we always get up earlier on Monday morning, than any in the week. It is a pleasant time to begin any fresh job of work, and one is so rested on Sunday.

"*Nancy.* The never a one in our house rests, neither cat, nor dog, nor any one else.

"*Rose.* How do you manage to be all so tired?

"*Nancy.* Why, in the morning we take a good sleep, and then I am hurried to get the

breakfast over, and myself and the children dress'd for prayers, and Tim bothers me for a button, or a string, or to draw up a hole in his stocking; and then we must run every foot of the way to chapel*, and are often late after all; and then we are smothering in the crowd, after running so fast, so that we can't think of prayers. Then we hurry home to dress a bit of meat, for Tim likes a bit of meat of a Sunday; so I broil myself over that, and the children run wild when there is no school, and pester me looking for them. All the evening we do be roving here, and roving there. I lock the cabin; and may's the good cock and hen we lose on Sundays; and the children set the dog and cat to fight; so there's nothing but hubbub† from morning till night, and Tim scolding us all by turns. If he went to walk or play, or drink like another man, and not stay watching us, it would be more to my liking. Dear me! but I hate a cross man! when he's of a hearty humour of a fine Sunday evening, I make him take us out, and treat us all to tea and cakes; then we're so tired we can hardly strip ourselves to go to bed, and can hardly waken in the morning; nor indeed we don't care to work so soon after such diversion.

"*Rose.* If you like, Nancy, I'll tell you how we pass our time on Sundays. We rise about as early as any other day, and ready up the place before breakfast, that we may have time to do as I'll tell you, all day. After breakfast, we have plenty of time to put on our ‡, because our little clothes are mended, and laid out over night. Jem and I always think it a pleasant walk to the chapel, and do our endeavour to be in time for mass. We advise the children to mind what is said, and to attend to their duty while they stay there, because it is very bad to be diverting themselves, and thinking of other things, at the time when they say they go to worship. They know that we always took care of them, and listened to their little complaints, and eased them if we could, nor never was fond of crossing them; so they are for being after us, wherever we go; and if they teaze us sometimes, yet, on the whole, it is a great ease to know they are safe, and with them that won't ill advise them. As to our bit of dinner, we like to have a bit of meat too on Sundays. I dress it as comfortably as I can, and we always enjoy ourselves in quietness, over our clean, good victuals, for which we are very thankful, and advise the children to be so. If a bit is left, Jem always likes it to be sent to Molly, our old neighbour; indeed the children would sooner stint themselves, than let her be disappointed; and they all wish to carry it to her. Sometimes we take a bit of a walk in the evening, or sit at the door playing with the children, or call to see a neighbour; but we always read a good book out loud for an hour; and we have little books teaching goodness, that we lend to the children that can read. So our evening goes over in quietness; and I hope we are the better of it; for it is not good to be always thinking of work, no more than diversion, it makes us too worldly-minded: and as to feasting and drinking, it is neither good for soul nor body.

"*Nancy.* I would fall asleep with so much reading.

"*Rose.* If you gave your mind to it, you'd be sorry when it was done; and its often we cry with joy, when we read the sweet sayings of the dying, and all the joy they expect. We can't but pray to be like them.

"*Nancy.* Well, I would not be bound to spend such a Sunday for all that, it being the only day we have of our own.

"*Rose.* It's the Lord's day, and we have a right* to think of Him on it; so it is every

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* *Every foot* is not said as a measure of distance, but of velocity—as slow as foot can fall, or, as fast as foot can go, are common expressions. Nancy's picture of the hurry and scramble on a Sunday morning *to get the breakfast over, and herself and the children dressed for prayers*; Tim bothering her for a button, or a string, or to draw up a hole in his stocking; the running to chapel; the hurry home to broil the bit of meat; the children running wild; the losing of the cocks and hens; the children setting the dog and cat to fight; and Tim scolding them all by turns, is a picture worthy the pencil of Morland, or West—worthy the pen of Goldsmith, or of Crabbe."

† *Hubbub* is a Miltonic word.—

'A universal *hubbub* wild,
Of stunning sounds, and voices all confused.'"

‡ *To put on us*—to put on our clothes; *to take off us*—to take off our clothes. The author was going to have explained these phrases by, to dress and to undress; but these words would, to fashionable readers, have conveyed the very reverse of the meaning intended."

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* *Right* and *reason* are often used as synonymous terms in Ireland [as they are among the common people in England too]. 'I have a good *right* to be obliged to your honour;' and 'a good *right* my wife has to be sorry *after yez*, for your going away.' —'A good *right* the boy has to be sick, for he never spared himself early or late, any way.' —'I have no *right* to thank the counsellor, for he never favoured me more than another.'

day, but this in particular; and we ought to be proud * that there is a day of rest for our bodies, and that we can prepare ourselves for hereafter." pp. 103—108.

These extracts, we admit, are, as far as they go, very creditable to the author; and although they do not justify all that Miss Edgeworth has affirmed respecting the religious complexion of the work, yet it must be allowed that they have a right bearing. And this, indeed, is a sentence which we do not hesitate to pronounce on all that the author has here presented to the public. If the Irish peasant should derive from it little or no accession to his stock of religious knowledge; if the short and meagre references to that subject, should be but little adapted to excite and animate his devotional feelings; he will at least meet with nothing which is at variance with the pure principles and the elevated practice of the Gospel; while every page will furnish him with important instruction of a moral, prudential, and economical kind. We hail Mrs. Leadbeater, therefore, as an able and useful auxiliary; for in such a warfare as that which she wages—a war with indolence, improvidence, and vice—"he that is not against us is on our part." Those who, like this lady, without introducing false principles of religion, or sanctioning false maxims of morality, labour, though by the application of inferior yet allowable motives, to diminish the sum of vice and misery in the world, deserve, and shall ever obtain, our grateful approbation. We should rejoice indeed, for their own sakes, and that of those who may be influenced by their admonitions, to hear them strike a higher note; to observe them bearing in mind, in every line they penned, that man is a dying creature; that heaven and hell, judgment and eternity, are awful realities; and that every rule of life and manners is substantially valuable, only as it may be made subservient to what ought to be the supreme aim of rational and accountable beings, the attainment of a blissful immortality. We are much more disposed, however, to praise Mrs. Leadbeater for what she has done, than to blame her for what she has omitted to do. What she has done, she has done well, and we would gladly incite her to persevere in her benevolent and patriotic labours.

The machinery of the present work is extremely simple. We are first introduced to Nancy and Rose, while they are yet young girls in the houses of their respective parents; and we hear them confer, as they grow up, on the attention to be paid to the younger children entrusted to their care, on learning to sew, on the dangers of fairs and wakes, and on the reserve becoming young women. After they have engaged in service, several Dialogues follow, which have a reference to their condition, and their duties in that state of life. In due time, Nancy is married to Tim, and Rose to Jem, and both have families of children. The various ordinary occurrences of domestic life furnish the subjects of conversation, between Tim and Jem, or between Nancy and Rose, or between Rose and her children; in the course of which the different effects produced on domestic comfort and happiness, by a different mode of management in the two families, are well contrasted. It would swell this article to a very disproportionate size, if we were to extract all the passages in the work which appear to us to merit notice. Indeed, there is no part of it which does not reflect credit on the accurate observation and just views of the author. And so well adapted do we think it to do good among the lower Irish, for whose use it is expressly designed, that we hope to see it printed in a

"There are the rights of things as well as of persons. 'The house had a right to come down; was it not a hundred years old?'—'That stool had a right to know me, for I made it every inch.'—'That saw had a right to be a good one, for I paid a great price, and twice as much as ever it was worth any how.'"

* *Hibernice*, we ought to rejoice.

cheap form, and widely circulated among them. The rich could scarcely make a more beneficial application of their bounty. They would be conveying to the cottages of the poor, in a shape which could hardly fail to fix their attention, lessons of industry, frugality and virtue, which might produce far happier effects on their domestic enjoyments, than a direct gift of twenty times the sum which it would cost to do this. But we wish to give our readers an opportunity of judging whether we over-rate the value of Mrs. Leadbeater's labours.

The tendency of the 38th Dialogue, between Nancy and Rose, is excellent. It is called "Forecast."

"*Nancy.* How, in the name of wonder, do you keep such good clothes on yourself, and the children; and it is not Sunday you're drest, but every day?

"*Rose.* We don't pretend to much dress; but we strive to be clean, indeed, and always to have a little change apiece.

"*Nancy.* If all of us had one suit apiece, I'd be very proud; but, indeed, now the linen and every thing is so dear, I could not keep a *tack* upon the children, but for Mrs. Nesbitt*; and what the quality gives us, lasts no time.

"*Rose.* For service they don't, but for a change for the small children they are very useful. However, if you take my advice, you'll always keep a bit of wool, and flax, spinning in the house, and according as it is ready, give it to the weaver; and you won't miss the price of it, as you do when you go to the shops; there's few poor men can get a new shirt now.

"*Nancy.* It's no sign by Jem*; he can get it, and all your children too.

"*Rose.* We made all that linen, as I told you, and bleached it ourselves; it's not a good colour by the bought linen, but it is not a bad colour neither; and we have a piece in the loom now, and will have more yarn ready shortly.

"*Nancy.* I tell you, Rose, we couldn't afford to buy the flax; it's hard enough to keep a bit in our mouths.

"*Rose.* The times are very hard, sure enough; and only for our bit of land, we could not have the flax either.

"*Nancy.* Some people have more luck than others.

"*Rose.* We would not have such luck, only we waited till Jem could gather enough of his earnings to build this house, on this bit of land that he took; and to be sure many a one thought we'd never marry if we waited for that; but Jem was mighty industrious entirely, and was on his guard against spending, never wasted his time smoking, nor wore out his clothes fighting, or the like; so you'd wonder how soon he gathered something worth talking of.

"*Nancy.* And did you gather nothing yourself?

"*Rose.* I was at service, and my wages were not so high as to let me save much money; but as I had a liking for Jem all along, I still thought of making a little provision for housekeeping, and bought wool, and had it spun, and wove for blankets; *more times*† I bought flax, and got linen made; and whenever I had a bit of spare time, I was patching a quilt. I was saving a little clothes too: so that when we were married, I had plenty of linen, and woollen; and you may be sure it never went astray with us, either old or new. Jem, you know, had but middling health for a long time after his heavy sickness; and it would not answer us to be running to the shops, at every hand's turn, either for food or clothes.

"*Nancy.* It's happy for you, Rose, and happy for your family, that you took such a sober turn early; for myself, I was always fond of a bit of dress, and Tim (though he is such a saving, steady man now,) loved company, though he was no drinker; but he, nor I either, were ever the people to have a thing, and want it. They were the pleasant times when we met at the dance, or

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"*A *tack*—as much clothes as could be kept on by a single tack or stitch. The editor lately heard a nursery-maid in a gentleman's family call a child to be dressed, with this eloquent apostrophe.

"'Miss Susy! Miss Susy! come and *put on* ye; there's the five-minute-bell, and you won't have a *tatter* on ye by the time dinner's up.'

"A *tatter* was in this case used merely for the pleasure of employing a figurative term, as the child's clothes were not in *tatters*; and the child, not having been used either to the word or the thing, could comprehend only that it was a new name for a clean frock."

"**It's no sign by Jem.*—There is no sign of that in Jem—or, by Jem's appearance, I should not think so."

"† *More times*—oftimes—poetical. Plain prose—oftener."

when he used to treat me to the best he could lay his hands upon, and thought nothing was good enough for me.

"*Rose.* I wonder he thought your cabin good enough for you!

"*Nancy.* O, he was always used to the like of it, and so was I; but I wish it had been our *luck* to have had more *'cuteness* in time!" pp. 192—196.

The next three Dialogues we shall also give entire; the two first are entitled "Concord;" and the third, the "Spinning-Match." We are sure that no mother will read them, without thanking us for their insertion.

"*Rose, and her Daughter Betty.*

"*Rose.* My dear Betty, Why are you always checking your brother Tommy when he comes in? you'll make him hate to come near you. Indeed I fret a great deal about it.

"*Betty.* Why, mother, Tommy never lets me alone; he's always finding fault with every thing I do, and making little of me.

"*Rose.* And yet when you were sick, Tommy walked every foot to Carlow, to get the medicines the good Doctor ordered, that saved your life, I believe.

"*Betty.* I know he did; and he's a good-natur'd boy, but he thinks girls are no good.

"*Rose.* You know people must 'praise the ford as they find it.' Now, if you were pleasant with Tommy, and did not take huff, but passed over what he said in a joke, he'd soon leave off teasing you; but while you go on scolding him, he'll be apt to think you are ill-humoured, and then, to be sure, he'll think *you* are no good.

"*Betty.* No good! what do I mend his stockings, and knit them, and spin his shirts, and make and mend them for?

"*Rose.* Betty, honey, we must help one another. You are a good working girl, and you do a deal for Tommy; then, again, he plants potatoes, and digs them for you. Now I am always afraid, when I see a sister thwarting, and comparing with her brother, that she'll make a cross husband of him, it makes him get into the way of being snappish. So Betty, do strive to alter, and let us have peace and quietness in the house." pp. 197—199.

"*Rose, and her Son Tommy.*

"*Rose.* Tommy, I am not pleased with you! You behave to your sister as if she was not good enough to wipe your shoes. What pleasure can she have in making and mending for you, and ironing your shirt so neatly for Sundays, when all the thanks she gets is snapping at her every now and then?

"*Tommy.* O, Mother, Betty vexes me so when I come in, and think to sit down quietly; she has always something to find fault with.—I did not do this, and I did not do that. If I was ever so pleasant, she teases me till she makes me cross.

"*Rose.* Now, Tommy, consider, that whether she is old or young, a woman has a deal to do, and so many little things to think of, from morning till night, that she expects some patience from the men; they have but the one big thing to do and to think of; and when the women are doing their best to have all right in the cabin, I must say it is a man's duty to try to be pleased with it, and to shew that he is pleased, or he may spoil the best woman in the world, with always finding fault; for 'tread upon a worm, and it will turn.' So, Tommy, do strive to alter, and let us have peace and quietness in the house." pp. 200—202.

"*Rose, and her Daughter Betty.*

"*Rose.* Welcome, my dear Betty. I see by what you have brought with you, that you have won the premium for spinning, at Belmour Hall; and I am as rejoiced as you can be, for your life. I wish your father was come in.

"*Betty.* O, mother, how I'm obliged to you! and, Tommy, I'm obliged to you for carrying the wheel home for me. I hope I'll spin you a shirt on it.

"*Tommy.* I don't doubt your goodness, Betty, and I am sorry ever I vexed you. If I could carry twenty wheels, it would not be enough for what you do for me.

"*Rose.* O, that's better than all the rest, to see my children love one another! Now, Betty, let us hear all about the spinning-match.

"*Betty.* I'm sure it was a fine sight, to see twenty wheels settled in the lawn, in a half round, all going at once. There was a table in the middle, that the spools were laid upon to be judged; and an active, sensible, knowing woman, sate by it to judge. The premiums were set out before us. First, there was this fine new cloak, and wheel, and rock of flax, and this cap hanging on the rock-stick. The second was a wheel, with it's rock of flax, a cap, and an apron. The third, a wheel, rock of flax, cap and shawl. The fourth, a wheel, rock of flax, and cap. The fifth, a wheel, rock of flax, and ribband; and that was the last.

"*Rose.* And a great many; and enough to encourage all to take pains.

"*Betty.* Mrs. Belmour herself came out, and walked round by the spinners, and spoke

to every one there, so free, and so pleasant; and, O, how beautiful she looked, when she stood by Cicely Brennan, who is so lame of one hand, that she was almost afraid to venture at all, till Mrs. Belmour told her it was not who spun fastest, but who spun best, was to be looked to; and sure enough she got a premium. But when we had spun two hours, and laid our spools on the table, O, how our hearts beat! I know mine did, when Mrs. Belmour called us up; and I could not tell you how her fine black eyes danced in her head; and the tears stood in them for all that, and she smiled so sweetly, and looked as if she was the happiest creature in the world.

"*Rose.* O, Betty, I never wish to be rich, but when I see such ladies as her, that can make so many people happy, and are so willing to do it.

"*Betty.* We stood before Mrs. Belmour, while the judge examined the thread; and when she called me to her, and gave me the wheel, and the cloak, and the cap, with her own hand, sure I did not know where I was standing, nor what I said: but I know she wished me joy, and bid me use my wheel well; and she was so pleased at every premium she gave! and she encouraged those that lost, and said they might win another time, that *they* seemed happy too, and all were pleasant and good-humoured; and bowls of syllabub and cakes were handed round to us; and I hardly felt my feet coming home.

"*Rose.* Well, my dear Betty, I must wish you joy too, though I can't do it so genteelly as Mrs. Belmour.

"*Betty.* O, mother, honey, I think more of your *commendation*, than the lady's itself, though she is so grand, and so beautiful, and so good; and it is you I am obliged to for my cloak, my wheel, and my cap. If you had not taught me to spin, and watched to make me spin an even thread, I might have come off with no premium, or might have been ashamed to go at all." pp. 204—206.

We perfectly agree with Miss Edgeworth, that these Dialogues are excellent in their kind, and that the simple account given of the Spinning-Match, is "exquisitely affectionate, natural, and touching."

The Dialogue on the Cow-Pock should be hung up in every cottage in the kingdom.

"*Nancy.* Now, Rose, I wonder at you, to give your own christian child the disorder of a beast.

"*Rose.* Don't you know, Nancy, that she will never have the small-pox, after she has this? and she has this only on her arm, and in a few days she will be well. She was not much sick at all; and they never die of this pock. Sure it is the finest thing in the world to escape that dreadful disorder, the small-pox; and we ought to pray day and night for the man that found out the cow-pock. I hope you will get your two youngest little boys done. Mr. Good will inoculated Winny with it, and he will do your children from her, I am sure. Shall I ask him? for the small-pox is all about the neighbourhood.

"*Nancy.* O, no; I'll let them run their chance, and take a disorder from a christian, and not from a cow.

"*Rose.* Nancy, dear, don't talk so silly. How glad poor Terry Hogan would be now, if he had travelled forty miles to have his two fine girls done, sooner than let them have taken that nasty small-pox; and now they lie in Killellan, by one another; and och, how all the neighbours cried for the good girls, that kept their mother and themselves decent with making listing shoes. O, Nancy, don't be positive, but do your duty to your children, and save their lives if you can!

"*Nancy.* I'll think of it; but sure there's no hurry.

"*Rose.* Yes, but there is, though! In a little bit of time Winny's arm will be past taking it from; and may be there's no more in the country, and when you'd want to get it done, you could not; and then you would be sorry, and never forgive yourself, if any thing happened. Don't you know, that all that's said against the cow-pock now, was said against inoculation for the small pox, when it was first found out? yet even that was a great blessing, in comparison to taking it the natural way. Believe what your true friend says, and don't listen to the nonsense of people that never had a child in their lives, and don't care about the matter any farther than to have the pleasure of finding fault." pp. 223—226.

As might be expected, the next Dialogue introduces Nancy, overwhelmed with sorrow at the loss of her little Pat, and lamenting that she had not followed the counsel which might have preserved him.

One more extract, and we have done. It is from the 47th Dialogue, "on Politicks," and is well adapted to the meridian of the village politician.

"*Jem.* Tim, I don't see you so often as I used. Where do you keep yourself?

"*Tim.* Why there's Vester Toole, and Paddy Moore, and Barny Walsh, and Bill Dunn, and two or three more, and I, that meet in the evenings at the Big Tree, to talk over a little business, that we don't care any one should hear.

"*Jem.* O, Tim, you frighten me! take care what you do. No good ever comes of such people as us having secrets.

"*Tim.* Sure if we can't do good ourselves, we know what's wanting to be done.

"*Jem.* Ah now, Tim, don't be foolish! how should we know what is wanting to be done? It's fitter for us to mind our own little potato gardens, and to think ourselves well off that we can have them while we pay our rent; and while we behave ourselves well, no one dares meddle with us, not the king himself, as great a man as he is. When we mind our business, and are sober and honest, that is the way we can do good, and not by talking of what we don't understand.

"*Tim.* What, because a man is poor, isn't he to understand politicks a little? O, if you heard Bill Dunn! it's he that knows what's what.

"*Jem.* Never mind his talk! our betters do no good with their talking, and how can we? Let us remember the rebellion, and how many poor people were deceived with fine talking, and lost their lives, and all that they had in the world; they thought they were doing great feats, when they were just made a cat's paw of by those that did not care a straw what became of them after. Do, Tim, go and spend your evenings at home with your family, as you used to do." pp. 230—232.

There is perhaps no feature in the character of the present age, on which the mind of a Christian observer dwells with more satisfaction, than on the growing attention which is paid to the comfort and instruction of the lower classes in this kingdom. Almost every day presents us with some new scheme of benevolence. Dr. Bell and Mr. Lancaster are labouring with indefatigable zeal in extending the benefits of their respective systems of elementary instruction. Sunday Schools multiply on every side, both in England and Wales. Those mountains and glens of Scotland, that were too remote to feel the influence of the admirable system of parochial education, which has raised the character of the Scottish peasantry above that, perhaps, of any other country in the world, are now about to be visited by circulating teachers*. Ireland, too long neglected, has at length become an object of consideration; and her institution for educating schoolmasters (far more feebly supported indeed than such an institution deserves), her Sunday School society, and various other societies, prove that the claims of her poor begin to be heard. Above all, the Bible societies, which are spreading over the face of the United Kingdom in every direction, attest the existence of an increasing regard for the word of God and for the souls of the poor. To the poor, in these latter days, it may be truly said, is the Gospel preached. God grant that its power may be universally felt among them!

But not only have the poor been taught to read; pains have been taken also to turn this new faculty to account, by furnishing them with suitable reading. Mrs. H. More has led the way in this labour of wisdom and love; and her Cheap Repository Tracts will continue a lasting monument, no less of her benevolence than of her genius. The peculiarities of style, by which her earlier writings had been characterised, seemed to have marked her out rather as the monitress of the rich and educated, than of the poor and unformed. And yet in that species of writing which descends to the lowest level of colloquial intercourse, without contracting any taint of coarseness and vulgarity, she appears to us to stand unrivalled. In these tracts we find lessons of the most momentous import, skilfully blended with familiar sketches of humble life and manners. They are so constructed as at once to interest the affections and improve the understanding. They insinuate knowledge without appearing to teach;

* See our last Number, p. 195.

and while no branch even of domestic economy and housewifery, however minute, is excluded from the moral delineations which they exhibit, they are uniformly and successfully directed to far higher objects. Nor have we any hesitation in saying, that, by their judicious application of scriptural truth, by the just and striking views which they present to us both of this world and the next, by their unfailing reference to the law of God as the only standard of excellence, and to the grace of Christ and the influence of his Spirit as the only hope of man, they are eminently adapted to elevate the moral aim, to touch the conscience, to renew and purify the heart.

To Miss Hamilton we are indebted for a very valuable, but more elaborate work, in the same department of literature. Her "Cottagers of Glenburnie," have furnished a proof, not only of the extent of her powers, and the accuracy of her observation, but of the paramount place which religion occupies in her estimate of human character, and of the means by which it may be improved. The lower Scotch are a reading and a reasoning people, and we are therefore persuaded that this book must have a powerful effect in remedying those defects which it has so happily and graphically exposed. The more we were delighted, however, with Miss Hamilton's production in general, and particularly with the strain of just religious sentiment and unaffected piety which pervades it, the more were we surprised at the vague and unmeaning attack, which, towards the close of it, she has thought proper to make on Methodism. It reminded us of the days of our youth, when it was the fashion for ladies to disfigure the face with patches. It is now the fashion to publish tirades against Methodism; and Miss Hamilton, in this instance, like our mothers of old, has been tempted to depart from her usual good sense that she may be in the fashion: she has put this patch upon her work, as we presume, in deference to the prevailing taste. Without this disclaimer, we admit that her work is calculated to involve her almost as deeply in the imputation of Methodism, as Mrs. H. More, or Mr. Wilberforce, or Mr. or Mrs. Any-one: and we should have been disposed to account her equally guilty, but for this symptom of false shame. The time, we trust, is not far distant, when she will not shrink from any name which a fastidious age may choose to affix to the assertion of Christian principles, and the inculcation of Christian practice.

Mrs. Leadbeater has followed in the track of those ladies, as the instructress of the poor Irish; and although greatly inferior to both of them in point of genius and invention, she has still, as we have already shewn, her peculiar praise. She has judiciously availed herself of the materials furnished by her models. Mrs. H. More's Cottage Cook has supplied her with many a savoury dish; and Miss Hamilton's sick-room scenery has been very beneficially transported across the Irish Channel. We could have wished that she had contrived to infuse a larger portion of the religious spirit which breathes in the works of her precursors in the same path of benevolent exertion; and we trust, that, if she should again resume her pen, this hint will not be lost upon her. We are very far from undervaluing, as this review will testify, the objects to which Mrs. Leadbeater's labours are chiefly directed. We very ardently desire that the Irish may be a sober, industrious, frugal, peaceful people, and that they may emerge from their present semi-savage mode of being, and advance in civilization, intelligence, and temporal prosperity and comfort. But we desire much more ardently that they may be enlightened with the beams of divine truth; that they may grow in the know-

ledge of Him, whom to know is life eternal. We should desire this even with a view to their temporal happiness; for godliness hath the promise both of this life and of that which is to come; and it is as true now, as it was in the days of David, that "happy is the people that is in such a case; yea, happy is that people, whose God is the Lord."

Before we conclude, we would take the opportunity of reminding our readers of the claims which Ireland has on British benevolence. The very neglect, of which we have been guilty towards that country, ought to strengthen the motives to present exertion. And let those who feel nothing for Ireland, feel for themselves. Our own security as a nation, is far more intimately blended with the moral and religious improvement of the Irish, and with their advancement in civil light, than many may suppose. And if we do not attach them to our cause by benefits, by the strong bond of principle and affection, they will prove, it is to be feared, a sword in the hand of our enemy, which may pierce us to the heart.

Our readers, we trust, will forgive us, if, under the impressions we entertain of this subject, we venture to make a more pointed appeal to their consciences upon it, than we have been accustomed to do on similar occasions. We would urge them to put this question to themselves: "What have I done for Ireland? What have I done to ameliorate her condition; and to raise her sons from the ignorance, degradation, and wretchedness in which I must allow them to be sunk? Have I considered in what way my influence, or any pecuniary contribution which I can spare, may be most beneficially applied towards the promotion of this object?" Let every one who reads these pages, estimate the sum of his past benefits; and if it should prove, as in most cases, we fear, it will, to be an exceedingly small, if not a negative quantity, let him make the best reparation he can for his former neglect, by proportionably increasing his future exertions.

There may be some of our readers as deeply impressed as ourselves with the strong claims of the Irish upon the benevolence of Great Britain, who may yet delay to give their assistance, through ignorance of the channels into which their bounty may most beneficially be poured. There are many who can do little, and who naturally would desire to do that little with the greatest effect, or, as it were, to apply their force at the point of least resistance. Now to such persons we do not suggest several very prominent charitable institutions in Ireland; both because they are already well known, and because a "mite" cast into their "treasury," would not tell so much as elsewhere. There is, however, one institution (whose pretensions and wants we may perhaps at some future time place more formally before our readers), which would gladly receive, and we think most profitably employ, the very smallest contributions. This institution is called the "Society for educating Schoolmasters," and owes its existence to the benevolence and well-directed labours of an Irish clergyman. Placed by the hand of Providence in the centre of Irish desolation and misery, he cast about him for the best means of lessening the evils by which he was surrounded; and, convinced that no means which left the ignorance of the peasantry untouched, could provide any effectual remedy, he planned this institution. The great bar to instruction had hitherto been the want of teachers. Of these it is his design to create and maintain a sort of depôt, on which the parochial clergy or other benevolent individuals may draw for the supply of their different villages. In 1806, the institution was formed, and since then, according to his means, he has sent, into such parishes as have applied, teachers, who have received the highest

approbation from their employers.* —All defence, or even commendation, of such an institution must be useless. It will be enough to state to the public, that the labours of this benevolent individual have been crippled by the limited nature of his funds;—that although he has received the sanction and contributions both of some public bodies and distinguished individuals in his own country, and of some public-spirited characters here, the sum collected has not been enough to meet the disbursements of the institution;—that he has far more demands for teachers than, upon the present scale of his school, he can possibly supply;—that, finally, such is the general poverty of the Irish, except of that portion of her children who consume the produce of the Irish soil upon English territory, that he can hope to execute his plan only through the bounty of Great Britain. These facts, we trust, will touch the feelings of our countrymen more effectually than any declamation upon the subject.

If there is one class upon whose benevolence we hope to work, there is another who are to be addressed only through their fears. To them we will say, that the calm enjoyed, with regard to Ireland, in this country, is only the repose of men who shut their eyes upon very formidable dangers. We are unwilling, in the present instance, to touch on the question of catholic emancipation. Whether, however, the petitions of the Catholics are to be granted or refused, the moral and intellectual improvement of the people ought to be the grand object. Improve their morals, enlighten their minds, and they will be more patient of refusal, and more temperate in the event of success. A conviction that we benefit them where we can, will make them feel, that if we do not comply with their wishes in this instance, we withhold only that boon which we could not securely grant. Or, should the general prevalence of attachment to our own church, the strength of the protestants, the weakness or moderation of the catholics, the demolition of the power of Rome, the virtue or illumination of the age, be such as to allow of our conceding to the petitioning body those privileges which they ask; then, it may be hoped, they will not sting the bosom in which they have been cherished, and that they will learn to respect a church whose principles have taught her to scatter the seeds of happiness and knowledge amidst the rocks and fastnesses of the sister country. The Irish, we think, are a grateful people. There is a sort of wild benevolence, which characterizes even many of those (not the best specimens of the population) who have migrated to this country. Upon such men kindness will not be wasted. In their hearts, if watered by the dews of Heaven, gratitude and affection will find rapid growth. Warm and generous feelings will take root downwards, and bear fruit upwards; will pour into the public storehouse a large harvest of loyalty, of love, and obedience.

* Subscriptions for this Society are received at the house of Messrs. Down, Thornton, and Co. Bartholomew Lane, London.

Haverhill, a Descriptive Poem: and other Poems. By John Webb. London: Nunn. 1810. Price 6s. pp. 119.

The vast masses of metrical matter annually washed down, during the rainy season, from various mountainous ridges in the region of Dulness, are now said scarcely to cover the cost of collecting. If this be the case, the time cannot be far distant, when Poems "on several occasions;" *ditto*, "on various subjects;" *ditto*, "chiefly written in retirement;" the same, "published by the solicitation of friends;" the same, &c. &c. &c. will be read by their writers, and by them exclusively. There seems to be, however, a certain spirit of audacity and defiance, common to makers of verses

and pickers of pockets; by the influence of which, verses are made under the very grinders of criticism, and pockets are picked in the shade of the gallows; and such is the infatuation generated by vice, that neither bodies hung in chains on Hounslow Heath, nor Laura-Marias swinging to and fro in the Baviad, have, in the one case, secured our property, nor, in the other, defended our taste.

The exertions of Mr. Gifford, the author of the Pursuits of Literature, and the compilers of the Anti Jacobin Poetry, did, indeed, great things, for the time; but we have witnessed a reproductive power in metrical persons, similar to that possessed by the *lacerta aquatica* of the Erpetologists. This reptile, according to M. Bonnet, will shuffle off its skin several times in a single month; and the experiments of Spallanzani ascertain its ability to provide its trunk with new sets of arms, legs, and tails, in a very few weeks after mutilation. A like process may be observed in the subjects of critical dissection. For instance, in the spring of 1810, sundry verses are published (appropriately) in *foolscap* octavo, embellished with vignettes, engraved by the pupils of Bewick, after designs by Thurston. The book is amputated, or reviewed, and dies. But in the winter of the very same year, the evolution of a new volume is plainly perceptible: and, by the aid of a powerful magnifier, may be discovered the actual figures of ode, elegy, canzonet, and epigram. The developement of these members is extremely curious; and the growth of a newt's second, third, or even fifteenth *cauda*, is, as we think, a less beautiful process than the reproduction of a metrical tale.

To the consideration of this lizard-like property in versemen, must be added the undeniable fact, that in certain mechanic employments there is a direct tendency towards literary effort. Whoever, for example, watches the measured action of shoemakers, must at once discern what philosophers intend by asserting the analogy between physical and moral operation; nor can he doubt, that the tutelar genius of Cordwainers' Ward is no other than the muse of Poets' Corner, invested with masculine attributes. For ourselves (who habitually philosophize both in Cheapside, and in the rocky solitudes of Snowdon), we smiled at the surprize expressed by Dr. Drake, Mr. Capel Loffi, and the other grand jurors for the county of Suffolk, who found a true bill against Robert Bloomfield for composing the Farmer's Boy, "and other poems;" convinced, as we were and are, that in the maker of boots ever lies enshrined the maker of verses. An awl, brilliant and pointed, is indisputably typical of epigram and satire. Wax, hardened by immersion in water, and softened by exposure to fire, is alternately emblematic of the obduracy and tenderness, alternately treated of in amatory song. Above all, the exquisite lines described by the circling fists and elbows——but the analogy need not be pursued. Addison tells us of a barber, who, in the act of shaving his few customers, used, if permitted, to tell anecdotes of a certain battle; in detailing which, the strokes of his razor bore bloody relation to the more terrible parts of the story; and it was well if the hearer rose from his seat without his throat severed from ear to ear. And Dr. Johnson knew a man, who, while singing a song, chalked out a giant on the wall by correspondent action of his hands. We merely introduce these great names with a view to silence all objectors to the above analogy. It will indeed be said, that a certain well-known character of the present day was first a tailor*; then a

* His own confession, in The *Prefatory Memoir* of his Life. "He yielded to the proposal of being apprenticed to an eminent master tailor at the west end of the town."—"We conceive this avowal," the Edinburgh Reviewers remark, "to be the utmost limit of human candour."—No. III. Art. 21.

statesman; thirdly, a farmer; in the next place, *a poet*; and now, the successor of Messrs. Sheridan (senior) and Braidwood. All this is true. There may be *Musæ Sartoriæ* as well as *Musæ Sutoriæ*; and if, to condescend to a foolish reproach, the shoemaker may venture beyond his last, a tailor is at full liberty to outstrip his goose. *Aquilam testudo vicit.*

We must proceed now to business.—To the perusal of Haverhill we came with no formal determination either to be gratified or offended; and we found the poem to be not merely far above the usual run of similar publications; but, as a local and temporary production, really very good. The author is a mechanic, and well aware of the practical mischief so frequently occasioned by the secession of tradesmen from their shops and families, in order to write any thing but the records of legers and day-books. Hear his confessions.

"Yes! I must nature's potent call obey,
Unstring my harp, and fling my pen away!
For, lo! a prattling band, a blooming brood
Of rosy infants, claim their daily food.
These happy triflers sport away their time,
Nor heed the cold neglect that waits on rhyme:
They neither know—nor wish to know—the train
Of glittering forms that haunt the poet's brain:
A dish of metaphors, though drest with care,
Would to my prattlers prove but empty fare:
A glass of nut-brown ale they rather choose,
Than goblets fill'd with Heliconian dews;
And a pil'd hearth, bright blazing, more admire,
Than all the flashes of poetic fire." pp. 97, 98.

These are by no means the best lines in the book; but they are the author's letters of recommendation; and in this character we offer them to the reader's kindness.

Mr. Webb, we perceive, has walked in the school of Goldsmith, and his usher Mr. Crabbe. The head master would perhaps recognize the fruits of his instruction in the following lines on Haverhill Place; at the close of which, allusion is made to the premature death of its owner.

"Yon lovely spot, where once rude nettles grew,
Presents a little Eden to the view.
Touch'd by the hand of art, gay tribes arise,
And Flora boasts her many-coloured dyes.
The white-thorn hedge, with shades of evergreen,
Surrounds and decks the cultivated scene.
If e'er I sigh for sublunary bliss,
That sigh shall heave for such a home as this;
If e'er a wish within my bosom rise,
That wish shall be for this small paradise.—
How vain the ardent wish, the envious sigh,
For aught or bright or fair beneath the sky!
Death at a distance marks our anxious toils,
And at our schemes of future comfort smiles;
And when we hope the cup of joy to sip,
He strikes the chalice from th' unmoisten'd lip." pp. 16, 17.

The last lines are stolen from Shakspeare, but the robbery is committed with dexterity. A less successful imitation of the style, ever to be admired in the Deserted Village, is subjoined.

"Yon farm (the chapel) on it's walls displays
Some few mementos of monastic days:
There, as tradition tells, in times of yore,
Fat monks, recluse in superstitious lore,
Consum'd their vital lamp: remote from strife,
They never bustled through the storms of life.
On thy soft couch, Indulgence! long they lay,
And pass'd in mental sleep their golden day:
Wrapt in calm indolence and bloated ease,
Like drones they wrong'd the more industrious bees.
Yet e'en these sons of sloth, at matin bell,
Their morning prayers would chant, their beads would tell;
Or if the grand intruder's pointed dart
Had pierc'd a ghostly brother's pamper'd heart,
The brethren met, in sacred vest array'd,
To soothe, with solemn rites, his hov'ring shade;" &c. p. 36.

Authors, in Mr. Webb's situation, and perhaps in every situation, should always submit their compositions, before publication, to the correction of competent critics.

This precaution would save infinite trouble to all parties; and would secure persons, for example, from talking, in grave poetry, of *fat monks recluse in lore.* They were shut up, not in their breviaries, but their monastery; and the defence of such a line must not be built upon a colloquial phrase. Poetry is now so much an art, that nothing can properly excuse inaccuracy or clumsiness of expression; neither need any person, possessed of a musical ear, and passably familiar with the standard poets, be at a loss for terms suited to all the accredited subjects of verse.

The succeeding description of a village funeral is evidently written with a quill plucked from the wing of Mr. Crabbe.

"Led by the bell of death, repair, my feet
To mark a fellow-mortal's last retreat.
In sables clad, see you forlorn widow moves,
To take a final leave of him she loves;
On either side appears a cherub-boy,
Two blooming pledges of departed joy.
Decrepid Age, with weak and faltering breath,
Whispers the well-known prayer, and thinks on death.
Gay Youth, with joy-bright eye, grows serious here,
And drops, at nature's call, the ready tear.—
Sure this sad scene will deeply be inprest,
In lasting characters, on every breast!
Ah, no! how soon the serious fit is o'er,
Bright youth, and hoary Age, look sad no more.
Where the concern they had, or seem'd to have?—
A quick dispatch!—they left it in the grave.
The stripling boy to sorrow bids farewell,
And lends a hand to fill the gloomy cell.
Some to a neighb'ring tavern bend their way,
To chant, with gay compeers, the jovial lay;
To tell with glee the laugh-creating tale,
And drown Reflection in a flood of ale.
Perchance the converse takes a graver turn—
To the rare merits of the friend they mourn:
How he at quoits or bowls could all excel,
And, e'en, when *put upon*, could box right well:
For joke and carol few could him surpass—
Who quaff'd with higher glee the mantling glass?
A jolly soul, who freely paid his score,
And ne'er—save when provok'd to passion—swore!
His character thus scann'd, they hope the best,
And piously conclude him gone to rest."
pp. 46—49.

Many of the admirers of Mr. Crabbe as a poet, have yet hesitated to admit the fidelity of the portraits which this great artist has professed to paint from life. But a distinction may safely be made between their resemblance to originals, and the *number* of such originals. That person has taken, we imagine, but a circumscribed survey of this depraved world, who has not frequently met with the archetypes transferred by Mr. Crabbe to his canvas. He may not, indeed, have counted them by thousands; but he is more happy than some of our friends (particularly our clerical ones), if every second man with whose general habits he is *really* acquainted, falsifies Mr. Crabbe's representations by the practical confutation of a pure and upright life. With the question respecting the sufferings of the poor, we need not in this place meddle. But to the inquiry, whether the amount of human depravity, as exhibited, in all its melancholy varieties, from the refined selfishness of the Lady of the Manor, down to the sensual and riotous orgies of the most obdurate desperadoes in a maritime borough, be accurately, or rather injuriously, calculated by Mr Crabbe,—we are compelled, in correspondence to the doctrinal system ever insisted upon in this work, to reply in the affirmative, without any reservation whatever. The reason is obvious; and we plead the very serious conclusion of an inspired instructor,—"the whole world lieth in wickedness." So far from denying the correctness of Mr. Crabbe's estimate, we more incline to question its completeness.

Charges of a much more serious nature than errors in moral arithmetic, are adduced against the author of The Village. It is justly matter of surprise, that this sagacious examiner into the ruins of mankind

should *give in* a report, containing, indeed, long official details of disorder and confusion, but no suggestion as to what might be attempted towards the restoration of method and regularity. He is a physician who has assiduously walked from bed to bed through the wards of a vast infirmary.

——"A place
Before our eyes appears, sad, noisome, dark;
A lazar-house it seems.——
Dire is the tossing; deep the groans! Despair
Attends the sick, busiest from couch to couch:
And over them triumphant Death his dart
Shakes, but delays to strike."——

Like Howard, he has "plunged into the infection of hospitals; surveyed the mansions of sorrow and of pain; taken the gauge of misery and depression, and compared and collated the distresses of all men." But here the parallel appears to cease. This physician has neither effected, nor proposed, any remedial measure. Instead of endeavouring to suspend or avert the stroke of death, he acts rather as one of death's ministers. Though *busiest from couch to couch*, he seems to have contemplated the patients as subjects for philosophical investigation; over whose cases he articulately delivers a clinical lecture, and then retires; saying, in effect, "You are sick; and I am a physician; but I will do nothing for your recovery."

Mr. Crabbe seems to know well, that "the whole creation groaneth and travaileth in pain together until now." This is his rooted conviction. He discerns traces of this truth, not merely in the positive "sufferings of this present time;" but in the languor, insipidity, and vacuity, of a frivolous and mispent life; in the defeat of petty acts of ambition, where a bystander wonders at the insignificance and unprofitableness of the object in pursuit; in the artificial distresses called in to supply the place of realities, and to justify the invention of luxurious remedies; and in the distemperature of those minds which are ever busy in communicating to others their own sickly sensations. He too, like the ancient fabulist, believes, that the clay of which man is formed, was tempered, not with water, but with tears. It is impossible to assert, that Mr. Crabbe has contemplated his own system with utter insensibility; but our complaint is, that he has left out of his account the cure provided for all evil in the Gospel of Jesus Christ. Did he forget that the subjection of our nature to vanity is yet a subjection connected with *hope?* And though this hope is practically rejected by a vast majority, yet is it *set before us*, and none are excluded from *laying hold* upon it. Surely the melancholy details to be found in Mr. Crabbe's writings might have been relieved by urging the proposals, and celebrating the triumphs, of Christianity; subjects which, with all their seriousness, are susceptible of poetical embellishment; as Milton and Cowper have gloriously proved; and both of them were laymen.

But allowing Mr. Crabbe's offence to be so far negative, and, as such, excusable,---we do not defend him, ---another accusation has been urged against him, on a point which admits no possible apology, nor even palliation. So consummate an artist as he needed not to borrow the pencil of a libertine, by way of throwing upon his figures dashes of high colouring, for the sake of *effect*. The *Reverend* Mr. Crabbe was called to order even by the Edinburgh Reviewers; who, in their examination of his poems, as in the case of Moore's Anacreon, &c. &c., assumed as high a tone in good morals as in sound criticism. This clergyman's levity we are distressed to say, forms an integral part of one of his poems; and on this account, does not wear the appearance of accident, but of having been elaborated with the same care as the rest. We certainly cannot admit his book into the domestic library: but if he should indulge the public with *A Family*

Crabbe, the conductors of the Christian Observer will do all they can to forward its circulation. Of his literary virtues and vices, we shall postpone the examination to a future period, intending at our earliest opportunity to enter upon a review of the author's last publication.

We return now, from Mr. Webb's preceptor (under Goldsmith), to his scholar. The pupil may truly say, "I have more understanding than my teachers;" for we are gratified by assuring the reader that the moral character of this little volume is faithfully formed on the model of the Gospel. This is the monument erected in its pages to the memory of an obscure clergyman.

"Methinks the pious, venerable man
To duty consecrated life's brief span;
To feed his little flock—that sacred charge!
And guard it from the wolf that prowls at large.
If such—though raven-plum'd Oblivion shed
Impenetrable vapours round his head—
Yet when the last stupendous morning springs
Big with the fate of all terrestrial things,
Then holy, happy shepherd! thou shalt stand
Among thy ransom'd sheep, at Christ's right hand;
Receive thy just reward, in glory rise,
And, like a star illume the upper skies!"
p. 20.

Walking in the churchyard, he sees the grave of one of his own children.

"In that short tomb is my Clarissa laid!
A tender bow'r, that blossom'd but to fade!
O, favoured babe! a sweet release to find,
Ere sin could taint, or sorrow cloud thy mind!" p. 54.

The following lines, with all their imperfections, we think, would be admired, were they supported by a popular name. The writer is speaking of a young man who died of a consumption;—

"Certain, though slow, stern Death his frame invades,
Anxious to people his unsocial shades.
The vital lamp, grown weak, but dimly burns:
Life's lazy, lottering wheel, which slowly turns,
At length stands still. No more the pulse can bound,
Disease assault, nor pain inflict a wound.—
Then mount the skies (through mercy), and obtain
A happy station with the ransom'd train;
And gain in courts of light a humble seat,
Where bliss inferior still is bliss complete."
pp. 74, 77.

If the writer's life be as pure as his divinity, a wise man would willingly exchange the popularity of "the celebrated" Mr. Crabbe, though founded on the applause of that unequalled triumvirate, Fox, Burke, and Johnson, (*quantos et quales viros!*) for the composed desires, and even affections, of this obscure mechanic. At the same time, we are very far from asserting the identity of religious knowledge and practical godliness; and if the author of Haverhill apply what he knows to himself, and labour that his humility may keep pace with his less important acquisitions, he will feel grateful, when reminded of the danger which ever follows in the train of prosperity. Chatterton's brilliant career terminated in suicide. Burns was absolutely ruined by popularity. We do not indeed class John Webb with these astonishing geniuses. His principles and his good sense would alike instruct him to choose a humbler seat; and demonstrate at once the propriety and the safety of his choice. He will recollect that the greatest men are easily spoiled: and that little men may be intoxicated even by the applauses of a Suffolk village.

We certainly are not generally friendly to that mistaken system of kindness, which urges rustics to turn authors; and recollect the edict issued by Dr. Johnson during his reign over the empire of literature. When solicited to subscribe to a volume of poems by a shoemaker, he said, "You had much better subscribe to buy him some leather. He may make good shoes; but he will never make good poetry." This decision, in the instance referred to, was perfectly just; but had the

Ayrshire bard flourished during the Johnson dynasty, we do not believe that even the monarch's antipathy to all Scotchmen except the members of his own "little senate," could have rendered him insensible to the transcendant powers of Robert Burns. We think, also, that persons, invested with subordinate authority in the realm of letters, are bound to afford the protection of their government to such humble claimants as this John Webb. We have above warned him how such protection may be forfeited; and this is the place for informing him of an oversight committed at p. 40. The fault of Alice is there termed *venial*; although we read afterwards;—

"I fain would hope, from sublunary woes
Releas'd, thy hapless mind enjoy'd repose!
Yes, I would hope,—
Yet reason, Scripture, and religion join'd
Imprint a dread reverse upon my mind."
p. 42.

Here also we wish to know how Mr. Webb came by the words *brooklet, schemist*, and other contraband articles? Unless he speedily part with them, he will never succeed, like Burns, to a place in the Excise.

Subjoined to Haverhill are six "other poems;" the second of which is an "Address to a Butterfly." This we humanely passed over, fearing it might be necessary to break it upon the wheel. Next comes "The Happy Bride." The happiness of a person in her circumstances should not be interrupted; we therefore say nothing. Thirdly appears something "To a Snowdrop." This flower, by its perpetual appearance to poets, is the ghost of the metrical world. We could only repeat, "Look, where it comes again!"—When will the time arrive, when butterflies may flutter, and snowdrops bloom, unmolested! Like the royal sufferer, they certainly are "more sinned against, than sinning." Poets (themselves a jealous race) should beware of interfering with entomologists and botanists; and permit the *papilio* to find its way quietly into the glass-cases of the museum, and the *chionanthus* to rest undisturbed in the *hortus siccus* of the Linnæan Society. The length of this article is disproportionate to the size and poetical merits of Mr. Webb's performance; but not to its moral excellence. Should Mr. Crabbe revisit the immense Bicêtre which supplied the sad materials of the Reports already delivered to the public, he may find it beneficial to permit the humble practitioner at Haverhill to attend as a hospital pupil; and however unusual be the procedure, condescend to consult with him on the general treatment of the patients, and learn to "minister to minds diseased" the true ἰατρικὴν ψυχῆς. One of his sagacious predecessors said, in a very critical case, "More needs she the divine than the physician."

We have no very sanguine hope of seeing Mr. Webb reach the maturity of a poet; but his moral system directly tends to good. On the other hand, Mr. Crabbe *is* a poet; but, we conceive, it will generally be owned, by thinking persons, that his scheme, taken in the gross, gravitates to evil. Could there be found any neutral territory, any debateable land in religion, he might easily be suspected of an endeavour to occupy it. As it is, the Borderers on the world's side will, in all likelihood, claim him as their own. The possession and support of a man gifted as he is gifted, we do not yield up without reluctance. *Utinam noster esses!* The well-known distich applied by Cowley to Crashaw,—

"Poet and Saint! to thee alone are giv'n,
The two most sacred names of earth and heaven"—

is no longer the canon's* exclu-

* Crashaw was a Catholic, and died canon of the church of Loretto in Italy. In Cowley's verses on his death, he says,—

"His faith perhaps in some nice tenets might
Be wrong: his life, I'm sure, was in the right"—

sive eulogy. By a slight alteration in the first line, it has been rendered applicable to some of his successors. Should we survive one of our contemporaries, now occupying the high places of fame with all his blushing honours thick upon him, we shall read the same inscription engraved also upon *his* tomb; if,—for this consummation of his glory is suspended on no trifling issue,—if the inquiry in which he once described the unfitness of a clerical fashionist to shew the dying the way to heaven, be suffered to return upon himself, and to mature its practical consequences,---

"Then, while such honours bloom around his head,
Shall he sit sadly by the sick man's bed,
To raise the hope he feels not, or, with zeal
To combat fears that e'en the pious feel?"
(The Village.)

As the writer of these lines enjoys, we presume, the *otium cum dignitate*, our final citation from his obscure admirer in Suffolk may present a sketch of his residence, and afford some servicable hints for the wise use of that retirement from busy scenes, which Mr. Crabbe's great master, Goldsmith, pronounced to be "friend to life's decline;" and Cowper fondly loved as a "blest seclusion," from the allurements of dissipation and the tumults of "a jarring world."

"Enchanting spot! inviting, sweet recess!
Thy shades are form'd the studious mind to bless;
Here may the son of song his raptures breathe,
Woo the coy muse, and win the unfading wreath.
The pastor here, by worldly care unvex'd,
May well enjoy this life, nor slight the next;
May from his polish'd circle oft retire,
To search his heart and fan devotion's fire;
And soar in thought to scenes beyond the tomb,
Where Sharon's never-fading roses bloom."
p. 29.

To be sure, in these couplets there is no great originality. As poetry, they belong to that department of the art, in which versemen usually fix upon the final word of the line before they have elaborated the sentiment; and, of course, are obliged to suit the meaning to the word, and not the word to the meaning. In Dryden and Pope, and men of their calibre, the sentiment and the expression, to use a gossiping phrase, seem to be *made for each other*; though these great poets submitted to the fetters of rhyme. But as "Shakspeare's magic could not copied be," notwithstanding this wizard walked in the circle of blank verse; so the enchanters in rhyme were unable to bequeath their spells to the peasantry of Suffolk. However, "*O fortunatos nimium Agricolas!*" if privileged to own the reality, and to recommend, by example, the practical excellence of Christianity; a religion that confers upon the humbler efforts of poetry such dignity, and power of communicating beneficial pleasure, as cannot be derived from the more popular and attractive productions of genius, though heightened by culture, and lavishing all its powers on subjects which awaken and inflame the most destructive passions of mankind.

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obviously the original of that most wearisome of all quotations,

"For modes of faith," &c.

The plagiarism must doubtless have been noticed before. Pope begged, borrowed, and stole with more dexterity than compunction. He pillaged Crashaw himself; particularly in an admired line in the Epistle from Eloisa to Abelard.

Two Discourses preached before the University of Cambridge, on Commencement Sunday, July 1, 1810; *and a Sermon preached before the Society for Missions to Africa and the East, at their tenth Anniversary, June* 12, 1810. *To which are added, Christian Researches in Asia, with Notices of the Translation of the Scriptures into the Oriental Languages.* By the Rev. Claudius Buchanan, D.D. late Vice-Provost

of the College of Fort William, in Bengal. Cambridge, Deighton; London, Cadell and Davis. 1810. 8vo. pp. 382. Price 9s.

Of one of these sermons, that preached before the Mission Society to Africa and the East, we have already given some account. (See vol. for 1810, p. 579). Of the other two, it may be enough to say, that they are not unworthy of their author's fame. They are occupied with the same important object, which has given so general an interest to his former publications—the diffusion of the evangelic light throughout the world. The text is, "Let there be light;" words, which, though originally applied to the creation of natural light, may fairly be accommodated to the author's purpose, of describing the progress of that greater light, which began to shine into the hearts of men, when "THE SUN OF RIGHTEOUSNESS arose with healing in his wings," bringing "life and immortality to light by the Gospel."

Dr. Buchanan notices three distinct eras of this heavenly light: the first, that of the promulgation of the Gospel by Christ himself; the second, that of the Reformation; the third, the present period. As at the Reformation, the Christian world, after having "passed a long night of *superstition*," saw the beams of truth break forth with renewed splendour; so now, after the reformed church had been nearly overthrown by infidelity, and the spirit and power of religion had nearly departed, we see them revive and produce again the fruits of the first century. "Christianity hath assumed its true character, as 'the light of the world.' The holy Scriptures are multiplying without number. Translations are preparing in almost all languages; and preachers are going forth into almost every region, 'to make the ways of God known upon earth, his saving health among all nations.'"

Till Christ came, "darkness covered the earth." "This was the state of mankind even in the brightest periods of Greece and Rome." But God said a second time, "Let there be light, and there was light." Christ came "a light into the world, that whosoever believed in him should not abide in darkness." He sent forth his apostles to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they might receive forgiveness of sins and inheritance among them that are sanctified by faith which is in him." "Though unlearned men, they went forth with confidence to change the religion of the world. The darkness of paganism receded before them, and in process of time there was a general illumination." "The children of light, however, had to maintain a fiery conflict with the powers of darkness" during three hundred years. At length the conflict ended, and Christianity obtained the dominion. But no sooner was it invested with power, than it began to be corrupted, and darkness again covered the earth, the darkness of ignorance and superstition; and "the Bible itself, the fountain of light, was taken away." At length there re-appeared a dawn of light. Bradwardine, then Archbishop of Canterbury, combated the prevailing doctrinal errors with great energy and eloquence: but he stood almost alone. Wickliffe next arose, a light in that dark age. "He translated the Bible into our own tongue, and his own mind was illuminated by it." The corruption of human nature, salvation by grace, justification by faith, were the great subjects of his teaching. But his light "did not dispel the gloom. Though it shone far into the vale of night, it reached not to the throne of darkness at Rome."

We have thus hastily glanced at Dr. Buchanan's historic view of the period which preceded the Reformation. The efficient cause of the restoration of light at this era was (as he states), "the inspiration of the

Holy Ghost;" the means, the Bible. "The distinguishing doctrine of the reformers was 'justification by faith alone.' 'The kingdom of Satan,' said Luther, 'is to be resisted by this heavenly and all powerful doctrine. Whether we be rude or eloquent, whether we be learned or unlearned, THIS ROCK must be defended; this doctrine must be published abroad in animated strains.'"

"Pure religion being thus restored, the first labour of *our* church was to do honour to the true and genuine doctrines of Christianity;" and this she did by exhibiting them to the world in her *Liturgy, Articles*, and *Homilies*, which, as we affirm, and as the Protestant Churches in Scotland and on the Continent, as well as the Dissenters in England, acknowledge, contain a standard of sound doctrine. Various causes, however, after a time, contributed to produce a spirit of indifference to vital Christianity in this country. Religion was fast sinking into a lifeless profession; its spirit was nearly extinguished, and men began to be ashamed of it. "Out of this state of things arose a new enemy to the church," infidelity. But at the very time (about the middle of the last century), when this deadly enemy was collecting its strength, the spiritual religion of Christ began to revive. True religion and infidelity have respectively shewn their proper character and fruits in our own time; and we can now contrast them with advantage. While we have been witnesses of the dreadful effects of infidelity in a neighbouring nation, the revival of religion in this country has produced "an increased knowledge of the holy Scriptures; a cultivation of the principles of the Gospel; the practice of subordination, loyalty, and contentment; the almost universal instruction of the poor; the more general worship of God in our land; the publication of the Bible in new languages; and the promulgation of Christianity among all nations, to Jews and Gentiles." The present period, therefore, Dr. Buchanan considers as the third era of light in the Christian dispensation.

We shall not follow Dr. Buchanan through all the arguments by which he labours to convince the Church of England, of the obligations which lie upon her, to exert herself in the great work of evangelizing the world. She led the way in this labour of love, when, about a century ago, she patronised those protestant missions in India, which have since been attended with so many happy effects. It becomes her now to resume her former station, and, "standing as she does, like a Pharos among the nations, to be herself the great instrument of light to the world."

Dr. Buchanan, in this part of his discourse, feelingly describes the darkness which exists in heathen lands, and the cruelty and impurity which characterize their idolatry. We shall have occasion to consider this branch of the subject more attentively when we come to review the latter part of the work before us, the author's "Christian Researches in Asia." In the mean time we will content ourselves with quoting a part of Dr. Buchanan's argument, which will be better understood when the details have been stated.

"For many years this nation was reproached for tolerating the slave trade. Many books were written on the subject; and the attention of the legislature was at length directed to it. Some asserted that the abolition of it was impracticable, and some that it was impolitic; but it was found on an investigation of the traffic, that it was defended because it was lucrative: and a humane nation abolished it. But let us ask, What is there in buying and selling men compared to our permitting thousands of women, our own subjects, to be every year burned alive, without enquiring into the cause, and without evidence of the necessity? Or what can be compared to the disgrace of regulating by Christian law the bloody and obscene rites of Juggernaut?

"The honour of our nation is certainly involved in this matter. But there is no room for the language of crimination or re-

proach; for it is the sin of ignorance. These facts are not generally known. And they are not known, because there has been no official inquiry. Could the great council of the nation witness the darkness which I have seen, there would be no dissentient voice as to the duty of giving light.

"It is proper I should add, in justice to that honourable body of men who administer our empire in the East, that they are not fully informed as to these facts*." pp. 43, 44.

It would be unjust if we were to confine our review of these sermons to a mere analysis, which, though it may state distinctly the subjects of which they treat, can convey no adequate idea of the manner and spirit of the author. Besides this, we are anxious to embrace every opportunity of uniting our testimony, with that of Dr. Buchanan, in favour of those fundamental truths of Christianity, on the cordial reception of which, however traduced and vilified they may be by some as the ravings of enthusiasm, not only the salvation of the heathen, but of every professing Christian, essentially depends. But why should we wonder that men should speak evil "of this way?" Even our Lord was represented as beside himself, and as doing the works of darkness. St. Paul was considered in the same light. Luther and his associates were stigmatized as enthusiasts; and those in the present day, who tread in their steps, must share in their reproach. But let them, at least, endeavour to make themselves understood. It is with this view we insert the following extracts.

"* In regard to the idol-tax, the principle of the enormity, it is said, has never been fully explained to the government at home. It was admitted by the Indian government many years ago without reference, I believe in the first instance, to England; and possibly the reference may now appear in the books under some specious or general name, which is not well understood.—The Honourable the Court of Directors will feel as indignant, on a full developement of the fact, as any public body in the nation."

"That which constitutes a Christian is 'Faith, Hope, and Charity; these three.' Much human learning is not essentially necessary to constitute a Christian. Indeed, a man may be a profound theologian and not be a Christian at all. He may be learned in the doctrines and history of Christianity, and yet be a stranger to the fruits of Christianity. He may be destitute of Faith, of Hope, and of Charity.

"Let us not then confound the fruits of religion, namely, its influence on our moral conduct, its peace of mind, and hope of heaven, with the circumstances of religion. True religion is that which its great Author himself hath declared. It is a practical knowledge of the love of God the Father, 'who sent not his Son into the world, to condemn the world; but that the world, through him, might be saved;' of the atonement of God the Son, by faith in whom we receive remission of our sins, and are justified in the sight of the Father: and of the sanctification of God the Holy Ghost, by which we are made meet 'to become partakers of the inheritance of the saints in light.'—The preacher who can communicate this knowledge to his hearers (and it is true, that if he possess a critical knowledge of the Bible, and of the history of Christianity, he will be likely to do it with the most success), the same is 'a workman that needeth not to be ashamed, and a good minister of Jesus Christ.'" pp. 24, 25.

"It is an undeniable truth, constantly asserted by Scripture, and demonstrated by experience, that there have ever been two descriptions of persons in the Church. They are denominated by our Saviour, 'the children of light and the children of this world;' and again, 'the children of the wicked one, and the children of the kingdom.' Matt. xiii. 38. These different terms originate entirely from our receiving or not receiving that illumination of understanding which God, who cannot lie, hath promised to give to them that ask him. For if a man supplicate the Father of Lights for his 'good and perfect gift,' with a humble and believing spirit, he will soon be sensible of the effect in his own mind. He will begin to behold many things in a view very different from what he did before; he will devote himself to the duties of his profession with alacrity and zeal, as to 'a labour of love;' and his moral conduct will be exemplary and pure, adorning that Gospel which he is now desirous to preach. Another consequence will be this. He will learn, for the first time, what is meant by

the reproach of the world. For men in general will not approve of the piety and purity of his life; and they will distinguish it by some term of disparagement or contempt." pp. 56, 57.

"Let every student of theology inquire whether the religion he professes bear the true character. Instead of shunning the reproach of Christ, his anxiety ought to be, how he may prepare himself for that high and sacred office which he is about to enter. Let him examine himself, whether his views correspond, in any degree, with the character of the ministers of Christ, as recorded in the New Testament. 'Woe is unto me, if I preach not the Gospel.' 1 Cor. ix. 16. Even the Old Testament arrests the progress of the unqualified and worldly-minded teacher. It is recorded that when Dathan and Abiram invaded the priest's office, with a secular spirit, 'the earth opened her mouth and swallowed them up,' in the presence of Israel. This was written 'for our admonition;' that no man should attempt to minister in holy things until he has cleansed his heart from the impurities of life: and is able to publish the glad tidings of salvation with unpolluted lips.

"If the student desire that God would honour his future ministry, and make him an instrument for preserving the unity of the Church, instead of his being an instrument of secession from it, he will seek to understand that pure doctrine of which our Lord speaks, when he saith, 'He that will do the will of God shall know of the doctrine whether it be of God.' This is an era of light in the Church. Men are ardent to hear the word of God. And if a thousand churches were added to the present number, and 'enlightened by the doctrine of the evangelist John,' they would all be filled. Those who preach that doctrine are the true defenders of the faith, and the legitimate supporters of the Church of England. If these increase, the Church will increase. If these increase in succeeding years in the same proportion as they have hitherto done, it is the surest pledge that the Church is to flourish for centuries to come, as she has flourished for centuries past. And there is nothing which forbids the hope that she will be perpetual; if she be the ordained instrument of giving light to the world.

"I shall now conclude this discourse with delivering my testimony concerning the spiritual religion of Christ. — I have passed through a great part of the world, and have seen Christianity, Judaism, Mahomedanism, and Paganism in almost all their forms; and I can truly declare, that almost every step of my progress afforded new proof not only of the general truth of the religion of Christ, but of the truth of that change of heart in true believers which our Lord describes in these words, 'Born of the Spirit;' and which the evangelist John calls, 'Receiving an unction from the Holy One.' For even the heathens shew in their traditions and religious ceremonies, vestiges of this doctrine. Every thing else that is called religion, in Pagan or Christian lands, is a counterfeit of this. This change of heart ever carries with it its own witness; and it alone exhibits the same character among men of every language and of every clime. It bears the fruit of righteousness: it affords the highest enjoyment of life which was intended by God, or is attainable by man; it inspires the soul with a sense of pardon and of acceptance through a Redeemer: it gives peace in death; and 'a sure and certain hope of the resurrection unto eternal life.'

"Let every man then, who hath any doubt in his mind as to this change in the state of the soul in this life, apply himself to the consideration of the subject. For if there be any truth in Revelation, this is true. 'What shall it profit a man, if he gain the whole world and lose his own soul?' What avails it that all the treasures of science and literature are poured at our feet, if we are ignorant of ourselves, of Christ, and holiness? The period is hastening which will put an end to this world and all its distinctions; which, like a flood, will sweep away its applause and its frown, its learning and its ignorance. The awful glories of the last judgment will, ere long, appear; when the humble and penitent enquirer, who has received by faith that stupendous Grace which the doctrine of Christ reveals, shall be eternally saved; while the merely speculative student, whose secret love of sin led to the rejection of that doctrine, shall, notwithstanding his presumption of final impunity, be, for ever, undone." pp. 59—63.

We admire the truth and honest boldness of these remarks; and we deem it no mean sign of the increase of evangelical light in the land that such doctrines should be preached in our university pulpits, and not only be there listened to with "candid attention," but should afterwards be permitted to issue from the university press. We hail the omen with joy!

But much as we have been interested by these sermons, we have felt a still livelier interest excited by the account, which follows them, of the author's Christian Researches in Asia. We should be afraid of appearing extravagant to our readers, were we to say all that we think respecting the importance of this work. But we wish them to judge for themselves, whether we exceed the bounds of moderation, when we rate its value above that of any other work, connected with our Oriental empire, which we have yet seen. When we speak of its value, we have no eye to its merits as a composition: although, in that view, every thing which proceeds from the pen of our author must be respectable; but to the stupendous magnitude, and infinite moment, of the subject of which it treats, the means of establishing the empire of Jesus Christ, and diffusing the light of his Gospel, over, perhaps, four hundred millions of human beings, who now "sit in darkness." It has to do, not merely with the millions of India who are subjected to our government, and who therefore have a sort of filial claim on our regard; but with the hundreds of millions in Asia, who are united to us by social ties more or less binding, to whose shores we have easy access, and who seem to demand from our compassion the light of life. Nor does it merely press upon us our obligations to these countless multitudes; but it points out specifically how those momentous obligations are to be fulfilled. Its object, in short, is to realize the magnificent anticipation of a poet of the present day, for whose splendid production we are also indebted to the philanthrophy of our author.

"Be these thy trophies, queen of many isles!
On these high Heaven shall shed indulgent smiles.
First by thy guardian voice to India led,
Shall truth divine her fearless victories spread;
Wide and more wide the heaven-born light shall stream,
New realms from thee shall catch the blissful theme;
Unwonted warmth the softened savage feel,
Strange chiefs admire, and turbaned warriors kneel:
The prostrate East submit her jewelled pride,
And swarthy kings adore the Crucified.
Famed Ava's walls Messiah's name shall own,
Where haughty splendor guards the Birman throne.
Thy hills, Tibet, shall hear, and Ceylon's bowers,
And snow-white waves that circle Pekin's towers;
Where sheathed in sullen pomp the Tartar lord,
Forgetful, slumbers o'er his idle sword.
O'er all the plains, where barbarous hordes afar
On panting steeds pursue the roving war,
Soft notes of joy th' eternal gloom shall cheer,
And smooth the terrors of the arctic year;
Till from the blazing line to polar snows,
Through varying realms, one tide of blessing flows.

Dr. Buchanan's object, we repeat it, is to realize this sublime anticipation, this dream, as many will doubtless account it, of the poet's fancy. And in order to effect this object, he looks to no supernatural interference, to the occurrence neither of prodigies nor miracles, but to the use of those means which are within our reach, and particularly to the diffusion of Christian light by the circulation of the holy Scriptures in the languages of the East.

Had Dr. Buchanan confined himself to the bare statement of his general views on this subject, he would have done no more than has often been done before; and he would not have merited on that account any peculiar distinction. But he has descended to particulars. He has uncovered to our view the gloomy recesses of Asiatic superstition; he carries us with him, by turns, to the temple of Juggernaut, and the dungeons of the Inquisition; he shews us the "gross darkness" (darkness which may be felt) "that covers the people;" he tells us what he has seen with his

eyes, and heard with his ears; and he is enabled, by his own testimony, to contrast the horrid effects of the false religions of the East, with the benign influence of Christianity, as they are severally exemplified in different parts of Hindostan. And with respect to those parts of Asia which he was himself unable to visit, he has collected much valuable information, all tending to shew the greatness of the evil which calls for our compassionate interference. He is not content, however, with exposing to our view the existing evil; he points specifically, in each case, to the means by which that evil, if not completely subdued, may at least be combated with a hope of success; by which the darkness, if not at once removed, may yet be gradually dispelled. He describes to us, in fine, what Christianity has already effected in the East, and what she has yet to do; and he founds his hope, as to the effect of future, increased, and well concerted exertion, on the experience of the benefits which have flowed from the efforts, limited and desultory as they have been, already made to evangelize our Eastern empire. But it is time that we should make our readers more particularly acquainted with the nature and result of Dr. Buchanan's researches.

The college of Fort William was founded in May 1800. On the 1st of January, 1807, its establishment was so reduced, that the translations of the Scriptures, and some other literary works which had been commenced under its patronage, were suspended. Under these circumstances, the superintendants of the college resolved to encourage individuals to proceed with versions of the Scriptures, by all the means in their power, purposing, at the same time, not to confine this encouragement to Bengal, but to extend it to every part of the East, where fit instruments could be found. To promote this object, subscriptions were set on foot; representations were also made to the supreme government in behalf of the undertaking, and a correspondence was opened with intelligent persons in different parts of India. Nor was this all. With a view to obtain accurate information respecting the real state of religion, and to discover the means of disseminating the Scriptures, in different parts of India, Dr. Buchanan resolved to devote the last year or two of his stay in that country to purposes of local inquiry. In pursuance of this design, he travelled by land from Calcutta to Cape Comorin, visited Ceylon thrice, thence pursued his journey along the Malabar coast, and into the interior of Malabar and Travancore. After this tour he returned to Calcutta, where he remained for nine months, and then visited Malabar and Travancore a second time, before his departure for England.

Dr Buchanan, in prosecuting his researches, first adverts to the state of CHINA. "India," he says, "contains but a small part of the natives who seek the revelation of God" at our hands. "The Malayan Archipelago includes more territory, and a larger population, than the continent of India. China is a more extensive field than either." He details the means which were employed by the superintendants of the college, for obtaining a version of the Scriptures in the Chinese language. It was through them that Mr. Lassar, who is now employed in this work, in conjunction with the Missionaries at Serampore, was at first induced to engage in it. With the progress which he has made in the Chinese translation of the Scriptures, and with the flourishing state of the Chinese class at Serampore, our readers are already acquainted*.

The HINDOOS are next brought under our view by the pious author; and he states it to have been one of the objects of his tour to ascertain what are the actual effects of Christianity in those interior provinces of

* See Christian Observer for 1808, pp. 819 and 837—for 1809, p. 601—and for 1810, p. 790, and also p. 649.

Hindostan, where it has been introduced, and to compare the Hindoo Christians with such of their countrymen as remain in their pristine idolatry. "It was a chief object of his tour through India, to mark the relative influence of Paganism and Christianity;" and in order that the English nation may be able to form a judgment on the subject, he proceeds to give, in the way of extracts from his journal, some account of the Hindoos of Juggernaut and the native Christians in Tanjore. The former continue to worship the idol Juggernaut; the latter, until the light of revelation visited them, worshipped an idol also, called the great Black Bull of Tanjore.

In our volume for 1807, p. 353, our readers will find a brief notice of the author's visit to the temple of Juggernaut and to the Christian churches at Tanjore. We will extract a few passages from the present account, in order to fill up the sketch which was then given of it.

"*Buddruck in Orissa, May 30th*, 1806.

"We know that we are approaching Juggernaut (and yet we are more than fifty miles from it) by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who have come from various parts of Northern India. Some of them, with whom I have conversed, say that they have been two months on their march, travelling slowly in the hottest season of the year, with their wives and children. Some old persons are among them who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river, near the pilgrim's Caravansera at this place, there are more than a hundred skulls. The dogs, jackals, and vultures, seem to live here on human prey. The vultures exhibit a shocking *tameness*. The obscene animals will not leave the body sometimes till we come close to them. This Buddruck is a horrid place. Wherever I turn my eyes, I meet death in some shape or other. Surely Juggernaut cannot be worse than Buddruck.

"*In sight of Juggernaut, 12th June.*

"—— Many thousands of pilgrims have accompanied us for some days past. They cover the road before and behind as far as the eye can reach. At nine o'clock this morning, the temple of Juggernaut appeared in view at a great distance. When the multitude first saw it, they gave a shout, and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamations by the successive bodies of pilgrims. From the place where I now stand I have a view of a host of people like an army, encamped at the outer gate of the town of Juggernaut; where a guard of soldiers is posted to prevent their entering the town, until they have paid the pilgrim's tax.—I passed a devotee to-day who laid himself down at every step, measuring the road to Juggernaut, by the *length of his body*, as a penance of merit to please the god." pp. 130, 131.

"*Juggernaut, June 14.*

"I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death. It may be truly compared with the 'valley of Hinnom.' The idol called Juggernaut has been considered as the Moloch of the present age, and he is justly so named." "This morning I viewed the temple, a stupendous fabrick, and truly commensurate with the extensive sway of the horrid king." "The walls and gates are covered with indecent emblems in massive and durable sculpture. I have also visited the sand plains by the sea, in some places whitened by the bones of pilgrims; and another place, a little way out of the town, called by the English the Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen." "The senses are assailed by the squalid and ghastly appearance of the famished pilgrims, many of whom die in the streets of want or of disease; while the devotees with clotted hair and painted flesh are seen practising their various austerities and modes of self torture." "There is scarcely any verdure to refresh the sight near Juggernaut." "All is barren and desolate to the eye, and in the ear there is the never-intermitting sound of the roaring sea." pp. 133—135.

We cannot pretend to follow Dr. Buchanan through all his account of this horrid scene of impurity and blood, but must refer the readers to the work itself. A few short extracts, however, we feel almost compelled to give.

"*June 20.* The horrid solemnities still continue. Yesterday a woman devoted herself

to the idol. She laid herself down on the road in an oblique direction, so that the wheel did not kill her instantaneously, as is generally the case; but she died in a few hours. This morning as I passed the Place of Skulls, nothing remained of her but her bones.

"And this, thought I, is the worship of the Brahmins of Hindoostan! And their worship in its sublimest degree! What then shall we think of their private manners, and their moral principles! For it is equally true of India as of Europe. If you would know the state of the people, look at the state of the Temple." p. 140.

June 21. "The idolatrous processions continue for some days longer, but my spirits are so exhausted by the constant view of these enormities, that I mean to hasten away from this place sooner than I at first intended.—I beheld another distressing scene this morning at the Place of Skulls;—a poor woman lying dead or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said, 'they had no home but where their mother was.'—O, there is no pity at Juggernaut! no mercy, no tenderness of heart in Moloch's kingdom! Those who support *his* kingdom, err, I trust, from ignorance. 'They know not what they do.'" p. 141.

As to the number of worshippers assembled, Dr. Buchanan does not attempt a calculation of them. The natives themselves, when speaking of the number, usually say that "a lack of people (100,000) would not be missed." "How can I tell," said a Brahmin who was questioned on the subject, "how many grains there are in a handful of sand?"

We cannot deny to our readers the relief, after the above horrid details, of reading the following passage. It is dated Chilka Lake, 24th June.

"—— I felt my mind relieved and happy when I had passed beyond the confines of Juggernaut. I certainly was not prepared for the scene. But no one can know what it is who has not seen it.—From an eminence on the pleasant banks of the Chilka Lake (where no human bones are seen), I had a view of the lofty tower of Juggernaut far remote; and while I viewed it, its abominations came to mind. It was on the morning of the Sabbath. Ruminating long on the wide and extended empire of Moloch in the heathen world, I cherished in my thoughts the design of some 'Christian Institution,' which being fostered by Britain, my Christian country, might gradually undermine this baleful idolatry, and put out the memory of it for ever." p. 142.

The rites of Juggernaut are not, however, confined to this his chief temple. "He has many a tower in the province of Bengal, that fair and fertile province, which has been called the Garden of Nations. Close to Ishera, a beautiful villa on the river's side, about eight miles from Calcutta, once the residence of Governor Hastings, and within view of the present Governor General's country house, there is a temple of this idol, which is often stained with human blood." Dr. Buchanan visited it in 1807. One of the victims of that year was a handsome young man, who, after dancing awhile before the idol, and singing in an enthusiastic strain, rushed suddenly to the wheels, and was crushed beneath them. While this was passing, the Missionaries from Serampore (which is only a mile and a half from the temple) were preaching to a crowd of people at no great distance, and distributing printed papers among them. Dr. Buchanan sat down on an elevated spot, to contemplate the contrast, "the tower of blood and impurity on the one hand, and the Christian preachers on the other."

"I thought on the commandment of our Saviour, 'Go ye, teach all nations.' I said to myself, 'How great and glorious a ministry are these humble persons now exercising in the presence of God!' How is it applauded by the holy angels, who, 'have joy in heaven over one sinner that repenteth;' and how far does it transcend the work of the Warrior or Statesman, in charity, utility, and lasting fame! And I could not help wishing that the Representatives of the Church of Christ, in my own country, had been present to witness this scene, that they might have seen how practicable it is to offer Christian instruction to our Hindoo subjects." p. 146, 147.

Dr. Buchanan then adverts to that other sanguinary rite of the Hindoo

superstition, the immolation of females. Some idea may be formed of the extent of this horrid practice, from an actual enumeration which took place of the numbers sacrificed, only in certain districts, within thirty miles of Calcutta, between April and October, 1804. It amounted to 115. An account is given by Dr. Buchanan of one of these sacrifices; but we omit the insertion of it, as a similar account appeared in a former number of our work, vol. for 1810, p. 484.

It is impossible to contemplate these enormities, without inquiring why no attempt has been made to repress them? Are these things understood by the Court of Directors, and by the Proprietors of India Stock, and has nothing been done even to ascertain the practicability of abolishing them? The Marquis Wellesley abolished a still more criminal practice, which was considered by the Hindoos as a religious rite, namely, the sacrifice of children, by drowning them or exposing them to sharks and crocodiles. A Regulation was published in August, 1802, declaring the practice to be murder punishable by death. The regulation has proved effectual, and not a murmur has been heard on the subject. Now would it not be as easy to prevent the sacrifice of women as the sacrifice of children? The abolition of the practice, Dr. Buchanan affirms to be practicable: the means by which it might be abolished, were pointed out by the Brahmins themselves, when a measure to that effect was under the contemplation of Lord Wellesley. Until the abolition take place therefore, or until its impracticability shall have been fully ascertained, the author pledges himself that he "will not cease to call the attention of the English nation to this subject."

But we must return to the Temple of Juggernaut. Our readers will have perceived, from some incidental expressions in the course of this review, that the idolatrous worship practised there is a source of revenue to the East India Company. A Regulation was passed in April, 1806, for levying a tax on pilgrims resorting thither. The tax had been proposed to the Marquis Wellesley, but his Lordship disapproved of it. It was agreed to by the succeeding Government, but not without the solemn and recorded dissent of one of the members of that government, Mr. Udney. The Temple of Juggernaut is thus placed under the immediate management of the British Government, who defray, from the public revenue, the expenses incident to the worship of this idol. The following is a statement of a year's expense, extracted from the official accounts presented to the Government.

	£. Sterling.
Expense of the idol's table	4514
His wearing apparel	339
Wages of his servants *	1259
His elephants and horses	378
His state carriage †	839
Contingent expenses	1373
	£. 8702

We give publicity to these opprobrious circumstances, not with a view to censure the conduct of the Court of Directors, or of the Court of Proprietors; but with the view of exciting their attention to the subject, and of leading them to investigate, in order to rectify, the evil. If, indeed, they should either refuse to inquire into the various enormities which have thus been exposed to view; or if, having ascertained their existence, and holding, as they do, the sword of justice in their hands, they should not use all the means in their power to repress such criminal acts, then would the responsibility and the guilt be theirs. Until, however, we are compelled to adopt a contrary persuasion, we shall expect the

* This includes the wages of the courtezans kept for the service of the temple.

† The car, or tower, on which the idol is placed, and under the wheels of which the self-devoted victims are crushed to death.

most favourable results from the known humanity and liberality of the East-India Company. It is due to them to state, that they have resisted, and been ready to punish, every attempt which has been made to carry on a slave trade within the limits of their jurisdiction. We entertain a confident hope that the murderous practices which have been denounced by our author, will excite a similar resistance; and that the degrading regulation which draws a revenue from the idolatrous worship of Juggernaut, will be erased from the statute book of our Indian empire.

[*To be continued.*]

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

IN the press: a new edition of Vander Hooght's Hebrew Bible;—An additional volume of Mr. Burke's Works, containing pieces that have never been published;—Redemption, or a View of the Christian Religion from the Fall of Adam to the Reign of Constantine, by Mr. Montagu Pennington;—Dr. Pearson's Warburtonian Lectures, preached in Lincoln's Inn Chapel;—The late Bishop Horsley's Notes and Observations on the Book of Psalms;—a Poem on the Antediluvian World, by Mr. Montgomery;—The third and last volume of Mr. Parkinson's Organic Remains;—A Translation of Lucretius in Rhyme, by Dr. Busby;—A new edition of Dr. Hutton's Dictionary of Mathematics and Philosophy, with many improvements;—and A stereotype edition of the Bible in French, collated with the most improved editions.

The Rev. William Goode, Rector of St. Ann's, Blackfriars, has circulated proposals for printing by subscription, in 2 vols. 8vo., an entire New Version of the Book of Psalms, in which an attempt is made to accommodate them to the worship of the Christian Church, in a variety of measures now in general use; with original Prefaces, and Notes critical and explanatory. The work is already completed and in the press.

An alteration has been made at Trinity College, Cambridge, in the form of admission. Those who intend to become members, are no longer admitted by proxy, but obliged to appear in person. The order of Fellow Commoner is also abolished in this society.

The canal from Loch Crinan to Loch Gilp, in Argyleshire, by which the dangers of the Mull of Cantyre are avoided, has been finished, and affords great facilities to the navigation of these seas. The length of the canal from sea to sea is nine miles: the depth of water is eleven feet: the locks are ninety-six feet long and twenty-four feet wide in the clear.

The Commissioners appointed to examine into the nature and extent of the bogs in Ireland, have reported that they comprize more than one fourth of the superficies in Ireland, or about one million of acres. One district only of these bogs, containing 36,430 acres, has been accurately surveyed: the expense at which it may be drained and converted to the purposes of husbandry, is estimated at 147,000*l.*

A subscription has been raised, and collections made, for the relief of the British prisoners in France. The sum raised amounts already to near 30,000*l.*

A mine of Cobalt has lately been discovered in Cheshire by Mr. Bakewell.

Professor Leslie's process for effecting the congelation of a mass of water in a warm room, without the aid of ice, or of any cooling mixture, or expense of materials, was exhibited lately at Glasgow, by Dr. Ure. It consists in placing two vessels under the receiver of the air pump; the one containing water, the other any substance very attractive of moisture. The weight of the air being removed by working the machine, copious evaporations begin to take place from the water. Were there nothing under the receiver but this liquid, an atmosphere of vapour would soon be formed, by whose pressure further evaporation would be prevented; but the other substance absorbs this vapour almost as speedily as it rises. Hence evaporation, and its invariable effect, the production of cold, proceed so vigorously as soon to convert the water into ice, spiculæ of which are seen shooting beautifully across. In the present

case, a considerable cake of ice was formed and preserved for upwards of half an hour, although the temperature of the room was about thirty degrees above the freezing point. Indeed the ice might have been kept for a very long time, had it not been taken out of the receiver, for the purpose of throwing on it portions of potassium, which, at the instant of contact, took fire and burnt holes in it.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity.

Sermons on the most prevalent Vices. By David Lamont, D. D. 3 vols. 8vo. 1*l.* 4s.

The Second Exodus, or Reflections on the Prophecies of the last Times. By the Rev. W. Ettrick. 2 vols. 8vo. 14s.

Missionary Anecdotes; exhibiting, in numerous instances, the Efficacy of the Gospel in the Conversion of the Heathen, regularly traced through the successive Ages of the Christian Era: to which is prefixed an affecting Account of the Idolatry, Superstition, and Cruelty of the Pagan Nations, ancient and modern. By George Burder, Author of the Village Sermons, &c. 5s.

MISCELLANEOUS.

An Account of the past and present State of the Isle of Man; including a Sketch of the Mineralogy, and Outline of its Laws, with the Privileges enjoyed by Strangers, and a History of the Island. By George Woods. 8vo. 10s. 6d.

An Authentic Description of the Kennet and Avon Canal, with Observations on the present State of the Inland Navigation of the Western and Southern Counties. 2s.

Carew's Survey of Cornwall, illustrated with Notes, by the late Thomas Tonkin, Esq. M. P. now first published from the original MSS. By Francis Lord de Dunstanville. 4to. 1*l.* 11s. 6d. large paper 2*l.* 10s.

An Historical Account of the Ancient Culdees of Iona, and of their Settlements in Scotland, England, and Ireland. By John Jamieson, D. D. F. R. S. and F. A. S. E. 4to. 1*l.* 11s. 6d.

Reports of Cases argued and adjudged before the Commissioners of Prize Causes, also in Appeal before the Privy Council. By Thomas Harman Acton, Esq. Part II. 7s. 6d.

A Digest of the Bankrupt Laws, with a Collection of the Statutes and Cases on that Subject. By Basil Montague, of Gray's Inn, Esq. Barrister. 4 vols. royal 8vo. 3*l.* 7s. 6d.

The Life of Sir Michael Forster, Knt. one of the Judges of the Court of King's Bench, and Recorder of Bristol. By the late M. Dodson, Esq. 4s.

A Practical Treatise on the Powers and Duties of Juries, and on the Criminal Laws of England. By Sir Richard Phillips. 7s.

Rules for the Government of the Gaol and House of Correction at Dorchester. 2s. 6d.

The whole Art of Bookbinding; containing a great Variety of valuable Recipes for Edge-colouring, fancy Marbling, Gilding, &c. also Recipes for making liquid Gold for fancy Colouring and splash Paper, &c. for ornamenting Ladies' Work. 7s. 6d.

Third Reply to the Edinburgh Review, by the Author of a Reply to the Calumnies of that Review against Oxford. With an Appendix, in Answer to Mr. Drummond's Observations. 1s. 6d.

The Harleian Miscellany. Vol. VII. royal 4to. 3*l.* 3s.

Spanish and English Dictionary, under one Alphabet. By Don Felipe Fernandez. 12mo. 15s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this society is to take place on the 1st day of May, at the Freemason's Tavern, at eleven o'clock.

We are truly happy to observe that an auxiliary Bible Society has been formed at Liverpool. A requisition having been presented to the Mayor, signed by *all* the

clergy and a number of respectable gentlemen, a meeting of the inhabitants was accordingly called by him at the Town Hall, on the 25th of March, to consider the propriety of forming such a society. The Mayor himself presided, and explained in general terms the object of the meeting. The Rev. S. Renshaw and the Rev. H. Roughsedge warmly recommended the object to the support of all present; and the three secretaries of the parent society, who attended, successively addressed the assembly with their accustomed ability and effect. An auxiliary Bible Society was formed on the basis of the regulations adopted by the British and Foreign Bible Society, of which Earl Derby has accepted the presidency. The Mayor and the Rectors of Liverpool were appointed Vice-Presidents; and the Rev. James Hamer and Mr. Samuel Hope undertook the office of Secretaries. A large sum was immediately subscribed.

BENEVOLENT SOCIETY OF SPITALFIELDS.

A society has recently been instituted for visiting and relieving cases of great distress, chiefly among the numerous poor of Spitalfields and its vicinity; of which the Rev. Josiah Pratt, minister of Wheler Chapel, is president; and John Kincaid, Esq. treasurer. There is certainly no part of the metropolis which calls so feelingly for assistance: it contains a vast number of poor, many of whom are at once ignorant, industrious, and wretched. Not a few are retired sufferers, who struggle hard in sorrow and silence against the difficulties which oppress them. It is true charity to seek out such objects.

But Christian charity will not limit itself to the temporal necessities of the poor. It will take advantage of that access which the relief of these necessities opens to the heart, to instruct the ignorant, and to warn and counsel those who neglect God. The hours of depression and sorrow will be taken as fit occasions to point the sufferers to the only durable and solid felicity of man. And, by every kind and prudent method, it will attempt to reclaim the wicked from the error of their way, to instruct the ignorant in the true knowledge of salvation, and to comfort the dejected and the mourner.

The cases chiefly attended to will be those of urgent necessity, and such as are less obvious to parochial and other assistance. The money entrusted by the public will be distributed under the superintendance of the Rev. J. Pratt, whose office connects him particularly with that quarter of the town. Reports will be published annually, or more frequently if it shall seem expedient, of the state and progress of the institution.

Every subscriber will be entitled to recommend such cases of real distress as come under his observation, in order to their being inquired into. Such recommendations must be sent in writing, either to the treasurer or one of the stewards.

BONAPARTE'S CONFERENCE WITH THE CATHOLIC AND PROTESTANT CLERGY AT BREDA.

An account has been published in the Gazette of Dorpt, a town of Livonia, of an audience granted by Bonaparte to the Catholic and Protestant clergy at Breda, on the 1st of May, 1810. It professes to be an accurate report of what passed on that occasion; and we conclude that, in the present state of the continental press, no gazette would dare to attribute to Bonaparte sentiments materially different from those which he might deem it politic to avow. The account is as follows:

"After Bonaparte had made the customary tour, he said a few words to the President of the Court of Appeal, took a view of the different Collegiates, and at length stopped opposite to the Catholic Apostolic Vicar, who, with his manuscript in his hand, complimented the Monarch in the name of the Catholic Clergy. His Majesty, however, did not deign to give any answer, but asked, Where are the reformed clergymen? Whereupon the Prince of Neufchatel presented them to the Emperor, and Mr. Ten Oever, of the Walloon congregation, received permission to address his Majesty. The discourse was short, and contained amongst the rest the following words: 'It is the immutable principle of Protestants, in every thing that happens, to address Providence, and to render unto Cæsar the things which are Cæsar's.' The Emperor listened attentively to this speech, and answered; 'You are right. I protect all religions. Protestants and Catholics enjoy equal privileges in France; it is but just, that the Protestants in this department should have equal prerogatives with the Catholics.' His Majesty then asked Mr. Ten Oever; 'Why, Sir, are you in your full dress?' 'Sire,' answered Ten Oever, 'that is the rule.' 'Why, yes,' said the Emperor: 'it is the custom in every country; but,' continued he, turning to the Roman Catholic clergy, who were not in their full dress, 'Why have not you your cassocks on? You say you are priests: What are you? Attornies, notaries, peasants? I come into a province where the majority are

Catholics, who in former times were oppressed, who after the revolution acquired more liberty, and upon whom the King, my brother, bestowed many favours. I come in order to make you all equal to the rest; and you begin by forgetting the respect due to me, and complain of the oppressions that you suffered under the former governments. Your conduct, however, shews how well you deserved them. The first act of sovereignty which I was obliged to exercise, consisted in the necessity of arresting two of your contumacious priests, even the Apostolic Vicar; they are imprisoned, and shall continue under arrest. On the other hand, the first words I hear from a reformed priest, are to render unto Cæsar the things which are Cæsar's. This is the doctrine which you ought to preach. From that gentleman,' pointing to Mr. Ten Oever, 'you ought to learn it. I have always met with faithful subjects amongst Protestants: never have I had occasion to complain of any of them. You have calumniated the Protestants, by representing them as preaching doctrines dangerous to the state; but the best subjects I have are Protestants. In Paris I am partly attended by them: they have free access to me: and here a handful of Brabant fanatics attempt to resist my designs. Had I not met in Bossuet's doctrines, and in the maxims of the Gallican church, with principles that agree with mine, and had not the Concordat been received, I myself should have become a Protestant, and thirty millions of people would have followed my example. But, what religion do you teach? Do you not know that Christ said, 'My kingdom is not of this world?' and would you interfere in my concerns? You will not pray for a sovereign'—(probably the Catholic clergy in these new provinces had partly declared that they would not receive any orders on spiritual subjects from a temporal power: the order to pray for the Emperor must be intimated to them by some spiritual sovereign). 'You want to be obstinate citizens: I have the proofs of it in my pocket. If you maintain such principles, your lot will be punishment in this world, and eternal damnation in the next. You,' said he, turning to the Apostolic Vicar, who had addressed him, 'are the Apostolic Vicar. Who appointed you to that office? The Pope:—he has no right to do it. I create bishops. You will not,' said he, turning to the rest, 'pray for the Monarch? perhaps because a Romish priest excommunicated me. But who gave him the right of excommunicating a sovereign? Why did Luther and Calvin separate themselves from the church? Your infamous sales of indulgences caused them to revolt, and the German princes would no longer bear your sway. The English acted wisely in renouncing you. The Popes by their hierarchy set Europe in flames. Perhaps it is your wish to re-establish scaffolds and racks, but it shall be my care you do not succeed. Are you of the religion of Gregory VII. Boniface VIII. Benedict XIV. Clement XII.? I am not. I am of the religion of Jesus Christ, who said, 'Give unto Cæsar the things which are Cæsar's;' and agreeably to the same Gospel, 'I give unto God, that which belongs to God.' I bear the temporal sword, and I know how to guide it. God placed me on the throne, and you reptiles of the earth dare oppose me. I owe no account of my administration to the Pope; only to God and Jesus Christ. You, perhaps, think me created to kiss the Pope's slipper. If it only depended on you, you would cut off my hair, put me on a cowl, or would, like Lewis the Pious, place me in a convent, or banish me to Africa. What ignorant idiots you are! Prove me out of the Gospel that Jesus Christ has appointed the Pope his substitute or successor of St. Peter, and that he has the right to excommunicate a sovereign.' (From these repeated expressions one might almost suppose the Pope had actually excommunicated the Emperor.) 'If you care about my protection, then, preach the Gospel as the Apostles did. I will protect you if you are good citizens; if not, I will banish you from my empire, and will disperse you over the world like Jews. You belong to the bishopric of Moulines: appear before your Bishop; make your confessions to him, and sign the Concordat. The Bishop will inform you of my will.' I will appoint another Bishop at Herzogenbuch. Is there a seminary at Breda?' An affirmative was given. 'Well, then, Mr. Prefect, you will make the necessary preparations that these people may swear to the Concordat. Attend at the seminary, and be it your care that the orthodox Gospel be preached there, in order that more enlightened men should come forth than those idiots, who preach a strange kind of doctrine.'"

MISSION SOCIETY TO AFRICA AND THE EAST.

The Eleventh Anniversary of this Society will take place on Whit-Tuesday next, June 4th, when a sermon will be preached before the society by the Rev. Melville Horne, at Blackfriar's church. Service will begin at eleven o'clock; and the Annual Meeting will be held at two, at the New London Tavern.

CASE OF PERSECUTION.

At the assizes held at Maidstone, in Kent, on the 22d of March last, a bill of indictment was found against one Burton and others, for having, in conjunction with others, on the 23d of December last, in the town of Wye, disturbed a congregation of the people called Methodists, in the connection of the late Rev. Mr. Wesley, by assailing them, in a most violent and riotous manner, with stones, bricks, &c. thereby putting them in fear and endangering their lives.

Mr. Garrow rose to address the Jury (on the part of the prosecution), but was prevented by the Lord Chief Baron, who observed, that it was really astonishing how any man who read the New Testament should ever conceive that Christianity could be propagated by persecution;—that it was disgraceful in any country for people to be persecuted for difference of opinion in religious matters, but more particularly so in this happy country, where every man is allowed to think and choose for himself. He repeatedly said, that nothing had a more direct tendency to pull down the Established Church, than an attempt to support it by persecution. As we could not all think alike, it became our duty mutually to bear and forbear with each other. We all conceive our different sentiments to be founded in the New Testament; and if we be in error, persecution is not the way to correct it. In reference to the present case, his Lordship expressed a strong desire that it might be settled without going to the Jury.

Mr. Garrow said, that punishment was not the object sought by the prosecutors—they only wanted to worship God in peace. For his part, if he lived in Wye, he should certainly attend the Established Church, in which he had been educated, and the doctrines of which were most congenial to his own ideas—but what then? He would not go and knock out the brains of the Methodists because they attended their own meeting, as he should not like for the Methodists or Roman Catholics, or any body else, to knock his brains out because he went to church. He could not expect them to square their consciences according to his views, any more than they could expect he should square his conscience according to theirs. However, as his clients only wanted peace, he had already, on their behalf, engaged, that, if the defendants pleaded guilty, they should not be brought to the King's Bench to receive judgment. Mr. Garrow then addressed the prisoners, and observed, that they must not think this a triumph, as though they were acquitted. It must go out and be known, that this people can worship God undisturbed. The defendants were to know, that the prosecutor, Mr. Robarts, would again go to Wye, and the very next Sunday he would be there to officiate in his own place, which he must do without interruption.

In this his Lordship fully agreed, and, addressing himself to the defendants, assured them they had no cause for triumph, and that they ought to consider themselves as treated with great lenity that they were not capitally indicted for felony.

Their Counsel (Mr. Serjeant Best and Mr. Marryatt) perfectly acquiesced in his Lordship's and Mr. Garrow's observations, and explicitly said, the defendants were extremely sorry for what they had done, and that it would never happen again, and that the lenity of the prosecutor should be considered as an indulgence granted them.

His Lordship then, with much humane feeling, expressed his satisfaction, and directed that the defendants should enter into recognizances of 50l. each, for their good behaviour for five years, which was accordingly done.

This was not a proceeding under the Toleration Act for *coming into* and disturbing a place of worship, but an indictment, for a riot and disturbance *without*. The Statute enacts, that if any persons, unlawfully, riotously, and tumultuously assembled together, shall unlawfully, and with force, demolish or pull down, or begin to demolish or pull down, any church or chapel, or any *building* for religious worship, certified and registered according to the Statute, &c. (the Toleration Act) or any dwelling-house, barn, stable, or other out-house, that then every demolishing or pulling down, or *beginning to demolish* or pull down, shall be adjudged felony without benefit of clergy, and the offenders therein shall be adjudged felons, and shall suffer death, as in case of felony without benefit of clergy." The hundred, city, or town, in which the house is situated, may also be compelled to make good the damage.

EAST INDIES.

LONDON MISSIONARY SOCIETY.

Letters have been received by the Directors of the London Missionary Society, containing the painful intelligence of the death of Mr. Desgranges, their missionary at Vizagapatam, on the 12th July, 1810, after a residence of five years in India; and after having so far acquired the language of the country, the Telinga, as to preach in it, and to have translated into it the first three Gospels.

His death was occasioned by a bilious attack. He was in the 30th year of his age, and has left behind him at Vizagapatam, a wife and children. On his death-bed he particularly recommended Anundarayer, the Christian Brmnin, who had assisted him in translating the Scriptures, to the care of his brother missionaries, Messrs. Gordon and Lee, and hoped they would continue that work, and also remain at this station. Anundarayer was deeply affected, and promised his dying friend that he should go on translating the Scriptures while God gave him power. The remains of Mr. Desgranges were conveyed to the European burial place, attended by nearly all the gentlemen in the settlement, and a vast number of natives of every cast. After the funeral, a public testimony was given to the excellence of his character by a gentleman present. Indeed, he seems to have been a pious and devoted servant of Christ. He was indefatigable in pursuing the objects of his mission; studying the language, reasoning with the Brahmins, collecting together the villagers and preaching to them, superintending the school and, above all, translating the Scriptures and dispersing copies of them through the country. During the months of May and June he laboured hard to finish St. Luke, that he might send a copy of it to Bengal in time for the meeting of the Corresponding Committee of the British and Foreign Bible Society. He had no sooner accomplished this, than he was forced to abandon for ever that good work. Mr. Gordon is also so ill that he must remove from India. The whole burthen of the mission will therefore devolve for a time on Mr. Lee. Three more missionaries are destined to join him.

A missionary, Mr. Hands, is stationed at Bellary, about 320 miles north-west of Madras. He is there employed in learning the native language, the Comarre, a language resembling the Telinga. The Brahmins are said to be comparatively few in that quarter, and to have less influence than elsewhere. A school for the instruction of the poor children is in contemplation.

Two missionaries, Pritchell and Brain, have arrived at Rangoon. The greatest part of that city had recently been burnt down in consequence of some popular tumult. Another large city, Ummurapoora, had experienced a similar calamity. There was also an insurrection in the country, and the public distresses were very great. The laws are stated to be very sanguinary. A man had been executed in a terrible manner, for offending against some sumptuary law which forbids the common people to wear a particular kind of parasol; and two men were executed with him for having accepted a bribe to screen him from punishment. The immediate cause of the disturbance appears to have been an order to enrol all men capable of bearing arms, in the army destined to act against the Siamese. Mr. Pritchell and Mr. Brain were on the point of proceeding to the city of Ava, when the latter was seized with a violent disorder, which terminated his life on the 10th of July.

SUNDAY SCHOOL SOCIETY.

The society for the Support and Encouragement of Sunday Schools, in England, Wales, Ireland, and adjacent islands, had its annual general meeting on Wednesday, the 17th instant, when the committee reported, that since the last general meeting 88 schools had been added to those which were previously upon the society's list, and assistance had been repeated to 42 other schools formerly established. The zeal for conveying instruction through the medium of Sunday schools, they state to have in no degree abated. Of their beneficial effects, long demonstrated by indisputable evidence, the committee have recently received many pleasing and unequivocal testimonies. The effect of the society's patronage towards the principality of Wales, begins to display itself in a manner which promises the most extensive and happy results; there now being scarcely a district remaining where its beneficial influence has not been felt. The accounts from Ireland, they add, cannot but gratify every serious mind. That important, but too long benighted, portion of the British empire, already exhibits an aspect which portends a rapid and general diffusion of religious light, civilization, and moral order, calculated to excite all the energy, and draw forth all the resources of Christian benevolence, to render such effects general and permanent. The work of instruction, even in this country, is, however, far from being complete. Multitudes among the poorer classes of our countrymen remain still unable to read those Scriptures, "which are able to make them wise unto salvation." It is, therefore, hoped that such a zeal will be kindled in support of this good cause, as will enable the society to prosecute their laudable designs in promoting the important objects of religious and social happiness, on a scale so extensive as to meet the wishes of its members, and the wants of the British community at large.

VIEW OF PUBLIC AFFAIRS.

SPAIN AND PORTUGAL.

THE brilliant victory obtained by General Graham, in the vicinity of Cadiz, over a French force nearly three times as numerous as his own, recorded in our last number, has been but the prelude to a rapid succession of advantages on the part of the allied army, which, in the space of a few weeks, have given an entirely new aspect to the state of affairs on the Peninsula. On the night of the very day, March 5th, on which that victory was achieved, Massena commenced his retreat from Santarem. He was driven to this course partly by the urgent and increasing wants of his army, and partly, it is believed, in order to avoid an attack on his position, which was meditated by Lord Wellington. On the morning of the 6th, his Lordship marched in pursuit of the French. The vanguard of our army soon came up with their rear; and continued in sight of it throughout almost the whole line of retreat. A number of partial engagements took place, some of them considerable, in all of which the enemy were forced from their positions at the point of the bayonet. On the 11th of March, the French were driven from Pombal, where they had endeavoured to make a stand, with considerable loss. On the 13th they were forced to abandon Condeixa. They took up a strong position on the River Ceira, from which they were driven on the 16th, with heavy loss, many of them being drowned in the precipitation of their retreat. They attempted to make another stand on the 19th, in the Sierra de Morla, but were driven from it, with the loss of 600 prisoners. The French retired upon Celerico and Guarda; our army was obliged to halt for supplies; but they continued to be harassed by our cavalry and light troops. On the 28th Lord Wellington collected his army near Celerico, whence he moved in force against Guarda. It appeared to be the intention of the enemy to retreat upon Almeida, but they were prevented from pursuing that route; and their position at Guarda being attacked, they marched precipitately towards Sabugal and Alfeitas. Here they again made a demonstration of resistance; but on the 4th instant an attack was directed against them, which ended in their being driven from these positions also, with the loss of 1500 men. Massena, and his army, marched off in the direction of Placentia. A body of French troops occupied Almeida till the 7th, but on the appearance of two of our cavalry regiments they quitted it. They took their last stand in Portugal, on the ruins of Fort Conception, near Almeida, but were soon forced to abandon it, and were actually chased across the Spanish frontier.

The loss of the French during the retreat, which Lord Wellington acknowledges to have been conducted with ability, must have been great. The French accounts admit that at the time they had reached the banks of the Ceira, they were reduced to a day's ration of provisions. Indeed, the whole course of their flight bore the most evident marks of distress and destitution. Their cannon, and the whole of their heavy baggage, were very soon abandoned, and their ammunition destroyed. Their sick and wounded were also left behind; and the road through which they passed, was strewed with the dead and dying, with carriages and arms.

Their retreat, we are sorry to add, has been marked by a barbarity seldom equalled, and never surpassed. Their disgrace and disasters were avenged on the defenceless population. Complete desolation tracked their progress. Every town and every village through which they passed was set on fire, after the inhabitants, who were induced to remain by promises of good treatment, had been stripped and plundered. To use Lord Wellington's words, "There is not an inhabitant of Portugal, of any class or description, who has had any dealing with the French army, who has not had reason to repent of it. This is the mode," he adds, "in which the promises have been performed, and the assurances fulfilled, which were held out in the Proclamation of the French Commander in Chief, in which he told the inhabitants of Portugal, that he was not come to make war upon *them*, but, with a powerful army of 110,000 men, to drive the English into the sea. It is to be hoped," continues his Lordship, "that the example of what has occurred in this country, will teach the people of this, and other nations, what value they ought to place on such promises and assurances; and that there is no security for life, or for any thing which renders life valuable, except in decided resistance to the enemy."

On the 11th of March, Badajoz fell into

the hands of the French, not without the strongest suspicion of treachery on the part of the Commandant of that fortress. Lord Wellington had informed him, that Massena had begun his retreat, and that he should speedily be succoured. He no sooner received the intelligence, than he communicated it to the French Commander, affecting, however, to disbelieve it; and two days afterwards he surrendered the place, although he had a garrison numerically equal to the besieging army, and was well supplied with provisions and ammunition. Marshal Beresford was advancing towards Badajoz, with a force of about 20,000 men, when he received information of this disgraceful event. He continued his march, however, and on the 25th of March came in contact with the enemy at Campo Mayor. A partial action ensued, in which the enemy being defeated, with the loss of about 600 men, were pursued to the very gates of Badajoz. A considerable supply of provisions was found in Campo Mayor. Albuquerque was also abandoned. When the last accounts left Portugal, Marshal Beresford was preparing to dislodge the French from Badajoz and Olivenza. The whole amount of their force in that quarter was estimated at 12,000 men.

Thus have the French been driven from every point of the Portugueze frontier, almost at the same moment, and they do not now occupy a single foot of ground in that kingdom. This deliverance, so gratifying to the feelings of every Englishman, and so glorious to Lord Wellington and the allied army (for the Portugueze have had their full share in the splendour of this achievement) has been effected with remarkably little loss; with less probably, upon the whole, than was incurred by the single battle of Barrosa. The issue of the campaign, as far as it has hitherto proceeded, must also have produced a powerful impression in favour of the cause we have espoused, not merely in consequence of the effectual aid we have rendered to our allies, and the valour we have shewn in their defence, but on account of the humanity with which, not only the rich and affluent, but the meanest soldier in our armies, has endeavoured to repair the misery and devastation occasioned by the atrocities of the French. The whole English army, officers and men, are said to have contributed a week's pay to the relief of the Portugueze; a supply of salt fish has been sent to them by government; 100,000*l.* has been voted by parliament; and a subscription has been opened in London which may possibly produce nearly as much more.

The successes which have been obtained in Portugal will, of course, produce immediate effects on the state of Spain; and the probability seems to be, that the siege of Cadiz will be raised; and that the French forces will either be concentrated in the heart of the kingdom, or drawn towards the North. Now, that we have once more to do with Spain on a large scale, we begin to fear, that we shall again feel the effect of that want of organization in their armies, which has been the source of so many disasters. The Portugueze army, organized by a British general, and led by British officers, has proved itself fully equal to cope with the French in the open field. The capabilities of the Spaniards are not inferior to those of the Portugueze; and doubtless, if their prejudices would permit a similar arrangement, we should soon see a force formed, which, under Providence, would enable them to assert their independence. At present their efforts are feeble and desultory, conducted without skill and concert; and the consequence is, that though they are not subdued, they are over-run. If Lord Wellington is again to fight the battles of Spain, as appears now likely to be the case, we trust that he will be armed with the same unlimited power which he possessed in Portugal. Without this, we hardly think that he would be justified in again exposing his gallant army to the hazards arising from the languor and vacillation of Spanish councils, and the dubious tactics and arbitrary movements of Spanish generals. We intended to have said much on the peculiar merits of Lord Wellington, in the conduct of the operations which have been entrusted to him; and on the claims he has, under Providence, on the gratitude of his country, and of the whole civilized world: but our limits oblige us to defer the subject.

HOLLAND.

The oppressions of Bonaparte are said to have roused a spirit of revolt among the Dutch. We are disposed at present not to attach much credit to these reports, though possibly there may have existed some partial tumults. Such a movement would clearly be premature.

THE BALTIC.

An attack was made on the Isle of Anholt on the 27th of March, by a Danish force, consisting of a number of gun-boats, in which were embarked from 3,000 to 4,000 men. The garrison, under Governor Maurice, consisted of 350 marines. The enemy

effected their landing, and a desperate conflict ensued, in which, although the Danes conducted themselves with remarkable bravery and steadiness, marching up to the very mouths of our cannon, they were finally and completely repulsed, after a close combat of four hours and a half, with the loss of three pieces of cannon, and 500 prisoners; a number greater by 150 than the garrison amounted to. The Danish commander was killed, and the second in command wounded. Our loss was two killed and thirty wounded. Two Danish gun-boats and two transports were captured by our vessels of war in their retreat. The Danish account of this affair has been published, and it does not differ from our own. This circumstance reflects credit on our official accounts generally; for certainly there appeared at first something like exaggeration in the details which were published of this affair; and yet, having to do with a brave and honourable nation, who are above the meanness of deceit, we find the facts, which appeared so extraordinary, fully confirmed by the official statements of the Danes themselves.

A proclamation has been issued by the King of Sweden, appointing Bernadotte to act as Regent during the continuance of the illness under which he states himself to labour. The Regent is restricted from creating any noblemen or knights; and his appointments to offices of state are to be considered as only temporary.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

I. The thanks of both Houses of Parliament have been voted to General Graham, and the officers and men who served under him, at the battle of Barrosa.

II. The bill for granting six millions of Exchequer Bills for the relief of the merchants and manufacturers, has passed into a law, and is now in operation. We beg to refer our readers to the remarks we ventured to make on this subject in our last number, page 202. In confirmation of the views which we then expressed, we have now to state, that the sums granted by the commissioners have not amounted to half a million.

III. Notice has been given to the Directors of the East India Company, by the House of Commons, that the Company's charter will expire in the year 1814.

IV. The Chancellor of the Exchequer has stated, that the produce of the consolidated fund, during the last year, had amounted to 41,341,000*l.* being only 100,000*l.* less than the greatest year ever known, and 1,353,000*l.* more than he had calculated upon in the budget of last year. The proceeds of old naval stores were stated to have been, in the last year, 427,000*l.*

V. The report of the Queen's Council, on the state of the King's health, has been laid before Parliament. It states, that the indisposition of his Majesty "does still so far exist, that his Majesty is not yet restored to such a state of health as to be capable of resuming the personal exercise of his royal authority; but that his Majesty appears to have made material progress towards recovery, and that all his Majesty's physicians continue to express their expectations of such recovery."

VI. The report of the Bullion Committee, of which we gave a full account in our volume for last year, is about to be brought under discussion. The following are the resolutions which Mr. Horner, the chairman of that committee, has announced his intention of submitting to Parliament.

The first six resolutions are in substance,—that gold and silver are the only legal tender for payments above 12*d.* and gold the only legal tender for payments above 25*l.*;—that the pound of standard silver, containing 11 oz. 2 dwts. of fine silver and 18 dwts. of alloy, is coined into 62 shillings; and the pound of standard gold, containing 11 oz. of pure gold and 1 oz. of alloy, is coined into 44½ guineas;—that payments may be legally made in silver, of sums beyond 25*l.*, provided it be taken according to its value by weight, at the rate of 5*s.* 3*d.* per oz.;—and that no guinea is a legal tender which does not weigh 5 dwts. 8 grs.—The remaining resolutions we insert *verbatim*.

7. That under these laws (which constitute the established policy of this realm in regard to money), no contract or undertaking for the payment of any money, stipulated to be paid in pounds sterling, or in good and lawful money of Great Britain, can be legally satisfied and discharged, in gold coin, unless the coin tendered shall weigh in the proportion of 20-21 parts of 5 dwts. 8 grs. of standard gold for each pound sterling, specified in the said contract; nor in silver coin, for a sum exceeding 25*l.* unless such coin shall weigh in the proportion of 20-62 parts of a pound troy of standard silver for each pound sterling specified in the contract.

8. That the promissory notes of the Bank of England are stipulations to pay on demand, the sum in pounds sterling, respectively specified in each of the said notes.

9. That when it was enacted by the authority of Parliament, that the payment of the promissory notes of the Bank of England in cash, should for a time be suspended, it was not the intention of Parliament that any alteration whatsoever should take place in the value of such promissory notes.

10. That it appears, that the actual value of the promissory notes of the Bank of England (measuring such value by weight of standard gold and silver as aforesaid) has been, for a considerable period of time, and still is, considerably less than what is established by the laws of the realm to be the legal tender in payment of any money contract or stipulation.

11. That the fall which has thus taken place in the value of the promissory notes of the Bank of England, and in that of the country Bank paper which is exchangeable for it, has been occasioned by too abundant issue of paper currency, both by the Bank of England, and by the country banks; and that this excess has originated from the want of that check and controul on the issues of the Bank of England, which existed before the suspension of cash payments.

12. That it appears that the exchanges with foreign parts have, for a considerable period of time, been unfavourable to this country in an extraordinary degree.

13. That although the adverse circumstances of our trade, together with the large amount of our military expenditure abroad, may have contributed to render our exchanges with the continent of Europe unfavourable; yet the extraordinary degree in which the exchanges have been depressed for so long a period, has been in a great measure occasioned by the depreciation which has taken place in the relative value of the currency of this country, as compared with the money of foreign countries.

14. That during the continuance of the suspension of cash payments, it is the duty of the directors of the Bank of England to advert to the state of the foreign exchanges as well as to the price of bullion, with a view to regulate the amount of their issues.

15. That the only certain and adequate security to be provided against an excess of paper currency, and for maintaining the relative value of the circulating medium of the realm, is the legal convertibility upon demand, of all paper currency into lawful coin of the realm.

16. That in order to revert gradually to this security, and to enforce meanwhile a due limitation of the paper of the Bank of England, as well as of the other bank paper of the country, it is expedient to amend the act which suspends the cash payments of the Bank, by altering the time, till which the suspension shall continue, from six months after the ratification of a definitive treaty of peace, to that of two years from the present time.

DOMESTIC INTELLIGENCE.

The election of chancellor for the university of Cambridge, in the room of the Duke of Grafton, took place on the 26th of March. The candidates were his Royal Highness the Duke of Gloucester, and the Duke of Rutland. The contest closed at 12 o'clock at night, when the numbers were:

For the Duke of Gloucester 470
the Duke of Rutland 356

Majority for the Duke of Gloucester 114

Lord Palmerstone has been elected member of Parliament for the University by nearly the same majority. The unsuccessful candidate was Mr. Smyth.

Lieut. Gen. Sir G. Nugent is appointed Commander in Chief in India, and Member of Council at Fort William.

Major Gen. Hodgson is appointed Governor of the island of Curacoa.

Charles Maxwell, Esq. is appointed Governor of Sierra Leone.

A French frigate, the Amazon, has been destroyed on the coast of France by the Amelia, Captain Irby.

OBITUARY.

To the Editor of the Christian Observer.

Though it has been your custom to be very sparing in admitting into your Obituary accounts of departed Christians, and I know not whether any instance occurs of your having noticed the death of a child, I am tempted to send you a brief memorial of one of whom it has pleased the all-wise and gracious Disposer of events lately to deprive me—not to gratify my own vanity, though it may tend to soothe my sorrow—but to admonish, to quicken, and to encourage other parents in the important

work of instructing their infant offspring; perhaps to warn and to prepare some of them for a stroke similar to that under which I am now suffering.

The beloved child who has been just removed from us, was from his infancy remarkable for his health, sprightliness, and intelligence; and from the age of six months, till his last fatal illness, was a source of almost unmixed delight to his fond parents. The beauty and strength of his mind and body seemed to increase in exact proportion, till he had completed his fourth year; from which period I date a considerable advance in his intellectual faculties, which daily rendered him a more intelligent and interesting companion. The progress he had made in reading was so great, that he could at all times amuse himself with a book; and it was evident that he was never satisfied with reading any thing which he did not in some measure comprehend. His sensible remarks and questions were a source of constant pleasure to us, and of delightful hope. He had learnt, with peculiar facility and cheerfulness, nearly the whole of Dr. Watts's beautiful Hymns for Children, and the two first of his Catechisms; which he used to repeat with an ease and understanding far beyond his years. But how shall I paint the opening graces of his disposition, which continually surprised and delighted us, and which endeared him to us in so indescribable a manner? Alas! we were not aware how much too fondly we loved him, nor how apt we were to indulge a secret pride, as if we had made him what he was. But, indeed, I know not any thing which could have been desired to increase his loveliness, except that he was, no doubt, capable of knowing and loving God more; had we more diligently instructed him, and more earnestly besought for him the influence of divine grace. I bless God, however, that *before*, and particularly *during* his last illness, he gave many tokens, that our instructions had not been in vain, and that his heart was not unimpressed by that heavenly influence. Of these I shall give a few specimens, when I have mentioned two or three particulars relative to his disposition and temper. To his great strength and vivacity of spirits was united a remarkable *docility*; so that during the last year and a half of his short life, we had very rarely occasion to correct him. And he had so firm a conviction of our love for him at all times, that he was easily persuaded to relinquish any pleasure which we assured him was not good for him, or to do any thing, however disagreeable, which we assured him was needful. Of this disposition he gave a most striking and continued proof by the manner in which he took his medicines twice or three times a day during more than two months, always replying, when told that they were to do him good, "Yes, mamma, I know they are;" or when he was told how gladly she would take them for him, "Yes, dear mamma, I *know* you would." Oh! could we more perfectly have imitated him in this disposition towards our all-wise and tender Parent, we should not have found it so hard to drink the bitter cup he put into our hands.

During his long illness, his *patience* was so exemplary, affecting, and extraordinary, that we often found it difficult to suppress our tears. Under his daily increasing weakness, during twenty-two days in which he was confined to his bed; when, in addition to all his medicines, he was repeatedly bled with leeches, and blistered, and was latterly obliged to submit to other disagreeable external applications, besides suffering much, sometimes very acute pain; not one of those who attended him ever heard him utter a fretful or impatient word. He seemed at the same time to derive real pleasure when we often reminded him that God loved patient, good, children, and that we thanked God for having made *him* so patient. Surely, this gentle, submissive temper, was the work of the blessed Spirit of God. It was remarkable too, that in so long an illness (particularly after the time in which he seemed to be recovering, and had begun to take pleasure in going out, and in playing with his little brother again, to whom he was always uncommonly gentle and kind), he never expressed any regret at his confinement, or wish to recover and resume his former amusements. A letter which he dictated to his uncle B.... was striking in this view: After desiring his aunt M. to say, he hoped *he* was well, he added, but "*I am worse.*" Then recollecting himself, he said, "but sometimes I am better—when was I most better, aunt?—"M. When you were able to go out and play in the field."—H. "Then say, *once* I was able to go out, and walk, and ride in a little chaise, and play at cricket, but *now I cannot.*"—But he added not a word expressive of any desire to be able to return to these pleasures.

His *gratitude* for every thing that was done for him was very observable, particularly to his dear aunt M——, whose tenderness to him, during the whole of his long confinement, can never be effaced from our memory. One day it so struck him, that he told her she should be called "*Aunt kind.*"

It is a great pleasure to us to reflect, that

as long as he was able to amuse himself at all, the things which most constantly pleased him, were his books, particularly his hymns, in which he always took peculiar delight, having never learned them as a task, so much as a pleasing employment. He was well acquainted with the Scripture history, having read a good abridgment of it quite through twice: the very last lesson he read was the account of the crucifixion and death of our blessed Saviour—in whom, I fully believe, he had more real faith and trust than he was able to express. Of this, as well as of his generally pious disposition, I shall proceed to give a few short, but as I think, satisfactory proofs. They occurred in little conversations which took place between our beloved child, and two or three of his nearest relatives. I give the following, as nearly as possible, in the very words which passed.

Let it only be remembered that the child of whom what precedes and follows is here recorded, was not quite five years and a half old. Yet let no one despise the simplicity of his remarks and declarations. "The eternal God does not disdain to hear an infant sing;" and even out of the mouths of babes and sucklings can perfect his praise.

The conversations to which I refer were of this kind:—M. "Does little H. know who gives *him* medicine to make him well, while many children are ill a long time for want of it?"—H. "Yes, aunt M. *God* sends it me, and he gives me a kind aunt too."—M. "Do you *love* God for being so good to you?"—H. "Yes, *indeed* I do."—M. "Do you think you should like to be with him?"—H. "Yes, I should, aunt M."—M. "Dear little H. will you let me say my prayers now?" (his kind attendant slept in the same room with him.)—H. "Yes, I like you to say your prayers."—M. "I ought to do it, dear, for God is very kind to me."—H. "Yes, I know you ought, and I love you to read your chapter too."

Our dear boy was accustomed to dictate some of his hymns to those who were with him, requesting them to write or print them in Roman capitals.—Sometimes when well enough he did this himself, and called what was thus written by himself or others, his sermons.—When his aunt was one day writing for him Dr. Watts's hymn, beginning,

"Blest be the wisdom and the power,
The justice and the grace,
Which join'd in counsel to restore,
And save our ruin'd race!"

As he was repeating the former verses, he said in a mournful tone, "there is something so affecting coming"—not remembering the hymn, his aunt said, "what is it, dearest boy?" he replied, with a voice of feeling which she seems still to hear, as if *indeed* he felt for the sufferings of his Saviour,

"*He bore our sins upon the cross,*
And our full ransom paid."

M. "Yes, H. *that is* affecting. Do you know he bore *your* faults there?"—H. "Yes, aunt M."—M. "You know, my dear boy, we all have many faults, or sins. *I* have every day, and little H. has some."—H. "Yes, aunt M. I know I have."—M. "Who bore the punishment of them for you?"—H. "Why, aunt M. Jesus Christ."—M. "And for his sake God is not angry with you, but loves and blesses you. Don't you love your dear Saviour?"—H. "Yes; *I think sometimes of all he has done for me*; but I cannot think much, now I am ill."—M. "But you always love him?"—H. "*Indeed* I do."—M. "My sweet boy, do you know why God sends this sickness to you?"—H. "Yes, to make me good."—M. "He does not love to make you ill; but if my little jewel were always well, he would be apt to forget God, and heaven."—H. "Yes, aunt M. I know I should."—M. "But now you are sick you can think of heaven, where God lives, and where there is no illness. Should you like to go to that happy place?"—H. "Oh yes, aunt M. I should like to be there."

When the same kind friend was writing for him another hymn, as he repeated these lines,

"And now he reigns above,
He sends his Spirit down,"

he seemed, by his animated tone of voice, to feel the goodness of his Saviour, in bestowing on him such a gift.—She said to him, "does my little H. love that Spirit?"—H. "Indeed I do."—M. "Then you have often thought of him, have you not?"—H. "Aunt M. no, I have only thought a *little* of him."—M. "But then should you not have thought of him oftener, have you not been wrong?"—H. "Yes, I know I have."—M. "And do you think God is angry with you?"—H. "No, aunt M."—M. "Then does he forgive you for his Son, his dear Son?"—H. "O yes, aunt M. he forgives me for his sake."—H. "Aunt M. which do you like best of my *sermons?*"—M. "I hardly know them enough to tell."—H. "Aunt M. I think I love, '*Blest be the wisdom*' best."—M. "I will look at them, and then I shall be able to tell my sweet boy. Yes, I think *I* like that best too."—H. "That's the *most affecting*, aunt M."

Many such conversations passed between him and his dear mother, to whose instructions, indeed, he had been indebted, almost exclusively for the progress he had made in

religious knowledge. Of these, however, I will only insert one.

M. "My darling, it grieves me to see you so ill. *Mamma* cannot make you well; but she prays to *God* for you, and *he* can."——H. "I *know* he can, mamma."——M. "Do you *love* God?"——H. "Yes, mamma, *indeed* I do."—M. "Should you like to go to Heaven, where God lives, and all good children go?"—H. "Yes, dear mamma, I *should indeed*."——M. "Whom should you see in heaven besides?"—H. "JesusChrist."—M. "And do you love *Him*?"—H. "O yes, mamma."—M. "Do you often pray to him, and think of your little Hymns?"—H. "Not often now, I am so sick."—M. "You know, my darling, that God sends us sickness for our good."—H. "Yes, mamma, I know he does."

It is remarkable, that in a conversation which he himself introduced before the commencement of his illness, he said he should like very much to go to heaven, if it were not for the necessity of *dying*; a reservation which probably occurred to him from his having observed, a few months before, the sufferings of a servant previous to her death; but *during* his illness, he never once mentioned the hour of death, or spoke of going to heaven, except in the most cheerful and unconditional manner.

Lest I should tire your readers, Mr. Editor, with these little details, interesting, no doubt, chiefly to the fond heart of a parent, I will transcribe but one other short conversation, which took place between my beloved child and myself, about three or four hours only before the fatal change came on. I asked him, whether he wished to be in heaven.—H. "Yes, papa."—P. "Who shall you see there?"—H. "God, papa."—P. "And any one besides?"—H. "Yes, Jesus Christ."—P. "What did he do for you?"—H. "I forget papa" (He was now very weak and exhausted, both in mind and body.)—P. "Did he not die for you on the cross?"—H. "O yes, papa."—P. "What *will* he do for you?"—My dear boy, instead of directly replying as to the happiness which was to be expected from his Saviour in heaven, immediately answered, from the impression of what he actually felt, "*He comforts me.*" I shall never forget the peaceful and feeling tone in which my beloved child uttered these words. They seemed evidently to come from his heart, and to express all that they simply mean.—Blessed Lord! I thank thee for thy condescension and love to this little lamb of thy flock! I believe that thou didst *indeed* comfort him, and bestow upon him that sweetness and patience which so strongly marked his dispositions and behaviour during the whole of his long illness; and I cannot doubt that thou wert with him in the dark valley, into which he was just entering when he pronounced the preceding reply.

I did not pursue my questions any farther, as he was desirous of being perfectly quiet; except to ask him, as I was leaving the room, how he felt. To which he answered, "Better, papa; I feel just beginning to be better." Within a few hours after this little conversation, a trembling fit came on; in one of the intervals of which, reclining his side-face on the pillow, and looking earnestly and stedfastly upwards, with an eye lighted up with transient brilliancy, and more than mortal expression, we beheld his face, as it had been the face of an angel. "Sweet spirit! thou wast shortly afterwards released from the burthen of the flesh; from all those pains and sufferings from which our fondest affection could not save thee! And I doubt not but thou art resting in the arms of a far tenderer parent. Could I wish to recal thee from that blissful state? Oh no!* Could *I* say to thee, Thou shalt weep no more—the days of thy mourning are ended? Could *I* hope to shew thee any thing in this world, like the glory of God, and of the Lamb? Or raise thee to any honour here, like receiving a crown of life?" "Thou art, *indeed*, infinitely happy; all I could most ardently wish for thee is granted, though granted, *I* am apt to think, *too soon*." But a time will come, when I shall see reason to think otherwise.

Had he been spared, God only knows how great a share his very loveliness might have proved to us. In mercy, therefore, doubtless in infinite mercy to him and to us, he has taken from us the delight of our eyes and of our hearts. He has housed this sweet lamb, and sheltered him from all the storms and dangers of life in the bosom of that gracious Redeemer, who when on earth spoke those condescending and consoling words, "Suffer little children to come unto me, and forbid them not, *for of such is the kingdom of heaven.*" May we be made meet to follow our beloved child at whatever hour our Lord shall call! And while we entreat him, in the mean time, to comfort our wounded hearts, may we never forget those lessons of heavenly wisdom, which we are now learning in this house of our pilgrimage and mourning!

As this paper may possibly meet the eye either of some parent who may now be under similar circumstances of affliction with myself, or of some one who may shortly be

* See the "Friendly Visit to the House of Mourning."

brought into them, I may be allowed to mention, that, in addition to the consolation which the well-known and beautiful tract of the late excellent Mr. Cecil is calculated to afford to every mourner, I derived the most solid and delightful comfort from a sermon by Dr. Doddridge, on Submission to Divine Providence in the Death of Children; in which the whole of this interesting subject is so fully unfolded and so admirably applied, that I cannot but strongly recommend the frequent perusal of it to every bereaved parent, but more particularly to every one who, like me, may be lamenting the loss of an amiable and promising child in very early life.

After all, to adopt the words of a most pious friend, and deeper fellow-sufferer, which in my own case I have found to be strictly true, "the most substantial relief which I experienced, was not so much from distinct arguments proving the reasonableness of resignation; but rather the endeavour to turn the channel of the affections into a pious course. Five minutes *fervent prayer* seemed to me to give more substantial relief than an hour's meditation on topics the justice of which could not be questioned. In prayer I conversed with God, I appealed to God, I humbled myself before God, I became resigned to God, I adored God, I loved God,—and a holy tranquillity of mind insensibly stole upon me; God was with me whilst I was with him; and if God be with us, we need not mind what we suffer; God was with the martyrs in the flames, and they undauntedly sang praises in the midst of the fires."

I will trespass no farther on your indulgence than to add, that if the preceding detail, too personal perhaps, and particular, to be generally interesting, should yet tend to excite parents to more than ordinary care and diligence in the religious instruction of their younger children, which, as in this instance, may, through the Divine blessing, be rewarded with a dying testimony from any of whom they may be deprived, on which they may reflect with gratitude and joy as long as they live, the object of this little communication will be abundantly answered.

PATERNUS.

REV. MILES ATKINSON.

Feb. .—Died at Leeds, the Rev. Miles Atkinson, A. B. minister of St. Paul's church in that town, vicar of Kippax, and lecturer in the parish church of Leeds. His funeral sermon was preached in St. Paul's church, on the 17th February, by the Rev. Thomas Dikes, LL. B. minister of St. John's church, Hull, and it has since been published for the benefit of the family of Mr. Atkinson. From this excellent sermon we extract a few particulars*.

Mr. Atkinson officiated in the parish church of Leeds nearly fifty years. The congregation which statedly attended his ministry was one of the largest in the kingdom, and is supposed to have consisted of several thousand persons. Though his income was extremely limited, yet he brought up a numerous offspring in a manner the most creditable to himself, and the most beneficial to them.

The doctrines which Mr. Atkinson taught were uniformly those of our church—that man is a fallen corrupt creature, "far gone from his original righteousness;"—that we must be indebted for our justification entirely to the mercy of God, "through the redemption which is in Jesus Christ;"—and that the renewal of the heart in righteousness and true holiness is absolutely necessary, in order to our being made "meet for the inheritance of the saints in light." Nor did he consider these doctrines as curious questions, or abstract points of speculation, but as motives to practice, as the powerful means of sanctifying the heart, and raising the affections to heaven. He, therefore, often entered into the detail of moral precept, and instructed his flock in all those relative duties which were required of them.

The example of Mr. Atkinson supported and enforced the doctrines which he taught. He was distinguished by fortitude and fidelity in his religious course. In early life he rejected offers of preferment which were made to him, on condition of laying aside his obnoxious religion. To the close of his days he boldly and faithfully set forth the whole counsel of God, never speaking smooth things to please men; never sparing a sin because it was fashionable; never composing his sermons so as to please the higher ranks, while he left the poor to perish for lack of knowledge. His language was plain, but fervent; his rebukes earnest; and many who heard him were led to renounce their sins, and turn to God. His private life was marked with the same integrity which distinguished his public ministry.

Mr. Atkinson took incredible pains in visiting the poor and sick of his flock, sometimes employing five or six hours of the day in this arduous duty. He made a rule to

* Some Memoirs of the deceased, with a volume of his Sermons, will shortly be published for the benefit of his family.

spend a considerable time with each individual, that he might speak fully and clearly the words of salvation. He instructed the ignorant, supported the weak, comforted the feeble-minded, and directed the dying penitent to "the Lamb of God, which taketh away the sin of the world." He taught his flock not only publicly, but from house to house; nor was his zeal fluctuating or evanescent: never did it shine brighter than in the evening of his days. Nor did his zeal spend itself on the circumstantials of religion, or in promoting some favourite sentiment; his object was to uphold the interests of pure religion and genuine goodness. The King had not a more loyal subject, nor the Church of England a more zealous friend. The law of kindness dwelt on his tongue, and was inscribed on his heart. He was a living witness that religion has no tendency to spread a gloom through a house. Has he a child that will not 'rise up and call him blessed?' Has he a friend that will not long remember those words of kindness, and those looks of affection, which were the genuine indications of a mind warmed with benignity and love? It was his affection which won the hearts of so many of his congregation. It was this which caused him to be interred amidst the sighs, and groans, and tears of his numerous people. It was this which softened the severity of reproof, and convinced his hearers that the feelings of the preacher were in unison with those of the Apostle, when he said to the Jews 'Brethren, my heart's desire and prayer to God for Israel is, that they may be saved.'"

His humility displayed itself conspicuously in his last illness. He was brought to the grave by a protracted and painful disease; but amidst his severest sufferings he was perfectly resigned to the will of God. As his outward man perished his inward man was renewed. He was full of expressions of gratitude to God for his mercies. He appeared to keep his eye steadily fixed on his Redeemer, and to have maintained an unshaken confidence in the promises of God. As he awoke out of sleep on a certain morning, he was heard to say, "I am waiting for thy salvation, O Lord. I long to be dissolved and to be with Christ." His faith was tempered with the deepest humility. He acknowledged and bewailed the sinfulness of his nature, and humbled himself in the dust before the God of heaven. He often said "God be merciful to me a sinner! I have no hope but in Jesus Christ. I feel it is an awful thing to die, yet I know whom I have believed, and I shall not be forsaken." This sense of his unworthiness made him value the Saviour of sinners. Whilst life and strength remained he ceased not to exhort, comfort, and edify his children and family. His last lingering words dwelt on the delightful theme which interested his heart. A short time before his death he said to his family, I have a thousand things to say to you; and he then made several efforts to speak, but the powers of utterance failed. He again revived, and poured out his soul in fervent prayer, imploring the blessing of God upon them all: and in a few hours expired.

Such was the death of this venerable minister of Christ. "His soul has taken its flight from these abodes of sin and sorrow. His labours are done. His sufferings are ended. His work is finished. He has entered into rest, and, through the merits of his Redeemer, he has obtained that crown of righteousness which fadeth not away."

DEATHS.

Feb. 25. In Harley-street, Henry Hope, Esq. one of the most eminent merchants of his time. He has left behind him about 1,200,000*l.*

March 14. In his 76th year, his Grace the Duke of Grafton.

At Bala, aged 84, Mrs. Roberts, who resided 45 years on a small farm in great distress, and for nine years received relief from the parish. But having, with the aid of some friends, instituted a suit in Chancery against the executors of a person to whom she was next of kin, she obtained, about six months ago, a decree, which put her in possession of 150,000*l.*

April 6. At Windsor, Hugh Elliott Pearson, eldest son of the Rev. Hugh Pearson, aged about five years and a half.

ANSWERS TO CORRESPONDENTS.

A Serious Inquirer, and Titus, have been received. We know not how the acknowledgment of them came to be omitted.

Louisa; Theognis; Sopater; T. W.; and S., are under consideration.

We intend inserting G. B.'s paper, at a convenient time; also Mr. Ward's Defence of the Methodists.

T. Y. will appear.

ERRATA.

No. for February, p. 79, col. 2, l. 6 from bottom: for *advantages* read *advances*.

———, p. 132, col. 2, l. 8, and 13: for *Bertier*, read *Bertie*.

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RELIGIOUS COMMUNICATIONS.

ON THE INTRODUCTION OF CHRISTIANITY INTO GREAT BRITAIN, BY THE PREACHING OF ST. PAUL.

(Concluded from p. 205.)

A FRENCH author, who was engaged in refuting the opinion that St. Paul, St. Philip, and St. Luke, preached the Gospel in Gaul, which he justly represents to be about as well founded as the derivation of the first kings of France, from Francio, son of Priam—has the following quotation from Tillemont:—"For as to the objection which some have brought forward, that according to Scripture and tradition, the Gospel was carried, by the Apostles, all over the World, even prior to the destruction of Jerusalem, all which can be adduced did not prevent St. Austin from believing that, in his time, there were many nations of Africa, among whom it had not been introduced, and several, where it had not been even preached. St. Frumentius established it in Ethiopia, in the fourth century. History assures us that the Goths, and other barbarians of the North, had not the faith till the time of Valerian; and that Iberia received it under Constantine, by means of a female slave." (Mem. Eccles. tom 4.) M. De Chiniac goes on to observe:—"St. Paul, in his Epistle to the Romans, written about the year 58, says also, that 'their sound went into all the earth, and their words unto the end of the earth.' Rom. x. 18. But doubtless, this must be understood of the countries in which God had ordained that the Apostles should preach the Gospel; for they afterwards travelled into many places, whither they had not before penetrated, because they had received no directions to that effect. Chrysostom, Epiphanius, Jerome, and some other fathers, assert that St. Paul preached in Spain. From thence some have concluded that the Apostle passed through Gaul, leaving Trophimus at Arles, Sergius Paulus at Narbonne, and Crescens at Vienne. It is, however, very probable, that St. Paul was never in Spain. Pope Gelasius especially denies it*; and it is no unimportant consideration, that not the slightest trace is to be found in Spain, of the preaching of St. Paul†; for what some modern Spaniards have said does not merit the least attention. We find, indeed, that St. Paul proposed to himself a journey into Spain‡; but we have no proof that he accomplished his design. How can we be assured that, on this occasion, as on many others, the Spirit of God did not induce him to alter his intention? What appears certain is, that in the Epistles written from Rome, where St. Paul was not then going to make any stay—*Præteriens videam vos*—the Apostle says nothing more about going into Spain, but constantly observes that he desires, and hopes, *speedily* to return to the East, being waiting only till Timothy could join him; provided also, *that he came shortly*; which intimates that he would depart before his arrival, if it were long delayed. St. Athanasius, who is brought forward to prove that St. Paul preached in Spain, only says, that the Apos-

* Concil. Lab. tom. iv. p. 253.
† Estius in Rom. xv. 28. ‡ Rom. xv. 28.

tle was *ready* to go thither* μη οκνει. It is the same with St. Cyril of Jerusalem. There is every reason to believe that the other fathers knew nothing further; and that, though they have spoken more positively, they have only presumed upon what St. Paul himself says to the Romans†." The above arguments are perfectly applicable to the question in hand; since, if it can be proved that St. Paul did not visit Spain, it will be admitted to be even much less probable that he ever entered England.

It now only remains to consider one more circumstance, which has been conceived to favour the opinion of St. Paul's passage hither. Smollett says, "Nor was this (Pomponia Græcina) in all likelihood, the only fair patroness of this religion in Britain; for there is great reason to believe that the Claudia mentioned by St. Paul in his Epistles, was the same British lady, afterwards celebrated by the poet Martial, inasmuch as the Apostle, in his second Epistle to Timothy, takes notice of Claudia and Pudens; and Martial names this very Pudens as the husband of Claudia Rufina‡." In answer to this, it may be observed, that though the identity of Claudia should be admitted, (which, however, Bishop Stillingfleet doubts§) it will by no means follow that she was converted by St. Paul, or by any other minister *in Britain*; where, indeed, it does not appear, that although a British woman, she ever lived. For (to use the words of an old Chronicle) "at the commandment of the tyrant Nero (say they *, from Tacitus,) many noble Britons were brought to Rome, who there remaining their confederates, they held it an honour to have their children named after the nobilitie of the Romans: and from Claudius Cæsar was this lady Claudia named, who, according to her worth, was matched in marriage to Rufus, a gentleman of Rome, then a Coronell†, after a Senator, &c. for his sweetness of behaviour called Pudens, who by his grave persuasions, caused Martial to reform many things in his writings; and by him is commended for his humanity, piety, learning, and eloquence; as also his wife Claudia the Britain, for her beauty, faith, learning, and languages‡." And Archbishop Usher expressly says: "Claudia Britanna, uxor Pudentis, et mater Lini Episcopi Romani, *Romæ* fidei Christianæ celebris fuisse dicitur §."

It will not be improper to mention here, the opinions which have been held by some authors hitherto unnoticed. Grotius, in his zeal to prove that it was "agreeable to the wisdom of Providence to give the widest circulation to the best of doctrines," includes (besides England) America, and the inmost recesses of the North, in his catalogue of the countries which received the Gospel, either by the means, or, at least, in the days, of the Apostles‖. As there can be little doubt that neither America nor Ireland were known to the ancients, we may venture to exclude them at once; and, perhaps, we shall be inclined to consider as equally "fabulous and heroic" the tale respecting St. Thomas's tomb

* Athan. ad Dracont. p. 956.

† Dissertation sur le Tems où la Religion Chretienne fut etablie dans les Gaules, par M. De Chimiac, in Pelloutier's Histoire Des Celtes, vol. vi. p. 253. Dr. Whitby has the following remark upon Rom. xv. 24. "Whensoever I take my journey into Spain," &c. "Here is an evidence that St. Paul, in purposes of this nature, was not assisted by the Holy Ghost, they being purposes, which, by the providence of God, he was prevented from fulfilling."

‡ Hist. Eng. vol. i. p. 112.

§ Orig. Brit. p. 14.

* Archbishop Parker, and Bale.

† Colonel—answering to a military tribune. Usher says he was a "Centurio," or a "Primipilaris, first Captain of a legion."

‡ Speed's Chronicle, b. vi. c. 9.

§ Brit. Eccles. Antiq. Index Chron. p. 1073.

‖ Grot. De Verit. Lib. iii. Num. 18.

on the coast of Coromandel*, and that which Spanheim rejects, of St. Andrew's sojourn among the *Anthropophagi*. But a quotation which Grotius (with another view) gives us in a note, from Chrysostom†, has led me to form a conjecture, upon the probability of which I must leave the reader to decide. I imagine, then, that in the enumeration of the tongues which the Apostles were enabled to speak, on the day of Pentecost, are included all that they ever did speak; and, I believe, that an investigation of their subsequent labours and travels, as far as authentic and probable history details them, will confirm the idea‡. Neither is it absolutely necessary to suppose that they even visited all the countries mentioned in the Acts. The whole assembly were Jews, though some are denominated Parthians, Medes and Elamites§; and it is possible that for the *temporary* accommodation of these latter, the power of speaking their language was conferred on the Apostles. If, however, we admit that the scene of the Apostles' labours was extended to Parthia, it will still be far more circumscribed than some would have us believe.

It has been supposed by some, that the gift of tongues ended with the day on which it was bestowed*; but I am rather of opinion with Mr. Biddulph, that "the cessation was gradual." At least, it is evident from Scripture, that the gift was subsequently renewed, and extended to others than the first participants of it: since St. Paul, who had not been converted at that time, writes to the Corinthians: "Speak, I not with more tongues than you all?†" And elsewhere, among the variety of gifts, he mentions that of "divers kinds of tongues‡."—If it be objected, that St. Paul says; "Their sound went into all the earth, and their words unto the end of the world;" it may be replied, in addition to what M. De Chiniac has already observed on this passage, that the Apostle evidently here adopts an hyperbolical or figurative mode of speaking; of which, instances innumerable are to be found in the Scriptures§.

* Mr. Biddulph, in mentioning this, observes—"His martyrdom is said to have taken place at Malipur, the metropolis of a kingdom on the coast of Coromandel, not far from the influx of the Ganges into the Gulph of Bengal." Coll. on St. Th. Day, vol. v. Malipur, or Maliapour, is, however, situated only a league from Madras, many hundred miles south of the Ganges.

† "Venit Spiritus Sanctus in linguarum specie, dividens unicuique orbis regiones, quas instituerent, et per concessum linguæ donum velut codicillis quibusdam desiniens terminos mandati ipsis magistralis imperii." Rom. vi. To the same purpose Estius, Ad Act. ii. 6. "Fortè etiam ex hac doni istius varietate, intellexerunt Apostoli, ad quas quisque gentes proficisci deberet prædicaturus Evangelium; nempe ad eas, quarum linguis loquendi donum accepisset."

‡ Acts ii. 9. Hebrew and Greek, with their various dialects, and Latin, were the only languages necessary. Mr. Biddulph conceives St. Paul to have spoken the Celtic, or ancient language of Britain.

§ Triplex erat Judæorum dispersio atque captivitas: 1. Sub Salmanasare. Hi nunquam in patriam redierunt: Ex his erant hîc dicti Parthi, Medi, Elamitæ, Poli. Syn. Acts ii. 5.

* Donum hoc linguarum non erat perpetuum, nec ultra illum diem duravit, nec nisi sedentibus super eos linguis: nam ablatis linguis cessavit miraculum. Alioqui quid opus habuisset Petrus Græcarum literarum interprete, quem Patres omnes ipsi assignant nempe Marco. Poli Syn. Ubi Supr.

† 1 Cor. xiv. 8.

‡ 1 Cor. xii. 10.

§ As for instance, on this very subject, it is said, Acts ii. 5, that "there were dwelling at Jerusalem, Jews, devout men, out of *every nation under heaven*." On which Estius has this remark. "Hyperbole in eo quod dicitur, ex omni natione quæ sub cœlo est; quasi dicet ex nationibus multis diversissimis et remotissimis. Nisi hoc modo intelligas; ex omni natione dispersionis Judæorum." See also a learned dissertation by Gomarus;—"An Christus pro omnibus et singulis hominibus sit mortuus;" in which the meaning of the expression *omnes gentes*, as used in Scripture, is fully considered. Op. Theol. p. 453. Fol. Amstel.

But to return to the subject:—Although Grotius, on the authority of the fathers, has placed Britain upon his catalogue, it will be sufficient to recur to the arguments which have been already brought forward, in order to prove that he has done it erroneously.

Cave, in his general view of the first Century *, seems inclined to believe that St. Paul visited Spain at least; and (Script. sec. Apost. p. 8.) says of Paul,—"Carcere solutus, Cretam et nonnulla forsan occidentis loca peragravit." Bishop Pearson asserts that St. Paul went into Spain; and grounds his opinion upon the authority of the fathers already mentioned. Of this country he takes no notice †. While some have conveyed the Apostle to the "storm-swept Orcades," the historian of Anglesey would fain persuade us to believe that Mona was the principal scene of his labours; and that he even *hastened* through England, in order to attack Druidism *penetrali in sede*. He supports his conjecture, by the circumstances of a brass medal having been found among the rubbish of an old circular entrenchment, and called Bryn Gwyn, in that island, which he concludes to have belonged to one of the first planters of Christianity, who there lost it, together with his life. But Mr. Owen, the editor of the second edition, says of this medal, "It must be acknowledged to have been of much later date than our author supposes; and of little or no account."—*Rowlands's Mona Antiqua*, pp. 139 & 297.

On the other side of the question, to the authorities already produced, may be added that of Witsius, who deems it uncertain whether St. Paul was ever in Spain; because, while he was confined at Rome, he seemed to have altered his intention of going thither, and to have proposed a journey into the East ‡.

* Hist. Liter.

† Annal. Paulin. A. D. 63.

‡ Maletem. Prælect. De Vit. Paul. Sect. 12. Fol. Amstel.

The Bishop of Lincoln, in his Elements of Theology, vol. I. expresses a similar opinion with respect to Spain. Milner, in his History of the Church of Christ *, has the following passage concerning St. Paul. "Having obtained his liberty, in the year 63, he most probably would soon fulfil his promise to visit the Hebrews; after which he might see his Colossian friends. There is no certain account of his coming either to Jerusalem or to Colosse; but most probably he executed what he had a little before promised. That he ever visited Spain, or our Island, is, to say no more, extremely doubtful. Of the last, there is a very unfounded report; and of the former, no other proof, than the mention of his intention in the Epistle to the Romans, which had been written in the year 58, since which time, all his measures had been disconcerted. And if he once more made an Asiatic tour, after his departure from Rome, there seems not time enough for his accomplishing the Western journey, as he suffered martyrdom on his return to Rome, in 64 or 65."

I shall be excused for adding one more quotation: Mr. Newton observes †, "We are told by some that in pursuance of the design St. Paul had long before expressed, he went into Spain, and from thence to Gaul, now called France: nor have endeavours been wanting to prove, that he preached the Gospel even in the British Isles. That he, at some time, accomplished his desire of visiting Spain, is not improbable; but we have no certain evidence that he did so. Much less is there any ground for supposing that he was either in France or Britain. From his own writings, however, we have good reason to believe that upon his dismission from Rome, he revisited the churches of Syria, and some other parts of Asia;

* Vol. I. p. 109.

† Eccles. Hist. Works, vol. III. p. 195 8vo. edit.

for, in his Epistle to the Hebrews, he mentions his purpose of seeing them, in company with his beloved Timothy; and, writing to Philemon, who lived at Colosse, he requests him to prepare him a lodging, for that he hoped to be with him shortly."

Upon the whole, then, it seems reasonable to believe, that Christianity was introduced into Britain, at a much later period than has been assigned by many. Milner observes, that "it is very doubtful whether our country was at all evangelized in the first century*;" and even respecting the third century, we find him saying: "It is rather from the natural course of things, and from analogy, than from any positive, unexceptionable testimony, that we are induced to conclude that the divine light must have penetrated into our country†." We may well say, "Who can hope to propose any certainty amid such discordancy of those who have undertaken to settle the computation of time? It will be more advisable at once to relinquish doubtful authorities, than to make positive affirmations at the expense of truth‡." It is, however, certain, that at whatever time the Gospel may have been first introduced among the British, it was far from being perfectly received till a late period; since a council, held at Chalchyth, in Cumberland, (to which county, a part of the Britons had retired from the aggressions of the Saxons,) A. D. 787, found it necessary to condemn, as a Pagan impiety, the custom of wearing no clothes, and of painting the body, which still prevailed in the northern provinces§.

* Vol. I. p. 140. † Ibid. p. 511.

‡ Sed quis certi aliquid proferet in tanta eorum, qui temporis rationem supputarunt discrepantia? Præstat autem incertos relinquere authores, quam cum detrimento veritatis certo aliquid affirmare.—*Baselii. Hist. Belg. in Belg.*

§ Vide Hist. des Celtes, vol. ii.

Before I conclude, I would take the liberty of noticing an inadvertency into which Mr. Biddulph has fallen, in the following passage.

Antiquity, in all its forms, has ever presented charms peculiarly captivating to the human imagination. Few can avoid sympathizing with Johnson's heightened emotion on the shores of Iona: few can behold the mouldering remains of feudal greatness, or monastic severity, and refuse to linger among them. The tales of heroism which enchanted our youth, are scarcely rejected by our riper years: and the holy splendors of ecclesiastical story have universally become the subject of national celebration. We are not less naturally desirous to associate ourselves with that which we venerate and admire. Hence, the disputes among churches, concerning martyrs, founders, and relics; and hence, the pardonable wish of attributing an apostolic origin to the English Church. How far the gratification of that wish is consistent with historic truth, has been attempted to be shewn. Whatever may be the impression which the preceding pages have left on the mind of the reader, he will not hesitate to acknowledge with Witsius, that "the prosperity of a church does not always depend upon the eminence of its founder: Neither is he that planteth any thing; neither he that watereth; but God that giveth the increase*."

H. N. T. S.

"We recollect that the time of our Lord's nativity was an æra of general tranquillity among the nations of the earth; and that 'the churches throughout all Judea, and Galilee, and Samaria, having rest' from tumult and persecution, 'were edified; and walking in the fear of the Lord, and in the comforts of the Holy Ghost, were multiplied.'" Acts ix. 31. Coll. for 5th Sund. Trin. The passage in the Acts, here cited, refers to the rest of the churches, about the year 39 or 40, after a four years' persecution, which arose on the death of Stephen; and cannot be admitted as even illustrative of the tranquillity which reigned at Christ's birth (which was a political tranquillity), and can still less be identified with it.

* Non semper felicitas ecclesiarum a fundatorum prærogativis pendet. Qui plantat, nihil est; et qui rigat nihil; sed Deus, qui incrementum dat, omnia.—*De Vit. Paul. Sect.* 9.

To the Editor of the Christian Observer.

I HAVE no desire to protract my controversy with Mr. Faber to an unnecessary length; and I have too much respect for Mr. Faber, not to wish, that it were always my fate to fight with him in the same ranks, and, if thought worthy of it, side by side. But as this cannot be in the present imperfect state of our knowledge, it affords me consolation to reflect, that our controversy is carried on in the spirit of Christian charity; that it has the attainment of truth for its object; and that these discussions partake, perhaps, of the nature of that "running to and fro of many" (Dan. xii. 4), by which knowledge shall be increased.—I shall make no further apology for offering some remarks upon Mr. Faber's paper in your Number for January.

The first point whereon Mr. Faber and I differ, with respect to the chronology of the vision of Dan. viii. is, whether the vision opens when the Persian empire was in a state of profound peace, or in a state of successful warfare. My arguments, in support of the last of these alternatives, are stated in the Christian Observer for October last, page 597.

Mr. Faber replies to my argument from the signification of the word עמד, by asserting, that, upon my scheme, that word "ought to have been entirely omitted, for it serves no other end but to mislead us." But Mr. Faber's reasoning upon this point is founded, rather upon the inconsistency of my interpretation with the common *colloquial* idiom of the *English* language, than upon an investigation of the *Hebrew* idiom.—I answer, that in Hebrew the above word is frequently used by way of pleonasm, and to give emphasis. Mr. Parkhurst, after assigning to the word the following general meaning, viz. "to *continue, subsist, be sustained* or *supported* in the same condition, whether of *rest* or *motion*," illustrates its signification by an example from 2 Chron. vi. 12. "And he (Soloomn) יעמד stood before the altar of Jehovah in presence of the congregation of Israel." Ver. 13. "And יעמד he stood upon it (the scaffold) and kneeled upon his knees." "עמד here then" (adds Mr. Parkhurst) "does not mean *standing upon his feet*, but only *being, being present*." To the example given by Parkhurst, I shall add one or two more. Deut. x. 8. "At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord לעמד *to stand* before the Lord, to minister unto him and to bless in his name unto this day." Isaiah vi. 2. "Above עמדים (were) *standing* the seraphim: each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly."

Now if Mr. Faber's objection to my interpretation of the *standing of the ram* were well founded, it would be equally applicable against the form of expression used in each of the foregoing examples. Thus it might be asked (to use Mr. Faber's words), "why the sacred historian *so oddly expresses himself* as to say, that Solomon *was present* on the scaffold, and kneeled upon his knees;" for if he *kneeled there*, he was of course "*present*." In like manner, "why does the prophet strangely say, that the seraphim were *standing* at the very time they were *flying*." But in truth, Sir, the above objection is of such a nature as I should not have expected from Mr. Faber.

I observe, however, in the *second place*, that "*the standing of the ram before the river*" has a very important symbolical signification. For though the *establishment* of the Medo-Persian empire did not take place till the year A. C. 536, its *rise* may be dated from the year A. C. 559, when Cyrus was appointed commander of the united armies of the Medes and Persians. From that time a species of federal union, of the most intimate nature, was formed

between the two kingdoms; and I am now inclined to think, notwithstanding what I said to the contrary in my last paper, that the symbolical ram with two horns, then first arose*. If therefore, Daniel had only left it on record, that he saw the ram *pushing*, (as Mr. Faber thinks he ought to have done on my scheme), it would have been doubtful, whether the *pushing of the ram* did not refer to the conquest of Cyrus, by which the empire was established. But Daniel saw the ram *standing* before the river Ulai, to denote that the Persian empire was at the date of the vision, already *firmly established* in the provinces to the west of the Ulai, which had before composed the empire of Babylon; and he beheld the ram *butting with his horns* (for such is the meaning of the word נגח, and not *running*), to signify, that the empire was at the opening of the vision, employed in a series of successful wars. And thus the opening of the vision, is plainly limited to the reign of Darius Hystaspes; for at no other period after the *establishment* of the empire, did it thus *push successfully* westward, northward, and southward: though the ram continued *standing before the river*, as is evident from ver. 7, till the year A. C. 330, when he was overthrown by the he-goat, Alexander the Great.

Mr. Faber denies the justice of my remark, with respect to the use of the conjunctive particle ו, to mark the successive order of events; and he produces examples to disprove the truth of my assertion, from those chapters in Daniel which are written in the Chaldaic dialect. I am not acquainted with the Chaldee, and I certainly did not intend to extend my rule to any part of the Scriptures not written in the Hebrew. Yet in the first example cited by Mr. Faber, Dan. viii. 8, there is a ו, though not at the begining of the verse. "I was considering the horns, *and behold* another little horn came up, &c." In the 9th ver. there is no ו, but the former expression, "*I beheld till*," marks the succession of time. The other examples cited by Mr. Faber, Dan. iii. 1, iv. 1, v. 1, and vi. 1, do not apply to my argument, which was not to the effect of saying, that in *all cases*, the succession of time is marked by the ו; but that between the different verbs *of the same sentence or period*, which express successive events, the ו is always inserted.

Mr. Faber, indeed, closes his remarks on this point, by saying, that the LXX. begin the 4th ver. of Dan. viii. with a και, and that most probably the true reading of the Hebrew would insert a ו. Thus, he in effect, admits my rule to be just. But I must object to the legitimacy of all conjectural emendations of the Hebrew text, from the gloss of the LXX. for the purpose of establishing a particular hypothesis. And as I find, on consulting Kennicott, that none of his various readings support Mr. Faber's conjecture of Dan. viii. 4. beginning with a ו, I must continue to think that the want of the ו, and there being no other particle denoting succession between the *standing* of the ram in ver. 3, and his *pushing* in ver. 4, are strong corroborative circumstances in favour of my argument, as to the standing and butting of the ram being contemporaneous.

The *second*, and by far the most important point of difference between Mr. Faber and me, with regard to the chronology of Daniel's vision of the ram and he-goat, has respect to the true reading of the number in Dan. viii. 14. And the determination of this point, in either way, must decide the whole controversy respecting the prophetical

* The modern Roman Empire, composed of many different and independent kingdoms, yet so united by the bonds of a common religion and similar institutions, as to form a kind of federal republic, is represented by *a beast with ten horns*. It is agreeable to the analogy of this representation, to suppose that the *ram with two horns* rose up in the year A. C. 559.

periods; for if the Hebrew text and our version contain the true number, then Mr. Faber himself being the judge, the 2300 and 1260 years *are* elapsed.

What I have first to observe is, that this point is to be decided by testimony, and by the usual rules of criticism; and not by a regard to any preconceived hypothesis. This is the only legitimate and safe mode of deciding any doubtful reading; for otherwise, instead of coming to the Scriptures, to take our opinions from them, we in effect make our own preconceived notions to be the criterion, by which to decide what is the true text of the sacred volume. The rejection of those parts of the Gospel History, which relate to the miraculous conception of our Lord, by Dr. Priestly and his followers, is a well known instance of the above fallacious mode of reasoning.

Now, Sir, after all the attention I have been able to give to Mr. Faber's reasoning respecting the number in Dan. viii. 14, it does appear to me to be wholly built upon two premises which are assumed without proof: *first*, that the vision of the ram commences in the year A. C. 536; and *secondly*, that the 1260 years most probably end in A. D. 1866. Assuredly, Sir, if these *premises* be granted to Mr. Faber, it must follow, that 2400 is the genuine reading, for the *assumed principles* include the very point at issue. But I need scarcely add, that *both* the above *premises* seem to me to be without evidence; and if only *one* of them fail of proof, Mr. Faber's whole argument is destroyed.

I now proceed to the further investigation of the question respecting the genuine reading of the three different readings in Dan. viii. 14. The reading 2200 has now no existence, and, as I shall endeavour to shew afterwards, it perhaps never had a real existence. There remain, therefore, only the numbers 2300 and 2400. The reading 2300 has in its favour the testimony of every Hebrew copy now extant, as well as of every version ancient and modern, (so far as I know), with the exception only of the Greek version of Theodotion. The reading 2400 has the support of the version of Theodotion only, which, as it is always printed in the volume of the LXX. commonly bears their name.—Thus far as to the *testimony* of the case.

Let us next inquire into the *previous probability* of the case, either *in favour of*, or *against* the reading of the Hebrew text. And here we find that a mistake in the Hebrew, supposes the alteration of an entire word, and the substitution of one word for another, to which it is not at all similar: שׁנים for ארבע. On the other hand, a mistake in the Greek text, required only the insertion of a syllable, consisting of two letters, and the omission of one letter in the next syllable: τετρα for τρια. Let us suppose, that the author of an unpublished history of England, were to give out his MS. to be copied for the press. We can conceive it probable, that the transcriber should make a mistake, in substituting the name of one town for another, to which it bears a near resemblance; *Worcester* for *Winchester*; or *London* for *Lincoln*; but not that he should put *Bristol* for *Manchester*; or *Gloucester* for *Cambridge*. Now a mistake in the Hebrew of Dan. viii. 14. supposes that *Bristol* has been put for *Manchester*; an error in the text of the LXX. that *London* has been put for *Lincoln*.—Let the reader judge which is most likely to have happened.

Hitherto I have argued upon the supposition, that the care and attention of the Greek and Hebrew translators were equal. But I presume that no one will venture to assert, that this was the case. The integrity of the Hebrew Scriptures to the time of Ezra, is acknowledged by Mr. Faber, and is undisputed. From the time of Ezra to the year of our Lord 1030, there was a body of men in the Jewish Church, whose profession it was, to write out copies of

the Scriptures, and to guard the purity of the sacred text *: and the very existence of such a body as the Masorites, during the long period of fifteen hundred years, is evidence of the care taken by the Jews, in preserving their Scriptures. Will Mr. Faber say, that equal care, and with equal success, has been employed in maintaining the purity of the text of the LXX.†; and that the various readings called the Kerî in the margins of our common Hebrew Bibles, and those collected by Kennicott, are equal in number, or importance, to those of the Greek Scriptures.

But Mr. Faber says, that the identical transcriptorial mistake, which I deem improbable, not to say impossible, has occurred either in the Hebrew, or the Samaritan Pentateuch, in Gen. xi. 13. In this place (says Mr. Faber), either ארבע has been written for שלש or שלש for ארבע. I reply, *first*, that even admitting the discrepancy between the Hebrew and Samaritan texts, in this passage, to have arisen from *error*, and not *design*, it proves nothing against my argument: for the occurrence of a very improbable mistake in Gen. xi. 13, does not render it a whit more probable, that the same mistake should happen a second time, in Dan. viii. 14. *Secondly*, the alleged error in the former passage, does not include in it the supposition of an equal degree of negligence, as the mistake which Mr. Faber charges upon the Hebrew text in Dan. viii. 14; for the last part of the 11th chap. of Gen. contains a list of names and numbers, and we all know that in copying such lists, errors are much more apt to occur, than in copying a single and insulated number like that in Dan. viii. 14. In the *third place*, the integrity of the Samaritan Pentateuch is not to be compared with that of the Hebrew. For leaving out of question the well known and wilful corruption of the Samaritan text in Deut. xxvii. 4, and the forged interpretation in the 20th of Exodus; if I may believe the authors of the Ancient Universal History *, there are in the different copies, both of the Samaritan and Septuagint, many various readings in the ages of the patriarchs; while among the Hebrew copies and the Chaldee paraphrases, the most undeviating agreement exists. But in the *fourth* and *last place*, I observe, that the differences in the years of the post-diluvian patriarchs (as recorded in the 11th of Gen.) which exist between the Hebrew text and the Samaritan, are of such a nature as to exclude the possibility of their having arisen from the errors of transcribers. They have plainly originated in *design*. For while the sum total of the years of each patriarch is the same both in the Hebrew and Samaritan; the particulars of which that sum total is made up, differ in the two copies. Thus in the Hebrew, Arphaxad is said to have been 35 years of age at the birth of his son Salah, and to have lived 403 years after that event: these two numbers being added together, make the age of Arphaxad when he died 438 years. In the Samaritan, Arphaxad is said to have been 135 years old at the birth of Salah, and to have lived 303 years afterwards. These numbers being added, give the same sum of years for the whole life of Arphaxad as the Hebrew text, viz. 438. There is the same discrepancy between the two Pen-

* Prideaux's Connect. Part i. Book v.

† The reader will find an account of the state of the copies of the LXX. in common use in the age of Origen, in Prideaux's Connect. part ii. book i.; and the preface to the Cambridge edition of the LXX. printed in 1665, contains the following character, both of the ancient and present state of that version:—"Quoniam autem hæc seniorum versio etiam S. Hieronymi tempore *corrupta fuit atque violata* danda est opera ut ei pristina puritas restitui et redintegrari possit. Certum est exemplaria quæ habemus Complutense, Aldinum, Romanum plurimum inter se et ab Alexandrino discrepare, alios etiam codices aliquarum S. Scripturæ partium satis antiquos, nunc cum eorum aliquo nunc cum nullo convenire."

* Vol. I. pp. 146. 257.

tateuchs with respect to the particulars, and the same correspondence in the sums total of the ages of all the patriarchs down to Terah the father of Abraham. The only exception is, that in the whole length of the life of Eber there is a real difference of sixty years between the Hebrew and Samaritan, which has arisen probably from the error of some transcriber. It is well known that the result of the above systematic difference between the Hebrew and Samaritan Pentateuchs is, that while the Hebrew chronology makes only 352 years from the deluge to the birth of Abraham, the Samaritan makes 1002 years. I cannot quit this subject without adding, that your respectable correspondent, Mr. Yeates, who has already favoured your readers with a very interesting account of the Indian Roll of the Pentateuch, in the Buchanan collection, would render a most important service to the cause of truth, by presenting you with a collation of Gen. xi. 10—32, from the Indian Roll.

Having, I hope, said enough to remove the objections of Mr. Faber to my arguments, I proceed to lay before you the following quotation from Jerome's Commentary on Daniel, containing his remarks on the disputed passage. I am indebted for a sight of Jerome, to the same venerable friend who procured me access to the history of Paulus Diaconus.

"*Et dixit ei usque ad vesperam et manè dies duo millia trecenti et mundabitur sanctuarium.*—Legamus Machabæorum libros, et Josephi historiam ibique scriptum reperiemus, centesimo quadragesimo tertio anno, a Seleuco, qui primus regnavit in Syria post Alexandrum, ingressum Antiochum, Jerosolimam, et universa vastasse, reversumque anno tertio in templo posuisse statuam Jovis; et usque ad Judam Machabæum, id est usque ad annum centesimum quadragesimum octavum, per annos vastitatis Jerusalem sex, contaminationis autem templi tres, duo millia trecentos dies et tres menses esse completos: post quos templum purgatum est. Quidam pro duobis millibus trecentis duo millia ducentos legunt: ne sex anni et tres menses superesse videantur. Hunc locum plerique nostrorum ad Antichristum referunt; et quod sub Antiocho in typo factum est, sub illo in veritate dicunt esse complendum."

Now, Sir, the foregoing passage shews that in the time of Jerome 2300 was the authentic and generally received reading of the passage. Nor does Jerome affirm that any manuscript of authority, or, indeed, any copies whatever, had the reading of 2200 days; but he says that certain persons (who understand the prophecy to have been accomplished by Antiochus Epiphanes) read 2200, lest the prophetical number should seem to exceed the period of six years and three months, during which Antiochus profaned the city and Temple. In other words, these persons *not being able to make their own scheme of interpretation to accord with the received reading, wished to amend the sacred text, to make it suit their hypothesis.* Such, unless I misunderstand it, is the sum of what we gather from this passage.

But, further, I conclude from the foregoing passage of Jerome, and from his silence with regard to any various reading of the number in the Greek versions of the LXX. and of Theodotion, that both these copies did at that time agree with the Hebrew, in reading 2300 days. My reasons for this conclusion are, that it appears from Jerome's remarks on the verse immediately preceding, viz. Dan. viii. 13. that he had before him, both the abovementioned Greek versions, and also that of Aquila; for he makes an observation, upon their all having retained the Hebrew word בקמוכי (in Greek characters) in translating the passage, without attempting to give the sense of it in Greek. And it will be found, that in many other passages of his commentary, Jerome refers to the version of Theodotion.

Now had that version then contained the number 2400, which we now find in it, how can we account for the silence of Jerome upon so important a difference, when we find that he notices those of less moment?—My conclusion, therefore, seems quite legitimate, that the Greek copy then accorded with the Hebrew, in reading 2300 days. But if Mr. Faber can from the writings of other fathers shew that I am wrong, I shall be glad to be corrected by him. As for Mr. Faber's assertion, that the Hebrew copy which Theodotion used contained the reading 2400, it is begging the very question in dispute.

Having now closed what I had to offer in defence of the reading of our authorised version in Dan. viii. 14; I beg leave, Sir, to suggest, that a jury of Christian critics shall be impannelled, and shall find a verdict either of *Guilty* or *Not Guilty*, upon the charge brought by my respectable opponent, against the Jews, of having handed down to us a corrupt reading of the number in that verse. Thus, Sir, a solemn judicial decision shall bring to a conclusion this protracted controversy, which has, I have no doubt, appeared irksome and tedious to many of your readers; but which perhaps may have been humbly instrumental, in comforting some of those, whose hearts were ready to faint within them (when viewing the calamities which afflict and threaten the world), with the hope that they may not see death, till they shall have beheld the dawn of that glorious period for which the church of Christ has prayed, and suffered, and bled, for nearly two thousand years.

I intended with the above observation to have closed this paper, already too long. But the reasoning contained in it has since received such confirmation as I scarcely dared to hope for. By the assistance of the same friend to whom I have so often acknowledged my obligations, I have been enabled to consult the Greek versions of Daniel, both by the LXX. and Theodotion, from the Tetrapla of Origen, printed in 1772, from the Chisian manuscript at Rome, at the office of the Propaganda; and I am enabled to state, that these copies concur in supporting the reading of our Hebrew Bibles in Dan. viii. 14; the reading in both being ἑως εσπερος και πρωι ημεραι δισχιλιαι και τριακοσιαι.—There is a note on the verse in the version of Theodotion, which I have copied *literatim*: it is as follows:

MS. Vat. και τριακοσιαι ut in Codice nostro—Alex Ald. Compl. Et Hebr. תשׁע מאות; Juxta Vulg. trecenti; sed edit. Vat. habet και τετρακοσιαι.

From this note it is evident, not only that the Chisian copies of the two Greek versions; but likewise the Vatican MS. of the LXX.; the Alexandrian copy; the edition of Aldus, published at Venice in A. D. 1518; and the Complutensian edition, printed in 1515; all agree in supporting the reading of 2300 days: and the Vatican edition, from which all the Septuagints published in England have been printed *, is the *only copy in existence*, which contains the reading 2400. Add to which, that the Vatican edition is the most modern of the whole, having been printed in 1587.

The same most important fact is confirmed by the various readings of Bos's Septuagint, which is printed from the Vatican edition, and in the Appendix to Walton's Polyglot, to which I beg leave to refer the reader. And I have to add, that at the same time that I consulted the Chisian copy, I was enabled to look into Aldus's edition of the LXX., and I found in it, in exact conformity to the note which I have copied above, the reading τριακοσιαι.

I need scarcely add, therefore, that the reading 2300 is now established, without controversy, to be the genuine one. And what is of infinitely greater consequence than the mere determination of a doubtful

* Vide Prideaux's Connect. Part ii. Book i.

reading, the period in Dan. viii. 14, and also the 1260 years are certainly elapsed, and the redemption of the church (Luke xxi. 28, 31) is in all probability seventy years nearer at hand than Mr. Faber's scheme leads him to believe. I shall finish by assuring my most respectable opponent, that it is to this *particular and most consolatory conclusion, I* have all along desired to arrive; and not to establish a system, as he seems to insinuate: and to the above conclusion what Christian would not wish to arrive, that sees the calamities of the times in which we live, and the awful dangers which threaten us? Who is the Christian that does not, in these times, say with the beloved disciple, *Amen, even so come quickly, Lord Jesus?*

I am, &c.

TALIB.

I add, for the satisfaction of the reader, the title of the Chisian edition of Daniel, which with the Aldine and some other editions of the LXX., is to be found in the library of the University of Glasgow. —"Daniel Secundum Septuaginta ex Tetraplis Origenis nunc primum editus e singulari Chisiano codice annorum supra Iɔccc. Romæ Typis Propagandæ Fidei, cIↃIɔccLXXII.

QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW, COLLATED WITH THE SEPTUAGINT.

(Continued from p. 216.)

1 Cor. i. 19. This is quoted from the Septuagint (*Is.* xxix. 14), except the last word, *αθετησω* (1 *Cor.*) *κρυψω* (*Sept.*)

The Hebrew is passive, "The wisdom of their wise men shall perish," &c.: but the meaning is the same.

—. 31. This is not a quotation, though introduced by "As it is written," but only gives the general sense of several scriptures. (*Is.* xlv. 27. lxv. 16. *Jer.* iv. 2. ix. 23, 24.)

ii. 9. *Α οφθαλμος ουκ ειδε, και ους ουκ ηκουσε, και επι καρδιαν ανθρωπου ουκ ανεβη, α ητοιμασεν ὁ Θεος τοις αγαπωσιν αυτον* (*Sept. Is.* lxiv. 4.) *Απο του αιωνος ουκ ηκουσαμεν, ουδε οι οφθαλμοι ημων ειδον Θεον πλην σου, και τα εργα σου, α ποιησεις τοις υπομενουσιν ελεον.*—"From the beginning we have not heard, neither have our eyes seen a God, besides thee, and thy works, which thou wilt do for those who wait for mercy." It is, at first glance, evident, that the apostle did not quote from the Septuagint: but this by no means removes the difficulties attending the passage, which are such, and so great, that they have driven some learned men to almost desperate measures; namely, either to condemn the Jews of wilfully corrupting their Scriptures, or to suppose that the apostle prefixes "Thus it is written," to a quotation from the Apocrypha! The Hebrew may literally be rendered, "And from the beginning men have not heard, they have not received by the ear, eye hath not seen, O God, besides thee, 'one who will perform for him who waiteth for him'——or, 'who doeth *so* for him that waiteth for him.'" (*Marg. reading.*) "For men have never heard, nor perceived by the ear; nor hath eye seen a God beside thee, who doeth such things for those that trust in him." (*Bp. Louth.*) It is evident, that the apostle gives the general meaning of the passage as an inspired writer; that he calls the reader's attention to it, without either quoting the Septuagint, or translating the Hebrew, or even confining himself to it. Whether any errors have crept into the Hebrew text, or not, this seems evidently to be the case.

—. 16. This is nearly a quotation from the Septuagint (*Is.* xl. 13.) *γαρ* is added: *και τις αυτου συμβολος εγενετο* is omitted: *συμβιβασει* is put for *συμβιβα*. The clause, omitted here, is quoted *Rom.* xi. 34. The quotation varies in words from the Hebrew, but not in its general meaning.

iii. 19. *Ὁ δρασσομενος τους σοφους εν τη πανουργια αυτων* (*Sept. Job*

v. 13.) Ὁ καταλαμβανων σοφους εν τη φρονησει. Either translation gives the import of the Hebrew; but few impartial judges will think this a quotation from the Septuagint.

—. 20. This is from the Septuagint, except as it substitutes σοφων for ανθρωπων; in which it varies equally from the Hebrew. It appears to me that a writer, not conscious of divine inspiration, yet completely upright, would not have ventured on such a deviation.

ix. 9. Exactly from the Septuagint, and according to the Hebrew (*Deut.* xxiv. 4.)

x. 7. Exactly from the Septuagint, and according to the Hebrew (*Exod.* xxxii. 6.) The Hebrew means "to play with jests and laughter."

—. 26, 28. The quotation is from the Septuagint, except that γαρ is inserted (*Ps.* xxiv. 1.) It agrees with the Hebrew.

xiv. 21. This is not quoted from the Septuagint; but it agrees for substance with the Hebrew, only it puts the first person, instead of the third, and adds, "Saith the Lord" (*Is.* xxviii. 11, 12.)

xv. 25—27. (*See Matt.* xxii. 44.) The quotation is nearly from the Septuagint (*Ps.* viii. 6.)

—. 32. Exactly from the Septuagint (*Is.* xxii. 13.). The meaning is precisely the same as the Hebrew.

—. 45. This is taken from the Septuagint, which literally translates the Hebrew (*Gen.* ii. 7): but the apostle, by way of explanation, adds πνευματος and Αδαμ.

—. 54. "This is not taken from the Septuagint, but a literal translation of the Hebrew." (*Randolph.*) (*Is.* xxv. 8.) The Hebrew may either mean, "He will swallow up death in victory," or "He will swallow up death for ever."

—. 55. The apostle is generally supposed in the passage to quote *Hos.* xiii. 14; but he does not introduce it as a quotation, neither do his words agree either with the Septuagint or the Hebrew. It is probable that he had the words of God, by Hosea, in contemplation; but that, in the ardour of his mind, he gave the challenge, as it were, to death and *hades* (the grave, or the invisible world), in his own words, or rather in those of the Holy Spirit, who spake by him.

2 *Corinthians.*

iv. 13. Exactly from the Septuagint, and a good translation of the Hebrew (*Ps.* cxvi. 11.)

vi. 2. Exactly from the Septuagint, which literally translates the Hebrew (*Is.* xlix. 8.)

—. 16 Οτι ενοικησω εν αυτοις (*Sept. Lev.* xxvi. 11, 12.) Και στησω την σκηνην μου εν υμιν. The rest is from the Septuagint, except as the third person is substituted for the second. The Septuagint is an exact translation of the Hebrew.

—. 17. This gives the general sense of the Scripture referred to (*Is.* lii. 11, 12); but it is neither made, in any part, as far as I can see, from the Septuagint, nor is it a translation of the Hebrew. The Septuagint is, *verbally*, much more according to the Hebrew.

—. 18. This seems to be a general statement of the substance of several Scriptures, and not a quotation of any one. The first part is spoken of Solomon; and the words agree with the Septuagint and the Hebrew (2 *Sam.* vii. 14; 1 *Chr.* xvii. 13.) The passage is also introduced with ταδε λεγει Κυριος παντοκρατωρ (2. *Sam.* vii. 8; 1 *Chr.* xvii. 7.) But the subsequent words are so different, that little can be inferred from these circumstances. The apostle seems rather to apply to Christians the general declarations made by the Lord concerning Israel (*Ex.* iv. 22, 23; *Jer.* xxxi. 1, 9; *Hos.* i. 9; 10.)

viii. 15. Ὁ το πολυ ουκ επλεονασε· και ὁ το ολιγον, ουκ ηλαττονησε (*Sept. Ex.* xvi. 18.) Ουκ επλεονασεν, ὁ το

πολυ, και ὁ το ελαττον ουκ ηλαττονησεν. Either of these gives the exact sense of the Hebrew.

—. 21. The apostle seems here to have had in view the Septuagint translation of *Prov.* iii. 4. Προνοει καλα ενωπιον κυριε και ανθρωπων.

ix. 9. All exactly from the Septuagint, except the closing words, εις τον αιωνα (2 *Cor.*); εις τον αιωνα τε αιωνος (*Sept. Ps.* cxii. 9.) The apostle's is the more exact translation from the Hebrew.

—. 10. Σπερμα τω σπειροντι, και αρτον εις ϕωσιν is taken from the Septuagint (*Is.* lv. 10), which gives the exact meaning of the Hebrew.

x. 17. (*See on* 1 *Cor.* i. 31.)

xiii. 1. This is taken from the Alexandrian edition of the Septuagint, rather abridged. It accords with the Hebrew (*Deut.* xix. 15.)

Galatians.

iii. 6. (*See on Rom.* iv. 3.)

—. 8. Ὁτι ενευλογηθησονται εν σοι παντα τα εθνη (*Gal.*) Και, &c. αι ϕυλαι της γης (*Sept. Gen.* xii. 3.) εν αυτω παντα τα εθνη της γης (*Sept. Gen.* xviii. 28.) Εν τω σπερματι σε παντα τα εθνη της γης (*Sept. Gen.* xxii. 18.) Each of these gives the meaning of the original clearly and fully (*Acts* iii. 25.)

—. 10. Επικαταρατος πας ὁς ουκ εμμενει εν πασι τοις γεγραμμενοις εν τω βιβλιω τε νομε, τε ποιησαι αυτα (*Sept. Deut.* xxvii. 26.) Επικαταρατος πας ανθρωπος, ὁς ουκ εμμενει εν πασι τοις λογοις τε νομε τετε ποιησαι αυτες. Both the apostle's quotation and the Septuagint give the grand meaning of the Hebrew, but neither of them is a literal translation: and it is evident that the apostle did not studiously quote the Septuagint.

—. 13. Επικαταρατος πας ὁ κρεμαμενος επι ξυλε (*Sept. Deut.* xxi. 23.) Κεκαταραμενος υπο Θεε πας κρεμαμενος επι ξυλε. "He that is hanged is accursed of God." (*Trans. of Heb.*) Neither the apostle nor the Septuagint gives a literal translation of the Hebrew. The words υπο Θεε of the Septuagint are omitted; and πας is inserted, which has nothing to answer for it in the Hebrew.

iv. 27. This is exactly from the Septuagint (*Is.* liv. 1:) which properly translates the Hebrew.

—. 30. This agrees with the Septuagint except as the pronouns ταυτην, and ταυτης, are omitted in the quotation; and της ελευθερας is substituted for, με Ισαακ. In both these respects the quotation varies from the Hebrew likewise. The apostle's argument required the latter alteration. (*Gen.* xxi. 10.)

(To be continued.)

FAMILY SERMONS. No. XXIX.

Philippians iii. 12.—*Not as though I had already attained, either were already perfect.*

(Fourth Sermon on this Text.)

In my last discourse, I gave six directions to assist the Christian in growing in holiness. I considered the importance of our being established in the great truths of Christianity; of our embracing them with holy affections; of our being scriptural in our views of what growth in grace really is; of our being diligent in the use of the means of grace; of our attending to those doctrines and duties which best suit our circumstances; of our avoiding what we find to hinder us in our course.

I am now to finish these directions, and to close the whole by suitable addresses.

VII. *Guard against the first beginnings of sin.* If we should avoid, as I shewed under my last head, what we find to hinder us in our way to heaven, though it be a matter indifferent in itself; of course, we must watch much more against the beginnings of positive sin. And in order to do this effectually, we must attend to the following points.

1. We must dread *the least departure from the faith of the Gospel.* Every truth there taught is of in-

finite importance. If we give up any one, we shall lower and weaken the rest. We must above all hold fast that grand doctrine of revelation, that "Jesus Christ and him crucified," is our only hope.

2. We must watch against any decays *in spiritual affections.* Such decays always begin in the heart. Men first become cold, and then dead in their souls. The foulest apostacy was at first no more, perhaps, than a slight abatement of our love to God.

3. We must obey *the voice of conscience even in the smallest things.* To disobey conscience is a sure way of quenching the holy light of the Spirit of God in our hearts.

4. We must beware of *justifying or palliating any sin.* Many do this, by calling things by soft and unscriptural names, by speaking of their natural depravity as a sort of excuse for sin, and by talking of the necessity of divine grace in a way which lessens, instead of increasing our sense of accountableness and guilt.

5. We must dread *every approach to impurity.* There is no sin to which the young are so much exposed, or which in its nature is so deceitful and insidious; and, generally, we *must shun all temptation,* for it is this which opens the door to iniquity. Such is our weakness, that if we venture on occasions of evil, we cannot expect to be safe. We are therefore daily and hourly to pray "lead us not into temptation," and we must act in the spirit of this prayer.

6. We must consider that there are *sins to which our particular employment, or the circle in which we move,* exposes us. We are insensibly influenced by surrounding objects, and we insensibly catch more or less of the spirit of those with whom we live. And if we do not anxiously guard against this tendency, we shall be drawn in by the current before we are aware.

7. With still more anxiety must we watch against what may be called *constitutional sins,* "the sin which doth most easily beset us." Here sin will work with most subtilty. Our natural temperament, our disposition, our age, and other circumstances, will lay us more open to some sins than to others. We must find out what these are, and pray and strive against them with more than usual earnestness.

Lastly, *The formation of bad habits* is to be opposed with all our might. We are the creatures of habit; and when a habit is once formed, men act under its influence, almost without knowing it; and conscience, after, perhaps, many fruitless struggles, becomes silent with respect to it. It is important then for Christians, and especially young Christians, to guard against the formation of sinful habits; and even of habits, which, though not absolutely sinful, are yet unfavourable to tenderness of conscience and growth in grace. It is lamentable to think how much evil, in a thousand ways, is forgotten, merely because it has become habitual. It is greatly to be feared that many are satisfied with their state, notwithstanding unholy tempers, occasional violations of the Sabbath, minor frauds on the revenue, a tendency to disloyalty, unnoticed falsehoods in their dealings, an increasing love of wealth, a growing conformity to the world, a scanty benevolence to the poor, a low standard of piety, and little, if any, real growth in holiness; merely because their early uncorrected habits, or the ordinary practice of their trade or profession, or the manners of their associates, have "accustomed them to do evil;" while their contracted views of duty, and the unfavourable cast of their religious instruction, have not tended to remedy, but rather to increase the evil. In this way, immense mischief is done.

VIII. If we would advance in religion, *we must improve the dispensations of Providence. Afflictions* are sent "for our profit;" and whether they affect our own persons, our fa-

milies, our friends, the church, the nation, or the world at large, it is our duty not to "despise the chastening of the Lord;" although the nearer they come to us, the stronger is our obligation to improve by them. They are designed to wean us from the world, to shew us what is in our heart, to quicken us in prayer, to teach us the hardest of all lessons, humility of soul, and resignation to God's sovereign will; and it would be criminal to lose the benefit of such instruction. The *blessings* of Providence are likewise to be improved. In prosperity, we are in danger of forgetting God. We must pray, therefore, for double watchfulness and simplicity; for increased gratitude, love, and praise; for greater activity in duty, and a conscientious use of the mercies we have received. And this habit of noting events as they occur, should be extended to *the return of particular seasons.* A new-year's birth-day, the anniversary of any important occurrence in life, the approach of the holy Sacrament, the religious Fasts and Festivals of the Church are proper occasions for self-examination, and for the renewed dedication of ourselves to God, according to the Covenant of Grace in Christ Jesus.

IX. After all the directions that can be given, you will feel that you do not run the race to heaven so swiftly or so steadily as you most ardently wish to do. Although, through Divine grace, you walk outwardly as a Christian, yet in the state of your affections, in your love to Christ, in your faith and hope, in your motives and thoughts, in your desires and pursuits, in your tempers, in your domestic and secret devotions, you see the most painful and humiliating traces of evil. Even when you have prospered for a time in your spiritual pursuit, and have hoped you should never lose the fervour and simplicity of your mind, something has come in to hinder you and draw you back, and your prospect of constant peace and obedience has been greatly clouded; so that at times you are ready to despond. But be not *swallowed up with over-much sorrow.* These feelings of disappointment should, indeed, lead you to daily repentance and humiliation, to fresh applications to the merits of Christ, to more earnest prayer and watchfulness; but they should by no means produce discouragement or despondency. The fact may be, that your abhorrence of sin has become greater, and your perception of it more acute, and that, therefore, your remaining imperfection has become a more grievous burden to you. And thus it will be till we lay down this mortal flesh. Till then our life will be a warfare, a race, a struggle; nor shall we ever, in this world, be able fully "to do the things that we would." Gal. v. 17.

Lastly, *Avail yourself of the privileges and promises of the Gospel to encourage you in your course.* No man can be active under great difficulties, unless hope animate his exertions. The Christian who is habitually cast down will have little heart for duty. Let us then cultivate a lively recollection of the peculiar privileges of a believer in Jesus Christ. Unbelief saps the very foundation of holiness. It is only as we see, or hope to see, God reconciled to us by the death of his Son, that we can exercise love to him, oppose corruption, and be active in good works. It is only by "receiving the promises" of God, that we can be "made partakers of a divine nature."

The belief of the doctrines of grace is necessary not only to our being at first brought back to God, regenerated and pardoned, but to our daily progress in the way of holiness. And if, deriving our hope of heaven not in any respect from our obedience, but only from the merits and righteousness of Christ, we continue to dread all sin, to abhor ourselves on account of it, to labour against it as our greatest

enemy, and to live soberly, righteously, and godly as Christians, all the consolations of Christ are ours: we may rely firmly on the faithfulness of God: we may humbly trust that we shall be "kept by his power, through faith, unto salvation."

Having now completed my design in these sermons, it only remains for me briefly to apply what has been said to different classes of persons.

I. *The merely nominal Christian* must surely see how vain is his religion. His conscience must tell him that he knows nothing of that ardent pursuit after growing holiness, which has been described. He may believe in Christianity, because he was born in a Christian country, or because he has studied the evidences of it. He may be decent in his outward conduct, just in his dealings, amiable in his tempers, kind to the poor, and attentive to certain religious observances. But if this is all; if he has never felt himself to be a sinner before God, the subject of spiritual death; if he has never deeply repented of sin, and, despairing of help from any other quarter, come to Christ for pardon and peace through the blood of the atonement; if he has never seen the necessity of an entire change of heart, and under this conviction earnestly sought the influence of the Holy Spirit of God to renew him in the spirit of his mind; if he has formed no determination to run, with the eagerness of a racer, after the highest measures of faith, love, and spiritual obedience;—then is he a Christian only in name. He has "a form of godliness without the power."

"Awake, then, thou that sleepest, and arise from the dead, and Christ shall give thee light." I cannot call on thee to grow in grace, for it is too evident that thou art as yet "without God in the world." But I call on thee to "repent, and turn to God." I call on thee to "believe on the Lord Jesus Christ, that thou mayest be saved." I bid thee to remember, that "without holiness no man shall see the Lord;" that "Christ is the way, the truth, and the life; and that no man cometh unto the Father but by him;" and that "except a man be born of the Spirit, he cannot see the kingdom of God." "To-day, then, if thou wilt hear his voice, harden not thine heart." The course is yet open. Thou mayest yet enter upon it, by the grace of the Holy Spirit; and run, like the blessed Apostle, towards eternal glory. The prize is placed full in view. And all who begin the course of faith in Christ, and go forward in it by constant advances in grace, shall at length receive "the crown of life."

II. The subject of growth in grace may well alarm *the declining Christian.* Let such "remember how they have received and heard, and hold fast, and repent." Let them be "watchful, and strengthen the things which remain, that are ready to die." You were once simple, and fervent, and holy. You were once separated from the world and its pleasures. You once delighted in communion with God and conversation with his people. You were once diligent, punctual, and watchful in the use of the means of grace. You avoided the beginnings of sin, like poison. You renounced what you found to hinder you in the ways of God. You adorned religion in your family, in the church, and in the world. You walked humbly with God. Your whole soul was in a good measure fixed on pressing forward toward heaven. In a word, you could say, with the apostle, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." But what is now your spirit as a Christian? What your vigilance, your spirituality, your love, your holiness? Have you not been gradually declining in your religious character? Is there not some secret de-

cay, which has long been withering all the beauty of your profession, and at last left little more than a shadow of your former self? It may be, you do not now hold the truths of the Gospel in their full and genuine extent, or you may have learnt to pervert them to purposes of licentiousness Or, supposing your notions remain correct, they are now, perhaps, little more than a matter of speculation. Their life and power are gone. And what has been the gradual effect of this change on the state of your heart, and on your conduct? Let conscience testify whether your dispositions are as holy as they once were, and whether your conduct is as consistent and spiritual. It is true, you may confess your sinfulness, and state many truths concerning the imperfection of the best characters. But is not this now become a sort of excuse for sin? And does it not supply the place of exertion, and watchfulness, and mortification? The active Christian, indeed, makes similar acknowledgments; but then he cannot be easy under the sense of remaining corruption: he loathes it as the most painful disease, and labours to gain a growing victory over it. You, on on the other hand, can remain indolent, dull, and formal: your confessions are rather intended to prove your orthodoxy, and obtain applause, than to express real humility.

Consider, then, "from whence thou hast fallen, and be zealous, and repent." Separate from your secret sins. Enter on a new course of prayer and self-examination. Humble yourselves under the mighty hand of God. Pray for the Holy Spirit of God to return to your heart. Your decline began in your closet: your recovery must begin there too. Remember, "if you watch not, Christ will come upon you as a thief, and you shall not know what hour he will come upon you." Begin then again to run the race set before you. Let a sense of your past miscarriages humble you in the dust, and lead you to quicken your pace for the time to come. Thus you may hope that God will at length "restore to you the joys of his salvation," that he will "heal your backslidings, and love you freely."

III. *Young and inexperienced Christians* may learn, from what has been said, how much is before them. The danger of their state arises very much from their being, when they least suspect it, "wise in their own conceit." It is most important for them to remember, that they are to be learners all their life; that at present they are only entering on the race, and know scarcely any thing of its real nature and difficulties; that the prime grace of Christianity is genuine lowliness and humiliation of soul; and that there is no more certain way of hindering themselves in their course, than to imagine that they have already completed it. Let, then, the young Christian keep his eye on the character of the Apostle Paul. Let him "count all things but loss for the excellency of the knowledge of Christ;" let him make it his first concern, "to be found in Christ, not having his own righteousness, which is of the law, but that which is of the faith of Christ, the righteousness which is of God by faith." In the strength of that Saviour, to whom he will thus be united, let him then fix his whole soul, like the racer in the Olympic games, on growing in faith, love, and obedience; and thus let him eagerly "reach forth unto the things that are before," resolving to prefer to every other pursuit, that of the "prize of his high calling in Christ Jesus."

IV. Lastly, *The advanced Christian* may derive, from what has been offered, some useful reflections.

1st. *How excellent and efficacious is real Christianity!*—What other system can pretend to put a man on that ardent pursuit of holiness which has been described? What a solid foundation does it also lay *for humility!* It is vital Christianity alone, which makes this grace

to be a point of the first moment in the disposition of fallen man; and it is vital Christianity alone, which can produce it: for, as we have seen, while it holds out to the believer every encouragement, and bestows on him the most exalted privileges, it still keeps him lowly in his own eyes; ever sensible of his great imperfection, ever intent on higher measures of obedience, ever dissatisfied with himself, and ever panting after the perfection of holiness in a glorious resurrection.

2d. *How essential are the doctrines of grace to the promotion of Christian duties!*—No man would contend for these doctrines as matters of opinion merely. The reason why Christians contend for the fundamental truths of original sin, salvation by grace, justification by faith alone, illumination and strength by the influences of the Holy Ghost; in a word, for "eternal life being the gift of God through Jesus Christ our Lord," is this, that without the belief of these truths there can be no real godliness. It is only by receiving these truths cordially, through the teaching of the Holy Spirit, and acting upon them continually, that a man can enter on the race to heaven, or press forward in it, or reach at length eternal glory.

3d. *How obvious a duty is tenderness and forbearance to others!*—As we are still imperfect, there will be failings in the best of men; and differences of opinion, and evils of various kinds, will spring up. Let the Christian then be tender-hearted; forgiving injuries, forgetting provocations, "bearing all things, believing all things, hoping all things, enduring all things." Especially, "if any man be overtaken in a fault, let them which are spiritual restore such an one in the spirit of meekness, considering themselves, lest they also be tempted." Gal. vi. 1.

Finally, *How delightful will heaven be!*—Let us think on the glory, the bliss, the company, the employments of that divine abode, which is the prize of our high calling! Let us often consider what a short space there is between us and all this blessedness. Let us "count the sufferings of this present life not worthy to be compared with the glory which shall be revealed in us!" Let us be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ!" Let the thoughts of heaven warm and animate our hearts as we run the heavenly race! Let the prospects of glory be our "song in the house of our pilgrimage!" Let our faith be fixed on Christ, our "great high-priest, who is over the house of God;" and who, as "the forerunner, has for us entered within the veil." And let us be assured, that, when "Christ, who is our life, shall appear, then shall we also appear with him in glory;" and there for ever sing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

To the Editor of the Christian Observer.

A FRIEND of mine, who was some weeks since presented to a living, has put a question to me, which I think you so much better qualified to answer than I am, that I resolve to turn it over to you. His query is this: "In what degree ought a minister, appointed to a cure where the peculiar doctrines of Christianity have been either wholly neglected, or negligently stated, by the preceding minister, to bring these doctrines at once before his audience? Should his ministry commence with broadly stating his difference of opinion with some of his brethren; and earnestly inculcating the doctrines of justification by faith alone, conversion by the Spirit of God, the freeness of divine grace, and the practical consequences which flow from these doctrines: or should he begin by stating the points on which he and his new flock are speculatively agreed, and endeavouring to con-

vince them of their guilt upon their own avowed principles?" I earnestly beg a speedy reply to this question, and trust that you yourself, or some of your many able correspondents, will turn their attention seriously to it. I am, &c.

NASCITUR.

To the Editor of the Christian Observer.

I HOPE you will allow me to inform your correspondent (who, under the signature of JOHN, has been pleased to notice my two last letters), that the words he particularly quotes were *not mine*, and that I must cordially agree with him in thinking there is *no time* in which, nor *any persons* to whom, the fulness of the grace which is in Christ ought *not* to be preached. The ministers of the Gospel dispensation have no occasion for a veil; "having such a trust, they may use great plainness of speech." I deprecate the infusion of Pelagianism in their ministry; but I must also lament the prevalence of a doctrine which unnerves those promises which are the strength of exhortation, and reduces them to the sole intention of comfort, by making them absolute; a doctrine which teaches that every divine communication is equally free and unconditional with the first preventing grace, and that every gift is bestowed in the same sovereign manner as that primary and fundamental one of a Redeemer.

I am aware that the alteration made in my first letter (inserted in your Number for October) has given some *real* occasion for the well-meant reproof I have received. Several lines being *added* by an unknown friend, in fact obliterated my main design, which was, not to object to the *time*, but to the *things* (however blended with substantial truth) which are frequently spoken to awakened minds. These (viz. the doctrines I have above cited), however dignified with the name of Gospel, I consider hindrances because I consider them to be *untrue*; and therefore judge their being "accompanied by the most pointed and impressive exhortations," will only form contradictory premises, which can never produce satisfactory and vigorous conclusions.

What I have now written is meant as explanatory of my *first* letter. As to the *second* (in your Number for February), I persuade myself a candid revision will convince my jealous friend that I intend nothing contrary "*to the tenor of Scripture*," or opposed "*to the practice of the Apostles*."

Permit me to conclude with stating the simple fact, as I apprehend it. The coming to Christ is the immediate duty of every man who hears the Gospel, whatever be his moral situation: yet the *act of coming* is not salvation, though it be the means of obtaining it. Our coming must be continued, till we "abide in him;" or, as St. Peter expresses it, are "built up in him." Every sacrifice of prayer and praise must be brought to Him as our great high priest, by whom they are presented and made acceptable to God. But as King in Zion, he demands sacrifices, which, in proportion as we remain attached to the world, and to ourselves, are difficult to bring; yet if we refuse them, we no longer come to Christ, i. e. we cannot find access to him. In this state, his power and grace may fitly be urged to induce our compliance, but in no case to supersede it. It will not then do to be told, that since we *have* come to him, we may conclude that we are safe. He is the Saviour of all who obey him; and it is certain those, who know him most, as they will love him best, will find his every command easy; but we learn to know him only by continuing to come to him. "If ye *continue* in my word" (said the Saviour himself to those Jews who believed on him), "then are ye my disciples indeed."

I am, &c.

SOPATER.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I HAVE to thank you for the honour you have done me in the insertion of a letter received from the Rev. Dr. Knapp: a copy of this letter was forwarded to you by some friend at present unknown to me. It would, perhaps, be interesting to the readers of your respectable Miscellany, to know my reasons for writing, and the tenor of my letter to the professor at Halle. In the early part of the year 1801, I had made some considerable preparation for an improved edition of the *Hebrew* translation of the New Testament first completed, and published, by Dr. *Hutter*, of Nuremburg, 1599; and in order to this, I had recourse to several public and private libraries in search of Hebrew translations of the books of the New Testament, and availed myself of the use of several, printed and manuscript. On a comparison of these, I soon discovered, what I had before anticipated, viz. the imperfection of Hutter's text, especially in the Apostolic Epistles. I found that Hutter inserted the apostolical quotations in the original Hebrew, and not according to the Greek;—a plan not pursued in other versions of the New Testament, not even in the Syriac, the most ancient extant. I communicated my design to the celebrated Dr. Knapp, the successor of *Callenburg*, in whose time many books were printed at the Jewish Institute for promoting Christianity among the Jews. There is a brief account of the rise and design of this Institute inserted at the end of a book entitled "The Life of R. Solomon Duitch, a learned Jew, and his Conversion to Christianity *." I included a specimen of my improved translation from the Epistle to the Hebrews, mentioned with approbation in Dr. Knapp's letter, to which I refer. In May, 1802, I received a small packet from *Halle*, containing the aforesaid letter, and several books, in the form of tracts, printed at their press—viz. two copies of St. Luke's Gospel; one without points; the other with points, and a comment in rabbinical Hebrew written by a convert; also a Hebrew translation of the Epistle to the Hebrews, and a catalogue of religious tracts, printed at the Institute for their missionaries in various parts of the East, including, not only Hebrew, but various other oriental tongues.

Encouraged by Dr. Knapp's approbation, I pursued my design, thank God, with singular ease and facility, to the completion of the four Gospels, and the Epistle to the Hebrews; in which I flatter myself I have succeeded, in a clear and perspicuous manner, in interpreting a considerable part of the New Testament in the style and language of the Old Testament.

Of the Acts of the Apostles, and most of the Epistles, I know of no other Hebrew versions extant, than Hutter's, and the Travancore Hebrew version, now supplied by Dr. Buchanan, and in his collection here in Cambridge. It is a happy circumstance that we are in possession of the latter, the utility of which will most advantageously discover itself where most wanted, in the completion of the New Testament in the Hebrew language. I am at present fully occupied in completing the transcript of the Travancore version, in order to its being forwarded to the London Society, who have communicated to the Christian public their design

* For some account of R. S. Duitch, see our vol. for 1809, p. 740.—EDITOR.

of printing a Hebrew version of the New Testament, with specimens of the proposed work.

I am yours, &c.

Cambridge, April 1811. T. Y.

To the Editor of the Christian Observer.

YOUR Review of "Ireland's Lectures to the King's Scholars at Westminster," shews it to be a learned and elaborate work. How far it is adapted to promote the religious knowledge and practical piety of those youths, which is doubtless a most important object, I am not qualified to judge, not having seen the book. But from your account, something further is highly desirable, and is to be expected from the learned lecturer. My chief object in writing at present is, to make inquiry of you, or some of your correspondents, concerning another religious publication, which appeared some years ago, intended for the benefit of the same class of young men, though of a different kind, being chiefly devotional. The title is, "Sacred Exercises, in four Books, compiled for the *Use of Places* of Education, particularly Westminster School." On seeing the work advertised, as having come to a *sixth* edition, in 1792, I purchased it for the use of some young gentlemen whom I then had under my care. But on inspecting it, I found myself greatly disappointed; and the more so, when I saw that it was dedicated to "Zachary, Lord Bishop of Rochester:" I suppose that eminent prelate, *Pearce*. It is drawn up in so singular a manner, that I knew not how to make use of it, and I am at a loss to describe it. The general method is confused. The lessons are made up partly of Scripture passages, oddly tacked together, and partly of sentences from other books, without any references to either. Some of them are, what the author calls "Poetical Lessons," without rhyme or reason, especially Book iv. which (without any visible propriety) is entitled ETERNITY. The Prayers and Collects, though some of them contain excellent sentiments and expressions, yet consist of a strange mixture; and it is hard to say on what system of divinity the whole is founded; some things appearing orthodox, and others quite the reverse*. From the number of editions which it has passed through, it should seem to have acquired considerable reputation; and yet it appears to me the strangest medley that I ever met with. Indeed, the compiler himself seems to be aware of such imperfections as he knew not how to remedy. For he says, in his long preface, p. 3, "The compiler would have great reason to esteem himself very happy, if he had been in any degree able to perform what is his little share of the following papers, answerably to the dignity and majesty of the subject. But as it is, he can only wish it had been in his power to have better supported them." And again, p. 5, "This *desideratum*, viz. of Lord *Bacon*, might be supplied by a work of the following kind; supposing it (what is, indeed, very far from being the present case) to be drawn up with sufficient abilities."

I feel a great curiosity, sir, to know who this very modest author was; whether this book is in actual use in Westminster School; and in what manner it is used: and I submit it to any judicious person acquainted with the work, whether it might not be greatly amended, or recomposed, with great advantage both in respect to language and sentiment.

QUERO.

To the Editor of the Christian Observer.

THERE is a question I wish to see discussed by some one of your correspondents, as I really want information on the subject for practical

* "Let us, after the example of Peter, labour most abundantly to make '*atonement for our sins.*'"—Ought the Westminster Scholars to be taught such doctrine as this? Let Dr. Ireland answer.

purposes; it is this, How far it is the duty of Christians, and especially of our sex, in the middling and higher classes of society, to condescend to the lower, for furthering their temporal and spiritual good, without leaving the station Providence has assigned them; and whether the wife of a minister, for such is your correspondent, is bound by any peculiar obligations? I know that you will naturally refer me to the example of Him, whom when we call Master and Lord, we say well, for so he is, and who yet took upon himself, not the form of a servant only, but also the office, and left us an admonition on the services we ought to render to our brethren, sanctioned by his authority and example.

Now really, Mr. Editor, I do hope and believe that I would on no occasion refuse any menial office to the meanest of my neighbours around me; but it is not here that the inconvenience lies: there is an old saying, which I remember, when a girl, writing in my copy-book, in large text, "Familiarity breeds contempt." And where I was lately settled, I cannot but think that my sharing a meal with a cottager's family, or their partaking a cordial cup of tea at the vicarage, rendered my advice less influential, and made them much more ready to give counsel than to take it.

There is also, I presume, a marked difference in dress, which becomes Christians of different stations in life; but, from frequent intercourse with them, I found many young women who copied the pattern of my hat or gown, with far greater accuracy than the model given them in some tract, or explanation, I employed myself in reading to them. Besides, one liberty introduces another; and where are we to stop? If any familiar request is refused, serious consequences may be apprehended, and pride imputed so repeatedly as at length, perhaps, not to be quite untrue. Redeemed by the blood of Christ are the rich and poor, without distinction of any kind; and if there be a partiality, it is doubtless in favour of the latter, on whom our blessed Master pronounced his earliest benediction: but my wish is to ascertain in this case the path of duty; and having ascertained it, cheerfully to pursue it, and to submit to all the contingencies attending it, whether it continue to present such vexatious circumstances as those to which I have alluded, or open, as I proceed, to fairer prospects, which may abundantly compensate for my past disappointments.

I am, &c.

LOUISA.

To the Editor of the Christian Observer.

PERCEIVING, from your last Number, the lively interest which you take in what concerns the education of the Irish poor, I have thought it would not be unacceptable to you, or to your readers, to receive some account of a Report, addressed to the Lord Lieutenant of Ireland, by the Commissioners of the Board of Education in that country, in November last, and recently laid on the table of the House of Commons. The Report respects the state of the parish schools.

The number of benefices in Ireland is 1122. Returns have been made to the commissioners from 736 of these: by which it appears, that in this number of benefices there are only 549 parish schools at present kept, at which 23,000 children receive instruction. In some parts of Ireland, the number of schools has been declining. On the whole, however, there has been an increase, since the year 1788, in the proportion of about five to three; and the number of children under instruction has more than doubled in the same time.

The present course of instruction at these schools, comprises reading, writing, and arithmetic. The children, for the most part, pay for their tuition at rates, which vary from two shillings and sixpence, to five

shillings and fourpence, and even as high as eleven shillings, a quarter.

These schools are open to children of all religious persuasions; but there are many instances in these returns, and particularly in those from the dioceses in the South and West, and in some from the province of Leinster, of Roman catholics refusing to send their children to be instructed at them, in consequence, as is said, of an order to that effect given by the Roman catholic clergy.

Throughout the returns, there is a general complaint of the want of school-houses, and of the difficulty of procuring properly qualified masters. In one return, it is stated, that many of the poor were averse from sending their children to school, conceiving that the sedentary habits of school unfitted them for bodily labour. "But we are persuaded," the Commissioners go on to observe, "that, generally speaking, a very great and almost universal desire exists at this moment, among the poor of this country, to give their children some kind of school education. Among the many instances of this general inclination stated in the returns, we shall select the following. In the return from the union of Castlemore, diocese of Killalla, in which benefice there are ten schools, one of which is a parish school, it is stated, that six hundred children attend these different schools, 'but that double the number could and would attend, were they not prevented by the poverty of their parents, who cannot afford to pay for their instruction.' The curate who makes the return from the parish of Upper Langfield, in the diocese of Derry, states that in his parish, 'the population, though poor, is numerous, amounting to nearly fifteen hundred souls, about three-fifths Romanists, the remainder composed of the Established Church, and Dissenters, all striving to a degree at once exemplary and affecting, to give their children as much learning as possible; so that if there were a roomy and commodious school-house, it would quickly be filled. The present school is kept in a small dark and inconvenient building lent by a farmer.' And in a return from Drumaul (diocese of Down and Connor) the general disposition in the lower orders for educating their children is mentioned, and as a proof of it, it is stated, 'that in two or three instances the poorer parishioners have erected school-houses by a voluntary subscription among themselves.' And in the return from the union of Kilbride and Multifarnham, in the diocese of Meath, a more remarkable fact is stated, namely, that a night school was kept at Multifarnham, 'to accommodate the children obliged to labour in the day:' at which school one hundred and thirteen children are returned as attending. The clergyman who makes this return, gives it as his opinion, 'that the parents in the choice of a master, are governed more by his merit and proximity, than by his religion, though, all circumstances equal, they would prefer a master of their own religion.' And in a return from the parish of Lea, diocese of Kildare, a fact is stated, which seems to corroborate this opinion, viz. 'That the parish school was flourishing, until a Roman catholic priest encouraged a Roman catholic to set up a school in opposition to it, and was at first successful in drawing off such pupils as were Roman catholics. And further, that charges having been fabricated against the Protestant parish schoolmaster, which occasioned his dismissal, another was appointed, who shortly after dying, the former master was recalled, and replaced at the request of those very people who had exhibited the false charges against him, and who solicited his return, as the Roman catholic schoolmaster had disappointed their hopes.' It certainly, however, appears from our returns, that religious prejudices in too many parts of this country, but more particularly in the south

and west, have operated against the attendance on the parish schools. For very many instances are stated of Roman catholic children who had attended them having been withdrawn by order of their priests, and never suffered to return; and a very strong instance of a mutual religious prejudice in this respect, is stated in a return from the parish of Ballesidare, diocese of Killalla, namely, 'that there seems to be a general determination in that parish on the part of the Roman catholics not to send their children to Protestant schools, and *vice versa*.' But we observe in the other returns from the same diocese, that Protestant and Roman Catholic children are mixed in the parish, as well as in the other schools; we find also in the other dioceses, Protestant children returned as going to schools kept by Roman catholics; and from the general returns from all the dioceses, it is evident that a large proportion of the children attending the parish schools throughout Ireland are of the Roman catholic religion."

The commissioners, after giving it as their opinion, that in those parishes where parochial schools are already established, or could be so, it would be proper to adopt every practical measure for their support and encouragement; but that even if it were practicable to establish an effective school in every benefice, such institutions would prove very inadequate, as a general system of education, to the wants of the Irish poor; thus conclude their report.

"And this inadequacy is the reason of our not entering more fully into the consideration of any plan for putting them into a more effective situation, as such a plan might possibly interfere with, or be superseded by, a general system for the education of the poor, the consideration of which is reserved for the conclusion of our labours. *We shall nevertheless at present observe, that not any funds, however great, or the best considered establishment, can substantially carry into effect either any improvement in the parish schools, or any general system of instruction of the lower orders of the community, until the want of persons duly qualified to undertake the education of the lower classes be remedied, and till some institution be formed to prepare persons for that important office.*"

I would entreat your readers to compare this conclusion, with the information which you have communicated to us at the close of your Review of Mrs. Leadbeater's dialogues in your last Number (p. 240.) They will then be better able to judge of the justice of those claims which the institution, you there recommend, for the education of Irish schoolmasters, has upon their benevolence. I cannot believe that those claims, binding as they have been stated by you to be, and strongly enforced as they are in the official paper which has now been brought to your notice, will fail to excite the general attention, and to engage the requisite assistance, of at least the *religious* public.

I am, &c. S.

To the Editor of the Christian Observer.

As I perceive you have correspondents of every clime and race, many of whom never before dreamt of turning letter-writers, I have thought that I also might venture to address you. I am a *Skate*, sir, living in hourly expectation of being crimped, and thus have all the pretensions of a dying martyr to be heard. But think not, sir, I mean to complain merely of my individual grievances. I wish to plead the cause of all our tribe. It is highly probable that some of the great public will soon pick my bones; but, in the mean time, I have a bone to pick with them.

The case is this, sir:—of late, the fondness for fish in the Protestant countries is so wonderfully increased, that really the Reformation, though it abolished those Wednesday and Friday fish-dinners which were the terror of our species, has been of little use to us. What with hooks, nets, lines, and harpoons,

we have little rest day or night. To secure my life, I myself was accustomed to dodge from sea to sea, and wave to wave, till I had scarcely strength left to master a shrimp. In this state of continual anxiety, think, sir, with what joy I and my brethren learned, by the happy sinking of a Lisbon packet with its letters, that a general fast was proclaimed throughout Great Britain on the 20th of March. "Now (said I to my friends), we are at least secure for a time. On a day of general fasting, of course, every man will deny his appetite; and as fish is the general favourite, no man will touch fish, unless, perhaps, thornbacks or sea hedgehogs—bristles and all." The fish, of course, devoutly wished my doctrine true; and therefore, like some wiser folks, directly thought it must be so. The week before the fast, accordingly, was appointed to be kept as a jubilee by us. Every fish took his own way. The seals went on shore. The oysters went to sleep. The torpedoes stunned one another. The crabs ran backwards. The porpoises rolled. The whales ran races across the frozen ocean. I, with a few select friends, went down to dine upon the leg of a fat boatswain. All was peace, and joy, and love. I actually saw a shark pass a whiting without swallowing him. But how did all this end? You shall hear. I had finished my meal, and being a lover of fresh air, I went up to get some and look about me. But guess, sir, my astonishment when, instead of seeing the waves relinquished to our race, I actually saw our old enemies of all kinds drawn up in greater number, and more deadly force than ever. Every scale of me shook, sir. I at once saw the fatal consequences of our error, and lamented that we had put any confidence in man. O, sir, how many friends did I soon behold struggling in the net, and writhing on the hook. Never, never did I know our ranks so thinned, and the sea so purpled with the blood of its inhabitants. Knowing the peril of my situation, I naturally tried all means for security; but at last, seeing an enormous net advancing on one side I unfortunately darted in an opposite direction, entangled my fins in the meshes, and there hung the sad victim of human brutality and irregion. Not less than one hundred and fifty fish were captured by the same cast. What happened to me afterwards I can scarcely tell, but I believe I fell into a trance. At least, I know nothing of my state, till I awoke upon the very same leaden scorching slab on which I now lie. I have been here, I think, three days, on each of which my owner has in vain protested to some customer, that I am "this instant out of the water." And this indeed, is no more than what, in the market phraseology, is termed a *white lie*; for the fact is, that when he sees me just about to escape by death from my torments, he plunges me into a tub, where, in spite of myself, I regain just enough of life to know the miseries of my situation. But, sir, it is not merely what I have suffered myself, it is the sufferings of my friends, which break my heart. I have positively seen an eel skinned alive. I have seen a lobster plunged, in the prime and vigour of life, into a boiling saucepan. I actually saw an old woman, who, by the bye, said she had just come from nursing a parish child, and whipping a pig to death, crimp my first cousin for a dinner at the Chancellor of the Exchequer's.

But you will ask, sir, what I wish you to do for us. Now, I fairly confess, I do not require you to convince mankind they have no right to eat fish; for I question whether this point could be made out. We eat them when we can catch them, and they have a right to return the compliment, and eat us if they can lay hold of us. But what I beg of you is, to press two points upon them. First, tell them that a right to eat is no right to torment; and though they may catch a skate and boil a skate, they have no right to crimp him. Secondly, tell them they have no right to practise the

ruse de guerre upon peaceful fish, of proclaiming a fast, and converting it into a feast; of vowing they will deny their appetites, and then dressing double quantities of what they love the best. Tell them, that Cayenne pepper is not the dust and ashes of penitence; that self-denial does not mean, confining ourselves to a favourite dish; that shrimp or egg sauce do not peculiarly dispose the mind to humiliation; that boiling lobsters alive is not the same thing with crucifying the flesh, nor skinning eels the same thing with rending the heart.

If, sir, I should live long enough to hear from you, there is also a general question of great importance to my posterity, which I could heartily wish you, who seem to be a very sound Protestant, to settle; and this is, why fish is at all substituted for flesh upon a fast day. I certainly have never heard, nor could I find in the great shipload of Bibles, which went to the bottom a month ago, a single text to prove it. Nor will good Protestants say, that they do it merely because good Catholics did it before them; for the first seem to think it a high duty to hate all that was loved or practised by the last. Nor will they say, that it is for self-denial, since very many of them prefer fish to flesh; and, whatever the fish may be, the sauce is plainly no very heavy mortification. Nor, sir, can the salt which may be rubbed into us make the difference; for this, you know, is only to add good salt to good fish. If, indeed, they would eat us, after letting us lie the same length of time, *without salt*, I might discover some propriety in the proceeding. After all, therefore, I am inclined to think, that the reformed churches are either unreformed, or are fast falling back into Popery; or rather, I suspect, that if you are resolutely keeping hold of the spoils of the clergy, you are sanctioning both clergy and laity in those evasions, which, while they adhered to the letter, destroyed the spirit, of religion. Let me entreat you then, sir, to endeavour to turn a part of the popular antipathy to Popery into an useful channel; so that men may get a good title to abuse the creed of the Papists, by avoiding their vices. I will merely add one other request. If you could contrive to pass through Billingsgate this evening, and, looking about for a large skate at No. 1, lying upon a slab, fronting, to my sorrow, due south, with one broken fin and a bruised back, and would just slip me into the river, you would much oblige, sir, Your obedient servant,

A YET UNCRIMPED SKATE.

Billingsgate, March 21, 1811.

Although we must profess ourselves no violent admirers of the style of the above communication, we nevertheless insert it, in the hope that the hints which it contains, on the subject of cruelty to animals, and on the superstitious substitution of fish for flesh, as if this constituted a fast, may have their use.

REVIEW OF NEW PUBLICATIONS.

A Sermon preached in the Parish Church of Stony Stratford, at the Visitation of the Archdeacon of Bucks, on Thursday, June 28, 1810, and published at the request of many of the Clergy present. By the Rev. LATHAM WAINEWRIGHT, M. A. F. A. S. of Emanuel College, Cambridge, and Rector of Great Brickhill, in the County of Bucks. Hatchard. 1810. 4to. pp. 20.

THE chief object of this sermon is to vindicate the importance and utility of a learned priesthood. A

contrary opinion, it should seem, has not only been maintained by a few private individuals, but has even formed the subject of grave and deliberate discourses from the pulpit. To refute this extraordinary doctrine, the preacher wishes particularly to direct our attention to the various enemies with whom the clergy have now to contend. These enemies are classed under three heads, "professed unbelievers, the adherents to the Roman catholic faith, and protestent sectaries." In remarking upon the first of these classes, he assures us, that while young men of fortune and condition search for objections to Christianity in the pages of Bolingbroke, Hume, Gibbon and Godwin, the inferior ranks are poisoned with the dogmas of Paine: it is therefore highly necessary that the clergy should be able to reply to their sophistical cavils.

With respect to the second class, the adherents to the Roman catholic faith, we ought to be prepared to shew that their errors have no foundation in the Scriptures, and that in matters of faith the Bible should be our only guide.

The last class comprises the numerous body of protestant sectaries. These are subdivided into three parts, viz. Socinians, Presbyterians, Methodists. The Socinians, though trifling in number and consequence, are furnished with objections, which have a shew of learning. The clergy, therefore, ought to excel in classical acquirements.

The next sub-division of Presbyterians, though uniformly, as Mr. Wainewright believes, characterized by Arian principles, is sinking fast into decay. No apprehension, therefore, is to be entertained from that quarter.

The most formidable party is the last, which comprises the Methodists and Anabaptists. These persons avow their hostility to the Church: "the inevitable tendency of their doctrines" is, "to oppose the happiness of the species, by condemning the exercise of reason in all religious subjects, and by clouding the beautiful simplicity of the Gospel of Christ by mystery the most absurd, and fanaticism the most unbounded." (p. 16). They have, it appears, a wonderful facility in quoting and perverting Scripture; their professions are specious, their zeal is misapplied, and their followers are grossly ignorant and absurd. The remedy for their misapplied zeal and specious professions is, an increased exertion of learning and talent on the part of the clergy. For their ignorance and absurdity, the only cure, which can be proposed, is the diffusion of rational principles and liberal knowledge. Happily the education of young persons is now considered as an object of primary importance; and Lancaster's inventions afford facilities for instruction, which cannot be too highly prized. We have, therefore, already the promise of better times, and we may "hail that auspicious period, when by the combined influence of the learning of the clergy, and the diffusion of religious light among the people, the advantages of Christianity shall cease to be destroyed by unnecessary divisions." (p. 19).

Such is the outline of Mr. Wainewright's sermon. It is written in a perspicuous style, and displays toward the close a very pleasing spirit of liberality. But it is open to many objections, and must be considered as a very defective exposition of an important cause.

In adverting to some of the errors into which we conceive the preacher to have fallen, we are forcibly arrested in the first instance, by several intimations in the 8th page, that certain of the clergy themselves give countenance to the opinion, which it is the object of this sermon to refute: viz. "that learning is a qualification by no means requisite in the regular clergy." This charge we have heard before, but

we must beg leave to doubt its correctness.

If a zealous divine wishes to establish the important truth, that heavenly wisdom is the first requisite for a preacher of the Gospel, and that all earthly knowledge, if compared with this, is as nothing in the estimate, he is immediately suspected of a wish to depreciate the value of learning; and this too, at the very time, when his own habits are those of an industrious student, and his character stands high for talents and attainments*. The fault is not in him, but in the misconception of his hearers: they pause not to make distinctions: if he will not admit learning to be every thing, they consider him as affirming it to be nothing; and he is immediately to be exhibited, though a man of learning, as the advocate of ignorance; and though possessed of strong reasoning powers, and of a highly cultivated mind, as the abettor of folly and enthusiasm.

The next great error, to which we shall advert, is of a class with some that were noticed in a former review. Mr. Wainewright considers Methodists and Anabaptists as forming one body of dissidents. (p. 15.) They are perfectly distinct from each other.

The 16th page presents us with another and singular error. After taking the word Methodist in its original acceptation, as applied to the followers both of Wesley and Whitfield, Mr. Wainewright affirms, that "they avow themselves unfriendly to that admirable establishment to which we are so justly attached." So far is this from the fact, that the Wesleyan Methodists have repeatedly avowed themselves, and still continue to avow themselves, to be churchmen. Whether they always act in a manner consistent with that avowal, is a different question; their assertions are plain and positive, whatever be the ambiguity of their conduct.

After these and similar mistakes, it can hardly be expected, that the preacher should correctly state the doctrines, either of the Presbyterians, or Methodists, or Anabaptists. In reference to the articles of their creed, little information is communicated, and even that little is incorrect. The person who would refute their opinions, should first ascertain* what those opinions are; for it would be an unfortunate circumstance, if, in attacking the principles which he erroneously ascribes to them, he should find himself maintaining the very doctrines which they labour to propagate.

In examining the importance of learning to a preacher of the Gospel, we shall do well not to confine ourselves to vague and general expressions. Learning is surely valuable to every man; and he must have a singular constitution of mind, who, with the means of adding to his knowledge, shall deliberately be contented with present attainments. But the relative value of different branches of learning must vary with the occupation and object of the individual.

The first duty of a clergyman is, to impress upon his hearers the doctrines of the Christian religion; and his first qualification is a heart well disciplined and prepared by the influence of the Spirit of God, and devoted to the sacred cause. In a country parish, where sophistry and philosophism have not yet invaded the repose of humble life, a minister, who understands clearly, and is able to

* This is not an imaginary case. We allude to a particular instance which fell under our notice: and it is very possible that Mr. Wainewright himself might have been present on the occasion.

* A very worthy person of our acquaintance was once seized with the spirit of proselytism, and determined to embark on a mission. "I have a great mind," said he, "to go and convert the Calmuck Tartars. By the bye, can you tell me what religion they are of?" This worthy person was probably descended from the French king, of whom we read, that he besieged, during the dark ages, a town in the Netherlands which belonged to himself.

expound with feeling and effect, those simple, yet sublime truths, which are calculated to make men wise unto salvation, requires few other literary qualifications, and surely his unlettered audience need nothing more. Classical researches may gratify his taste and improve his understanding. Mathematics, and botany, and geology, and chemistry, and history, and every department of learning, which has been illustrated either by the living or the dead, will afford him many a pleasant reflection, will elevate his views and expand his intellect; may enable him to combat the sceptic, or to refute the Socinian; but they will probably not contribute to render him a more useful priest of such a parish; they may possibly not add to the earnestness and simplicity with which he preaches the Gospel to the poor, or ministers to the wants of a departing soul. His own hopes, and fears, and enjoyments, are all connected with the records of God; from these he draws for others, the argument of consolation, or the language of reproof; and there are the principles, which will preserve him and his flock unblameable though life, and secure to them peace at the last.

But it may happen, according to the supposition of Mr. Wainewright, that a parish shall be disturbed, either by professed unbelievers, or Roman catholics, or protestant sectaries, and possibly by samples of each. It cannot admit a question, that the clergyman, who, to real piety unites a thorough knowledge of their several errors, and is prepared by various learning to combat their opinions, and to expose their fallacy, will be best qualified for the duties of his station. Yet, in most cases, the great appeal must be to the Scriptures themselves; and a due knowledge of the word of God will even, in this view, be infinitely more valuable than literary attainments, however great, and however varied. The multitude are little able to enter into abstruse disquisitions, or to comprehend the force of elaborate argument. A plain appeal to the understanding and the conscience will produce a greater impression on their minds, than all the efforts of literary warfare. If the doctrines of St. Paul be delivered with the zeal and energy of St. Paul, Homer and Virgil may sleep secure upon their shelves.

Let it not be imagined that we are the enemies of learning. One of our objections to the sermon before us is, the defective standard of learning which it proposes. Till we arrive at the 13th page, we are at some loss to discover what is the precise department of literature which the preacher would recommend: and we are a little disappointed in finding that allusion is made only to classical acquirements, as combined with theological studies. We mean not to detract from the importance of this sort of knowledge; its value is unquestionably great. But we must be permitted to observe that a clergyman, who would be armed at all points—who would stand forward as the champion of our faith against every assailant—must take higher ground. "In all ages," says Bishop Horsley, "if the objections of infidels are to be confuted; if the scruples of believers themselves are to be satisfied; if Moses and the Prophets are to be brought to bear witness to Jesus of Nazareth; if the calumnies of the blaspheming Jews are to be repelled, and their misinterpretations of their own books confuted; if we are to be 'ready,' that is, if we are to be qualified and prepared, 'to give an answer to every man that asketh us a reason of the hope that is in us;' a penetration in abstruse questions; a quickness in philosophical discussion; a critical knowledge of the ancient languages; a familiar acquaintance with the Jewish history, and with all parts of the sacred writings; a sound judgment; a faithful memory, and a prompt elocution; are talents, without which the

work of an evangelist will be but ill performed. When they are not infused by inspiration, they must be acquired by diligence in study and fervency in prayer *." The Apostles, according to the same writer, "were profound metaphysicians, the best of moralists, well-informed historians, accurate logicians, and excellent in that strain of eloquence which is calculated for the conveyance of instruction, the enforcement of duty, the dissuasion of vice, the conviction of error, and the defence of truth. And whoever pretends to teach without any of these qualifications, hath no countenance from the example of the Apostles, who possessed them all in an eminent degree, not from education, but from a higher source †." If these observations are intended for the benefit of the clergy in the present day, it is certain that a mere regard to classical pursuits, even as combined with theological studies, will hardly reach the case. We have long been of opinion, that attention to mathematical learning, as encouraged in the university to which Mr. Wainewright belongs, is of considerable importance to a clergyman. If it improve his reasoning faculty; if it enable him to separate truth from falsehood; to detect misconception, and to expose sophistry; to arrive at just conclusions by the shortest process; to exercise "penetration in abstruse questions, and quickness in philosophical discussion;" there can be little doubt of the advantage, which would result from such a preparation. Whether Paley, and Watson, and Horsley, would have been writers of eminence if they had neglected mathematics, we presume not to inquire; but the logical precison, the perspicuity of arrangement, and force of reasoning, by which their works are so peculiarly distinguished, are intimately connected with scientific attainments. It is, perhaps, scarcely too much to say, that every department of liberal science may be rendered subservient to the cause of religion; and he, who would effectually oppose all the fleeting errors of the day, must stand in the first rank of scholars and divines.

How then, it may be asked, did it happen that men so ignorant as the Apostles should be selected for the great work of evangelizing the world? We answer,

1. That learning is not the first requisite, neither is it in all cases absolutely essential.

2. "It pleased God to commit the first preaching of the Gospel to men, whose former occupation and condition may be supposed to have excluded them from the pursuit and the attainment of learning, and from the advantages of education, 'that the excellency of the power might be of God—not of them *.'"

3. "Originally, perhaps, they were men of little learning, fishermen, tent-makers, excisemen: but when they began to preach, they no longer were illiterate; they were rendered learned in an instant, without previous study of their own, by miracle †."

The sum of these observations is, that though information of every sort is valuable to a clergyman, yet that all human attainments should be made subservient to the grand object of leading his parishioners in the way to heaven. It must, however, be confessed, that the most

* Horsley's Sermons, vol. i. sermon 14.

† Ibid. The Bishop in this passage does not affirm, that no person ought to teach without these qualifications, but only that the example of the apostles cannot be adduced in favour of inferior endowments. The apostles were sent forth to enlighten the world: and those who are called to prominent situations in the church, or whose talents and connexions are likely to bring them forth into public view, would do well to furnish themselves with all the treasures of learning, which can be of service in their profession. A country clergyman has a very limited sphere, and, with qualifications far inferior, may peaceably lead his little flock in the good and the right way.

* Horsley. Ibid.

† Ibid.

learned are not always the most useful divines. In whatever degree the pursuits of literature detach its votary from the study of the Scriptures, from self-examination, from unaffected devotion, and from earnest prayer; in whatever degree they elevate the style of his sermons and conversation above the intellect * of his meanest hearers, or withdraw him from the humble but important duties of visiting the sick, of comforting the afflicted, and of imparting consolation to the contrite heart; in that same degree must literary eminence itself be considered as pernicious.

We would by no means insinuate that Mr. Wainewright considers literary attainments as a substitute for religious principle—or as correspondent in nature—or as necessarily leading to a right perception of the truth. What we mean to say is, that if literature be engrafted on religion, the union is happy, and the fruit is excellent; but if the heart be a stranger to the influence of Divine grace, there is too much reason to apprehend that learning itself may be employed in the support of error, and in opposition to the revelation of God.

* Of the difficulty which well-educated men almost invariably experience in rendering themselves intelligible by the lower classes of society, every clergyman must be able to furnish examples. There was a time, when respect seems to have been paid to the preacher in proportion to the difficulty of his sermons; but even in those days, we find instances of men, most eminent for learning, who were careful to accommodate themselves to the meanest capacity. "Of the learned Dr. Edward Pocock, the ornament and pride of his country, especially as an orientalist, we are told by his biographer, that as he avoided in his preaching 'the shew and ostentation of learning, so he would not by any means indulge himself in the practice of those arts, which at that time were very common, and much admired by ordinary people.... His care not to amuse his hearers with things which they could not understand, gave some of them occasion to entertain very contemptible thoughts of his learning, and to speak of him accordingly. So that one of his Oxford friends, as he travelled through Childry, inquiring for his diversion of some people, who was their minister, and how they liked him, received from them this answer, *Our parson is one Mr. Pocock, a plain, honest man; but, master,* said they, *he is no Latiner.*'"—See Wordsworth's Eccles. Biography, vol. v. p. 315.

Christ Crucified. A Sermon preached before the University of Cambridge, on Sunday, March 17, 1811, by the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge, &c. &c.

This discourse is on the emphatical declaration of St. Paul to the Corinthians, "I determined not to know any thing among you, save Jesus Christ and him crucified."—We shall first give a brief analysis of the sermon, and then subjoin a few remarks on the composition itself, and on a general subject connected with it.

Mr. Simeon begins by stating the importance of preaching as the chief instrument, employed by God, for the propagation of religion; and the consequent obligation of preachers to give so powerful an engine a right direction. The text he considers as stating in a striking and comprehensive sentence, the grand topic of the Christian ministry; and he proceeds first to *explain* these words—and, secondly, to *vindicate* them.

In "explaining" the text, he contends, that the Apostle did not design to state that he dwelt continually upon the fact or history of the crucifixion; but that he considered the doctrine founded upon this fact as of paramount importance. There were two particular views in which he invariably spoke of the death of Christ—namely, *as the ground of our hopes,* and as *the motive to our obedience.* He then proceeds to shew, by some appropriate quotations, in what manner this doctrine kindled the hopes and constrained the obedience of St. Paul. He concludes this head,

by saying, that "this is the subject which the Apostle comprehends under the term 'Christ crucified:' it consists of two parts; first, of *affiance in Christ for salvation*, and next, of *obedience to the law for his sake*: had either part of it been taken alone, his views had been imperfect, and his ministry without success. Had he neglected to set forth Christ as the only Saviour of the world, he would have betrayed his trust, and led his hearers to build their hopes on a foundation of sand. On the other hand, if he had neglected to inculcate holiness, and to set forth redeeming love as the great incentive to obedience, he would have been justly chargeable with that which has been often falsely imputed to him, an antinomian spirit; and his doctrines would have merited the odium which has most unjustly been cast upon them. But on neither side did he err; he forgot neither the foundation nor the superstructure: he distinguished properly between them, and kept each in its place: and hence with great propriety adopted the determination in our text," pp. 12, 13.

He then proceeds to "vindicate" the sentiment of the text. "It was plainly from no enthusiastic fondness for one particular point, but from the fullest conviction of his mind, that the Apostle adopted this resolution; and so the word in the original imports: "I determined," as the result of my deliberate judgment, "to know nothing among you save Jesus Christ and him crucified." I have made it, and will ever make it, my theme, my boast, and my song. The reasons why he insisted on this subject so exclusively, and with such delight, according to the author, are, first, "because it contained all that he was commissioned to declare;" secondly, "because it contained all that could conduce to the happiness of man;" thirdly, "because nothing could be added to it without weakening or destroying its efficacy." A severe critic would, perhaps, say (and Mr. Simeon will remember that we have a right to require the utmost adroitness in the tactics of sermon-making from him *), that the third subdivision is so included in the two first, as to form scarcely a distinct specification. But we were never less disposed to act the critic than after rising from the perusal of this sermon. We do not envy the man who could read the late dispatches from the Isle of Leon, and then sit down, with the cold precision and plastered dignity of a recruiting serjeant, to discuss the propriety of the precise order in which the countermarch was conducted, or the line was formed; and still less should we envy him who, when so grave a subject as that before us, treated in a manner so unostentatious and solemn, is presented to his mind, should clap himself into the critic's chair to condemn the author for a word.

Under the first subdivision, we find a sort of episode upon the term "evangelical" as employed in modern times. We give it to our readers, as what has gratified ourselves, and as affording a fair specimen of the manly and rational style in which this author here addresses the assembled University.

"'It pleased God to reveal his Son in the Apostle that he might preach HIM among the heathen:' and accordingly St. Paul tells us, that 'this grace was given to him to preach *the unsearchable riches* of Christ.' This I say, was *his* office; and this too the ministry of reconciliation which is committed to *ministers in every age*; 'to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.' To the Apostles indeed the commission was to 'go forth into all the world, and to preach the Gospel to every creature;' whereas to us is assigned, as it were, a more limited *sphere*: but the *subject* of our ministry is the same with theirs: we have the same dispensation committed unto us; and 'woe will be unto us, if we preach not the Gospel.'

"But as though men needed not to be evangelized now, the term *evangelical* is used as a term of reproach. We mean not to justify any persons whatsoever in using unnecessary terms of distinction, more especially if it be with a view to depreciate others, and to aggrandize themselves: but still the distinctions which are made in Scripture must be made by us; else for what end has God himself made them? Now it cannot be denied that

* In maxima fortuna minima licentia est. —Sallust.

the Apostle characterizes the great subject of his ministry as *the Gospel*; nor can it be denied that he complains of some teachers in the Galatian church as introducing *another* Gospel,' which was not the true Gospel, but a perversion of it. Here then he lays down the distinction between doctrines which are truly evangelical, and others which have no just title to that name. Of course wherever the same difference exists between the doctrines maintained, the same terms must be proper to distinguish them; and a just view of those distinctions is necessary in order to our being guarded against error, and established in the truth.

"But we beg to be clearly understood in reference to this matter. It is not our design to enter into any dispute about the use of a *term*, or to vindicate any particular *party*, but merely to state, with all the clearness we can, a subject, about which every one ought to have the most accurate and precise ideas.'

"We have seen what was the great subject of the Apostle's preaching, and which he emphatically and exclusively called *the Gospel*; and if only we attend to what he has spoken in the text, we shall see what really constitutes evangelical preaching. *The subject* of it must be 'Christ crucified;' that is, Christ must be set forth as the only foundation of a sinner's hope: and Holiness in all its branches must be enforced; but a sense of Christ's love in dying for us must be inculcated as the mainspring and motive of all our obedience. *The manner* of setting forth this doctrine must also accord with that of the Apostle in the text; the importance of the doctrine must be so felt, as to make us determine never to know any thing else, either for the salvation of our own souls, or for the subject of our public ministrations. Viewing its transcendent excellency, we must rejoice and glory in it ourselves, and shew forth its fruits in a life of entire devotedness to God; we must call upon our hearers also to rejoice and glory in it, and to display its sanctifying effects in the whole of their life and conversation. Thus to *preach*, and thus to *live*, would characterize a person, and his ministry, as evangelical, in the eyes of the Apostle: whereas indifference to this doctrine, or a corruption of it, either by a self-righteous or antinomian mixture, would render both the person and his ministry obnoxious to his censure, according to the degree in which such indifference, or such a mixture prevailed. We do not mean to say, that there are not different degrees of clearness in the views and ministry of different persons, or that none are accepted of God, or useful in the church, unless they come up to such a precise standard: nor do we confine the term evangelical to those who lean to this or that particular system, as some are apt to imagine: but this we say, that, in proportion as any persons, in their spirit, and in their preaching, accord with the example in the text, they are properly denominated *evangelical*; and that, in proportion as they recede from this pattern, their claim to this title is dubious or void.

"Now then we ask, What is there in this which every minister ought not to preach, and every Christian to feel? Is there any thing in this enthusiastic? any thing sectarian? any thing uncharitable? any thing worthy of reproach? Is the Apostle's example in the text so absurd, as to make an imitation of him blame-worthy, and a conformity to him contemptible? or if a scoffing and ungodly world will make the glorying in the cross of Christ a subject of reproach, ought any who are reproached by them to abandon the Gospel for fear of being called evangelical? Ought they not rather, like the Apostles, 'to rejoice that they are counted worthy to suffer shame, *if shame it be*, for Christ's sake?' The fact is indisputable, that the Apostle's commission was to preach Christ crucified; to preach, I say, *that* chiefly, *that* constantly, *that* exclusively: and therefore he was justified in his determination to 'know nothing else;' consequently to adopt that same resolution is our wisdom also, whether it be in reference to our own salvation, or to the subject of our ministrations in the church of God." pp. 14—18.

Upon the great topic to which this discourse is dedicated, we shall not at present enter. If the paramount object of our work has been understood, it will be seen that we also have, in the enlarged sense in which it ought always to be understood, wished "not to know any thing" among our readers, "save Jesus Christ and him crucified;"—that, circuitously or directly, to make the doctrines of the Gospel known and valued by those around us, has been the specific object of our work. If this end has, in any degree, been accomplished, we "do rejoice, yea, and will rejoice," though it has cost us days and nights of toil; and though the suspicion of many of the good, and the enmity of the bad, should continue

to follow us through every stage of our career. We say of this topic, as the patriotic Psalmist taught his captive countrymen to say of Zion, "If I forget thee, may my right hand forget her cunning."

Into the general merits of the discourse before us, as a composition, it is not our intention to enter very largely. The author repels all criticism by his studious plainness and sobriety. He would, we think, lament that his sermon should draw off the attention of the readers, from the subject, to the ornaments with which it was invested. But if pulpit eloquence be that which fixes the attention, and ensures the seriousness of the auditors, and which is calculated, under Divine grace, to shake their prejudices and touch their best feelings, then this sermon may be considered as deserving the title of eloquent. We may have occasion, however, to advert to some of its qualities, when we come to the consideration of a subject with which we shall conclude this article. Let us, before we turn to that topic, however, advert to the only paragraph in the sermon of which we do not entirely approve.

"The Apostle", (says Mr. Simeon) "speaks more strongly respecting this," i. e. the making any additions to this doctrine.

"He tells us not only that the adulterating of the subject by any base mixture will destroy its efficacy, but that even an artificial statement of the truth will make it of none effect. God is exceedingly jealous of the honour of his Gospel; if it be plainly and simply stated, he will work by it, and make it effectual to the salvation of men: but if it be set forth with all the ornaments of human eloquence, and stated in 'the words which man's wisdom teacheth,' he will not work by it; because he would have 'our faith to stand, not in the wisdom of men, but in the power of God.' Hence St. Paul, though eminently qualified to set it forth with all the charms of oratory, purposely laid aside 'all excellency of speech or of wisdom in declaring the testimony of God,' and 'used all plainness of speech,' lest by dressing up the truth 'in the enticing words of man's wisdom he should make the cross of Christ of none effect.'" pp. 22, 23.

Now we find no scriptural authority, and certainly not that quoted by Mr. Simeon, for saying that God will not work by the Gospel, although "set forth with all the ornaments of human eloquence." We conceive the Apostle, in the passage adduced by Mr. Simeon, modestly to strip his own ministration of the word of God of all pretensions to eloquence. He moreover intimates, that when human eloquence is substituted for the Gospel, God will not bless such lessons to the teachers or hearers of them. He also adverts to the memorable manner in which the Gospel of Christ had been propagated without the aid of human literature; twelve unlettered men having vanquished the legions of philosophy. But, far from depreciating eloquence, the Apostle continually pays it the highest homage, by himself borrowing its aid. It might not, indeed, be difficult to select from the Gospels and Epistles, many passages, by an approximation to which the greatest writers would be content to measure their own title to eloquence. Indeed, Mr. Simeon himself, like good St. Jerome weeping over the beauty of his own Latin, will, perhaps, have to lament that his own sermon should exhibit some slight specimens of that criminal fervour of language and sentiment which men designate by the name of eloquence.—Our own view of the use of human attainments, in the diffusion of religious knowledge, in a degree corresponds with that of the late celebrated Bishop Horsley. He, as is well known, contended, with a little of that dogmatism which shaded his excellencies as a reasoner, that the chief, or indeed the whole, use (*we* should have said, one great use) of the miraculous gifts to the Apostles, was to supply the deficiencies of learning; and that now, learning is designed, and is competent, to supply the place of the miraculous powers. Both propositions contain a measure of truth. God, in the early ages of his Church, choosing, for his own all-wise pur-

poses, to work by feeble instruments, tempered them, as it were, by a flame from heaven. This miraculous influence is now withdrawn, and more is left to the natural powers and acquirements of man, guided and controuled by the operations of divine grace. It is then a fit object of human industry to polish, to point, to temper those instruments, by which the battles of the Cross are henceforward to be fought. We confess that it is with no common satisfaction we observe the rapid improvement in style and method, which so obviously characterizes the composition of many of that part of the modern clergy who are also distinguished by their piety. We see no reason why good English and good divinity should not go together; and why topics which of all other are calculated to inspire those feelings, and dictate those expressions, which are respectively the soul and the language of eloquence, should continue to weary or disgust by tame conceptions and a barbarous dialect. Learning is the natural ally of religion, and eloquence is the language in which learning speaks. There was a time, in our own country, when the most religious writers were also the most eloquent, and the pulpit gave the law to the schools. We hope to see this era revive. We are not afraid to trust the Christian in the groves of Academus; knowing that religion loves the day-light, and that fine taste is no foe to piety. Let him go out into the field of science, remembering only to cast his spoils at the foot of the Cross. We hope to see other Barrows in the chair of the University—at once constraining science to do homage to religion, and calling down religion to consecrate science. Nay, we trust to see men excelling that almost universal scholar and philosopher in doctrinal precision; and at the same time irradiating the world by discoveries as great, and language as sublime as his own. We have no doubt that Mr. Simeon will agree to all this; but if not, and he undertake to answer us, we hope and trust that he will *write* so *well* as to confute himself.

We shall now call the attention of our readers for a few moments to a subject, which, as we premised, had been suggested to us by perusing the discourse before us.

However fashionable it may have become of late, to depreciate the universities of Oxford and Cambridge, still none will deny that the literature and piety of the land will, in a considerable degree, take their shape and complexion from the model exhibited there. The spring cannot be long tinged or medicated at its head, without the rivulets of the country participating in the new qualities thus communicated. We do not imagine that innovations or improvements are apt to arise first within the enclosures of the almæ matres; but when once they have got there, they soon scatter their seed throughout the nation. The very fences which at first forbid their introduction, afterwards preserve them from injury, and secure their permanency and growth. Is it possible, then, to contemplate the actual state of the two universities, and particularly that of Cambridge, without a great degree of satisfaction? If report be true, when, some years since, the author of this sermon first addressed a Cambridge audience, a general clamour was excited against him. For a time he is said to have stood almost alone. All sorts of follies and heresies, we understand, were imputed to him; and he certainly suffered enough, in the way of ridicule and contumely, to have dismayed any who did not value the approbation of God more than the good word of his fellow-creatures. But he was enabled to persevere, doubtless mending what was defective in his own plans as he proceeded; and we find him at length delivering his sentiments in the university pulpit, not only without much outward expression of dissatisfaction at his ministry, but to

crowded, and in a great degree admiring, audiences. Even strangers in the university have been struck with the softened and solemn air, which reigns throughout his lettered congregation, when he is called to address them. Now this statement ought not to be received as one of an unimportant nature; and we cannot part with the subject, without offering our congratulations, upon this actual state of things, to the parties most concerned. We congratulate Mr. Simeon, in the first place, that he has lived to weather the storm, which misconception or prejudice, taking advantage possibly of some want of prudence on his part, had raised around him. This sermon proves that he has not become immoderate in proportion to his success; that he seeks to form no party in the university; that he desires not to discredit the seminary to which he belongs, but to make it more worthy of veneration; that he passes by subordinate differences in order to secure the grand essentials, the props and pillars of true religion. Let this spirit become universal among that body of the clergy with which he is usually classed; let them cling to their national church with filial attachment; let them avoid every approximation to a party spirit; let them widen the circle of their toleration to the fullest extent of the articles and liturgy of their church; let them link mildness with zeal, and knowledge with devotion; let them venerate all the fences by which our ancestors aimed to repel the excesses of zeal and the boldness of innovation; and we do confidently hope, that, under the Divine blessing, their piety will gradually diffuse itself throughout the land; and the term "evangelical" be translated, as it ought, from their petty flag to the great banner of the national church.

We cannot help thinking the actual state of things equally a matter of congratulation to the university. The perils of every institution, where of necessity much of form prevails, are very various. There is a danger as to religion, for instance, lest the spirit should be altogether absorbed in the form. There is a danger also, whilst the form remains unshaken, lest the decay of the spirit should not be discerned. There is a third danger, lest every attempt to restore the decayed spirit of a system should be regarded as an attempt to innovate upon the form. Therefore, as we before observed, it would be no matter of surprise to us, if any university, strongly entrenched in ancient rules, should be one of the last places in a nation, either to part with current opinions, or to revive old ones. In our own country, the universities were among the last places in which Protestantism was established, or from which the doctrines of arbitrary power were expelled. We have, therefore, as we said, to congratulate the university, with which we are now more particularly concerned, upon the disposition she has discovered, in a considerable part of her body at least, to tolerate a more vigorous system of religion than that which had satisfied the nation since the time of the Commonwealth. Universities, we have seen, as to points of reformation, have ordinarily been behind the nation. It is her honour, in this particular instance, to be as forward in the race as any part of the population. Let her continue in the course on which she has entered. Let her continue to refute the charges of a papal spirit, which either her sworn enemies or her apostate children have levelled at her, by a spirit of enlightened tolerance. Let her, indeed, watch over that ark of the national religion, of which she is one of the constituted guardians, and suffer no man with impunity to lay an unhallowed hand upon it:—but let her remember, that all institutions are of human construction, and therefore liable to the defects and decays attending every thing human; and let her receive with

satisfaction any endeavour of a good honest son of her own, to restore the church to its original state of purity, and to direct it in the good old way. Let both our universities do this, and we shall then once more see them the nurseries of true religion, as well as of science, and find under their wings a shelter from every assault of impiety and scepticism.

Lastly, may we be allowed to congratulate the parents of Great Britain upon such a state of one of her universities. Though we confess ourselves, on the whole, no friends to public education in the earlier stages of life, there is a period when exercises of a more public character become essential. As the youth is soon to perform a part upon the public stage of life, it is of importance to rehearse him in his part before he meets the public eye. It is useful also to the state to be informed, by a public trial of this kind, what are the comparative worth and talents of her young citizens. It is of importance to the moral habits of the individual, that he should be confronted with a number of his equals in rank and intellect, and should spend a part of his life in a scene where mind maintains a striking superiority over every thing external, and where talent and industry take the precedence of birth and money. Nor is it of less importance to his mental acquirements, that his faculties should be sharpened by competition; that he should be brought within the controul of wholesome discipline; that, instead of being suffered to exhaust or enfeeble his powers in desultory reading, he should be rendered patient of labour, familiar with difficulty, and qualified for a diversity of pursuits by the intense application, for a time, of his mind to one. Now the English universities are, on the whole, well adapted to accomplish these various ends. Of some improvements they would admit; but we think that those who attentively scrutinize the system, particularly of one of them, will find that it is well adjusted both to the nature of man and to the wants of society. Nor can the nation be charged with undervaluing these universities as literary institutions. But, then, many a pious parent has looked with dismay at the moral evils by which their benefits appeared to be, at least, neutralized. For a long season, Oxford and Cambridge were the reputed abode of indolence and profligacy. But of one of them, more especially, the observations already made will serve to shew, that the moral state is no longer such as warrantably to alarm the judicious parent. There is a large infusion of good with the evil. There are many calls as well as drawbacks to piety. There are many oases in the desert. There is ground for hope, that the children we commit to the arms of our "holy mother," may be restored to us improved and sanctified by her embrace. Those who in former periods have had reason to deplore the transforming efficacy of an university education upon their children; who have seen them, perhaps, in that rank soil, start up at once into a maturity of vice; who have beheld them inoculated with a new train of moral diseases, a "nova cohors febrium;" who themselves, perhaps, there originally contracted habits which have proved highly injurious to them in after life, can teach us the duty of blessing God for the ameliorated state of such an institution, and of gratitude to that man who, under the Divine blessing, has been one of the chief instruments of this reformation.

Buchanan's *Discourses and Christian Researches in Asia.*

(*Continued from p. 258.*)

Having accompanied Dr. Buchanan, in our last number, through all the sickening horrors of Juggernaut, we will now attend him through a very different scene, a view of the Hin-

doo Christians of Tanjore. With much of the early history of this church our readers are already acquainted. Ziegenbalg was founder of it. The encouragement he received from King George the First, from Archbishop Wake, and from the Society for promoting Christian Knowledge, has been already recorded*. In the year 1719 he finished the Bible in the Tamul tongue, having devoted fourteen years to this "grand work." He died in 1720, and was followed by a succession of other zealous and learned men, among whom were Schultz, Jœnicke, Gericke and Swartz, who were made the instruments of adding many to the Church of Christ. The account which Dr. Buchanan has given of his visit to Tranquebar and Tanjore is highly interesting; and we should have found the temptation to transcribe it irresistible, had we not already given the substance of it in our volume for 1807, p. 335. We must request, however, that such of our readers as have not Dr. Buchanan's work in their possession, will cast their eye over that passage, before they proceed. They will otherwise deprive themselves of much gratification.

Dr. Buchanan observes, that the Tanjore mission is at present in a languishing state. The war on the continent of Europe has dried up two of its former sources of supply, the Royal College of Copenhagen, and the Orphan-house at *Halle*, in Germany. "Their remaining resource from Europe is the stipend of the Society for promoting Christian Knowledge, whom they never mention but with emotions of gratitude and affection; but this supply is by no means commensurate with the increasing number of their churches and schools." Whence then does the mission derive its support? Dr. Buchanan answers this question; and that answer may well shame the Christians of England, as well as the English Christians of India.

"The chief support of the mission is derived from itself. Mr. Swartz had in his life-time acquired a considerable property, through the kindness of the English government and of the native princes. When he was dying, he said, 'Let the cause of Christ be my heir.' When his colleague, the pious Gericke, was departing, he also bequeathed his property to the mission. And now Mr. Kohloff gives from his private funds an annual sum; not that he can well afford it; but the mission is so extended, that he gives it, he told me, to preserve the new and remote congregations in *existence*." pp. 171, 172.

Mr. Kohloff greatly lamented the want of Bibles for the ten or twelve thousand Christians of Tanjore and Tinavelly, as well as of a printing press, that grand instrument in the diffusion of Christian light. Something has already been done to supply the want of Bibles (see vol. for 1810, p. 538, &c.), and much more, we doubt not, may be expected from the zeal of the British and Foreign Bible Society, whose attention has been particularly drawn to this quarter of India. A printing press, we trust, the missionaries will also obtain. "They justly observed, if you can no longer send us missionaries to preach the Gospel, send us the means of printing the Gospel."

"The mission press at Tranquebar," adds Dr. B. "may be said to have been the fountain of all the good that was done in India during the last century. It was established by Ziegenbalg. From this press, in conjunction with that at Halle in Germany, have proceeded volumes in Arabic, Syriac, Hindostanee, Tamul, Telinga, Portuguese, Danish, and English. I have in my possession the Psalms of David in the Hindostanee language, printed in the Arabic character; and the history of Christ in Syriac, intended probably for the Syro-Romish Christians on the sea-coast of Travancore, whom a Danish missionary once visited, both of which volumes were edited by the missionaries of Tranquebar. There is also in Swartz's library at Tanjore, a grammar of the Hindostanee language in quarto, published at the same press; an important fact which was not known at the college of Fort-William, when professor

* See vol. for 1807, p. 510, and for 1810, p. 309, et seq.

Gilchrist commenced his useful labours in that language." p. 173.

There is so much that is gratifying in the following extract, which concludes the account of Dr. Buchanan's visit to Tanjore, that we cannot withhold it from our readers. It will serve incidentally to illustrate two points; first, that there is no such danger to be apprehended in attempting to promulgate the Gospel in India, as many have supposed; and secondly, that the happiest effects attend its progress.

"*Tanjore, Sept.* 3, 1806.—Before I left the capital of Tanjore, the Rajah was pleased to honour me with a second audience. On this occasion he presented to me a portrait of himself, a very striking likeness, painted by a Hindoo artist at the Tanjore court*.—The missionary, Dr. John, accompanied me to the palace. The Rajah received him with much kindness, and presented to him a piece of gold cloth. Of the resident missionary Mr. Kohloff, whom the Rajah sees frequently, he spoke to me in terms of high approbation. This cannot be very agreeable to the Brahmins; but the Rajah, though he yet professes the Brahminical religion, is no longer obedient to the dictates of the Brahmins, and they are compelled to admit his superior attainments in knowledge.—I passed the chief part of this morning in looking over Mr. Swartz's manuscripts and books: and when I was coming away Mr. Kohloff presented to me a Hebrew Psalter, which had been Mr. Swartz's companion for fifty years; also a brass lamp which he had got first when a student at the college of Halle, and had used in his lucubrations to the time of his death; for Mr. Swartz *seldom preached to the natives without previous study.* I thought I saw the image of Swartz in his successor. Mr. Kohloff is a man of great simplicity of manners, of meek deportment, and of ardent zeal in the cause of revealed religion, and of humanity. He walked with me through the Christian village close to his house; and I was much pleased to see the affectionate respect of the people towards him; the young people of both sexes coming forward from the doors on both sides, to salute him and receive his benedictions†."

"*September* 4*th*, 1806.—Leaving Tanjore, I passed through the woods inhabited by the Collaries (or thieves) now humanized by Christianity. When they understood who I was, they followed me on the road, stating their destitute condition, in regard to religious instruction. They were *clamorous* for Bibles. They supplicated for teachers. 'We don't want bread or money from you,' said they; 'but we want the word of God.' Now, thought I, whose duty is it to attend to the moral wants of this people? Is it that of the English nation, or of some other nation?" pp. 174—176.

"* It is now placed in the public library of the university of Cambridge."

"† That I may give to those who are interested in the promotion of Christianity in the East, a more just view of the character of Swartz's successor, the Rev. Mr. Kohloff, I shall subjoin an extract of a letter which I have since received from the Rev. Mr. Horst.

"'*Tanjore, Sept.* 24, 1807.—The Rev. Mr. Kohloff is sometimes rather weak, on account of so many and various cares that assail him without ceasing. He provides for the wants of this and the southern missions (Tritchinopoly excepted) by disbursing annually upwards of one thousand pagodas (about 350*l.* sterling) out of his private purse, partly to make up the difference between the income and expenditure of this and the southern mission (of which I annex an abstract), and the rest in assisting the deserving poor, *without regard to religion;* and for various pious uses. To him, as arbitrator and father, apply all Christians that are at variance, disturbed from without or from within, out of service or distressed; for most of our Christians will do any thing *rather than go to law.*

"'All these heterogeneous, but, to a missionary at Tanjore, unavoidable avocations, joined to the ordinary duties of his station, exercise his mind early and late; and if he be not of a robust constitution, will undermine his health at last. Happily, several neighbouring churches and new congregations, belonging to the mission of Tanjore, afford Mr. Kohloff frequent opportunities to relax his mind, and to recruit his health and spirits, by making occasional short excursions to see these new Christians, *who were professed thieves only a few years ago, and many of them are now an honour to the Christian profession, and industrious peasants.* It is pleasing to behold the anxiety with which a great number of our Christian children inquire at such times when their *father* will return; and how they run several miles to meet him with shouts and clapping of hands, and hymns of thanks to God, as soon as they discern his palankeen at a distance."

Dr Buchanan takes occasion to observe, in this stage of his progress, that there are five principal languages spoken by Hindoos in countries subject to the British empire, viz. the Hindostanee, which pervades Hindostan generally; the Bengalee, for the province of Bengal; the Telinga, for the Northern Sircars; the Tamul, for Coromandel and the Carnatic; and the Malayalim, or Malabar, for the coast of Malabar and Travancore. Of these, there are two into which the Scriptures are already translated; the Tamul, by Ziegenbalg; and the Bengalee, by the Baptist missionaries from England. The remaining three are in progress of translation.

Our author next conducts us to the island of Ceylon. The population of this island, subject to the British government, is estimated at a million and a half, of which one-third is supposed to profess Christianity. The Dutch divided this population into 240 churchships, three native schoolmasters being appointed to each. It was the policy of the Dutch government never to give an official appointment to any native who was not a Christian. This wise policy is continued by his Majesty's government in Ceylon. A very contrary course appears to be pursued by the East-India Company's governments. They "do not," says Dr. Buchanan, "patronize the native Christians;" nay, "they give official appointments to Mahomedans and Hindoos generally in *preference* to natives professing Christianity." Can this indeed be so? If it be, we cannot wonder at the difficulties which the teachers of Christianity experience in their attempts to convert the natives. Such a system must serve, as Dr. Buchanan observes, to confirm their prejudices, to expose our religion to contempt in their eyes, and to preclude the hope of the future prevalence of Christianity at the seats of government. This reminds us of a remark made to Dr. Buchanan by the missionaries at Tranquebar (p. 163). "Religion," they observed, "flourishes more among the natives of Tanjore and in other provinces, where there are few Europeans, than at Tranquebar and Madras; *for we find that European example in the large towns is the bane of Christian instruction.*" This then being the case, not only the influence and authority of government, as far as that influence can be exercised, short of actual persecution, but the general example of Europeans, being adverse to the propagation of Christianity, we have more cause to wonder that Christianity should have made any progress at all, than that it should have made so little. We do not, by any means, venture to say, that it would be the duty of the government of India to give any exclusive preference to persons professing Christianity. But surely such persons ought not to be placed in a worse situation, by that government, for having adopted its own faith. When we consider the direct and ample support given by a government calling itself *Christian*, to the institutions of Hindooism and Mahomedanism, and the favour shewn to the professors of these religions; and then advert to all the circumstances of discouragement under which the Christian cause continues to labour; we can only ascribe it to the divine power and efficacy of the Gospel, that it maintains even its present contracted sphere. The time, we trust, is not far distant, when a more becoming line of policy will be pursued; and when the rulers of our Asiatic empire also be will nursing-fathers of the church of Christ. But to return to Ceylon.

The following important extract is taken from Dr. Buchanan's Journal, dated at Jaffnapatam, Sept. 27, 1806.

"I have had the pleasure to meet here with Alexander Johnstone, Esq.* of the Su-

"* Now Sir Alexander Johnstone, Chief-Justice of Ceylon."

preme Court of Judicature, who is on the circuit; a man of large and liberal views, the friend of learning, and of Christianity. He is well acquainted with the language of the country, and with the history of the island; and his professional pursuits afford him a particular knowledge of its present state; so that his communications are truly valuable. It will be scarcely believed in England, that there are here Protestant churches, under the king's government, which are without ministers. In the time of Baldæus, the Dutch preacher and historian, there were thirty-two Christian churches in the province of Jaffna alone. At this time there is not one Protestant European minister in the whole province. I ought to except Mr. Palm, a solitary missionary, who has been sent out by the London Society, and receives some stipend from the British government. I visited Mr. Palm, at his residence, a few miles from the town of Jaffna. He is prosecuting the study of the Tamul language; for that is the language of this part of Ceylon, from its proximity to the Tamul continent. Mrs. Palm has made as great progress in the language as her husband, and is extremely active in the instruction of the native women and children. I asked her if she had no wish to return to Europe, after living so long among the uncivilized Cingalese. No, she said; she was 'all the day long happy in the communication of knowledge.' Mr. Palm has taken possession of the old Protestant church of Tilly-Pally. By reference to the history, I found it was the church in which Baldæus himself preached (as he himself mentions) to a congregation of two thousand natives; for a view of the church is given in his work. Most of those handsome churches, of which views are given in the plates of Baldæus's history, are now in ruins. Even in the town and fort of Jaffna, where there is a spacious edifice for Divine worship, and a respectable society of English and Dutch inhabitants, no clergyman has been yet appointed. The only Protestant preacher in the town of Jaffna, is Christian David, a Hindoo Catechist sent over by the mission of Tranquebar. His chief ministrations are in the Tamul tongue; but he sometimes preaches in the English language, which he speaks with tolerable propriety; and the Dutch and English resort to hear him. I went with the rest to the church; when he delivered extempore a very excellent discourse, which his present Majesty George the Third would not have disdained to hear. And this Hindoo supports the interests of the English church in the province of Jaffna. The Dutch ministers who formerly officiated here, have gone to Batavia or to Europe. The whole district is now in the hands of the Romish priests from the college of Goa; who perceiving the indifference of the English nation to their own religion, have assumed quiet and undisturbed possession of the land. And the English government, justly preferring the Romish superstition to the worship of the idol *Boodha*, thinks it right to countenance the Catholic religion in Ceylon. But whenever our church shall direct her attention to the promotion of Christianity in the East, I know of no place which is more worthy of her labour, than the old Protestant vineyard of Jaffna-Patam. The Scriptures are already prepared in the Tamul language. The language of the rest of Ceylon is the Cingalese, or Ceylonese." pp. 184—186.

Dr. Buchanan, on his second visit to Ceylon, in March 1808, found the south side of the island in the same state of destitution, as to religious instruction, with the north. He found but two English clergymen in the island. "What wonder," said a Romish priest to him, "that your nation should be so little interested about the conversion of the pagans to Christianity, when it even does not give teachers to its own subjects who are already Christians." Numbers of the native Protestants, every year, apostatize to Boodha. Governor Maitland expressed his conviction, that some ecclesiastical establishment ought to be given to Ceylon. Both he and the senior chaplain at Columbo, the Hon. Mr. Twisleton, afford their patronage in the most liberal manner to three missionaries of the London Society, established in different parts of the island; and the government allows to each of them an annual stipend. The whole of the New Testament has been translated into Cingalese, and three books of the Old: but even this portion is not circulated; "there is no supply of books for the use of the people." Dr. Buchanan justly expresses his astonishment, that, though there are 500,000 native Christians in Ceylon, there should not be one complete copy of the Scriptures in the language of that island. Did the pro-

fessional engagements of Sir Alexander Johnstone * permit, Dr. Buchanan thinks him the fittest person to superintend the further translation of the Scriptures. "It is a proof," he adds, "of the interest which this gentleman takes in the progress of Christian knowledge, that he has caused Bishop Porteus's Evidences of Christianity to be translated into the Cingalese tongue, for distribution among the natives."

Every line of this information is important, and deserves the serious notice of our bishops and our statesmen. Is it possible they should not see the responsibility which attaches to them, in the sight of God and man, while they neglect the moral culture of such a vineyard as Ceylon? But what can be done? will probably be asked; and with this interrogatory many will satisfy their consciences. But we would ask in return, What have you attempted to do? Have you ever seriously deliberated on the subject? Have you ever set yourselves to consult about the means of preserving and promoting Christianity in Ceylon? If these questions must be answered in the negative, as we fear they must, will no blame attach to those whose proper province it is, as heads of our church and state, to watch over the interests of true religion in every part of the empire? But can nothing then be done? Can the government of this country do nothing? Is the erection of a Cingalese college, for the purpose of supplying native teachers to the desolate churches of Ceylon, a thing impossible? Why should not the same efforts be made, and the same funds applied, for the promotion of Christianity by the British, as by the Dutch government? We had been accustomed to regard the Dutch as so absorbed in the pursuit of mercantile gain, as to be dead to every other consideration. But when we enter on their colonial possessions, we find that a large part of that gain had been consecrated to the noblest of purposes, the diffusion of the knowledge of the only true God, and Jesus Christ, whom he has sent. It is to the Christian a heart-sickening consideration, to reflect on the different policy pursued at present by Great Britain. The Christian establishments of Ceylon have withered under our touch.—And is there nothing in the power of our bishops? They may at least lift their voices, and call on parliament and the nation to consider what can be done for their Protestant brethren of Ceylon. We have seen the Bishop of St. David's founding a seminary for supplying Wales with pastors. What might not be done, were all our bishops to unite in forming an establishment for the education of teachers for our foreign dominions! That would be an institution worthy of the British episcopate, and which would enshrine them in the affections of every Christian in the land. In the mean time, let those who feel, with us, that we are bound, by every consideration which ought to affect us as men or as Christians, to aid the languishing cause of Christianity in Ceylon, contribute in the only way which is at present open to them. The attention of the Society for Missions to Africa and the East has lately been drawn to this island; and it may be in their power, if adequate pecuniary means are afforded them, to send some missionaries thither. We recommend the perusal of that society's last Report to those who may wish to inform themselves on the subject.

Dr. Buchanan next adverts to the state of the Malayan Archipelago. The Dutch possessions in the Indian Ocean are devolving on Great Britain. These islands contain great numbers of Protestant Christians; for wherever the Dutch established themselves, they endeavoured to christianize the natives, and they

* This amiable and excellent person has lately passed some time in England. He is now on his return to Ceylon, full of those benevolent purposes which Christianity never fails to inspire.

succeeded. A large proportion of the natives profess the religion of the Bible; and the Bible already exists in a Malay version. Here then there is room for the benevolent exertions of both the Bible Society, and the Society for promoting Christian Knowledge. "One hundred thousand Malay Bibles will not suffice to supply the Malay Christians." The Scriptures were translated by the Dutch into the Eastern Malay only, that being the general language of their extenisve possessions in that quarter. But the language of Sumatra differs from this, and is called the Western Malay. In the college of Fort William, T. Jarret, Esq. of the Company's service, who had resided twelve years in Sumatra, was preparing a version in the Western Malay, when his progress was interrupted by the reduction of the college establishment. He still prosecutes his work, however, at Madras, with the aid of a learned Malay of rank. Dr. Buchanan suggests, that as there is a college in Bengal for instructing the English in the languages of Hindostan, there should be an institution in Penang, or Prince of Wales's Island, for cultivating the Malay tongue. This settlement being placed in the centre of British navigation in the East, may be expected to become the emporium of Asiatic commerce. Dr. Buchanan resided there for about a month, and was surprised by the variety of languages, and of races of men, he met with in Penang. He considers it as a most favourable station for the study of the Malay and Chinese languages, and for pouring forth from the press useful works for the civilization of maritime and austral Asia; and its diversified population appeared to him to possess a communicative disposition, and an unusual thirst for knowledge.

The contrast between the Christian and Pagan Malays is very striking. Such is the barbarism of the latter, especially in the interior of such large islands as Sumatra, that they actually kill and eat their criminals and prisoners of war. Nay, they frequently eat their own relations, when aged and infirm; and that not so much to gratify appetite as to perform a pious ceremony. The following account of this extraordinary ceremony is given by the learned Dr. Leyden in his Researches.

"When a man becomes infirm and weary of the world, he is said to invite his own children to eat him in the season when sah and limes are cheapest. He then ascends a tree, round which his friends and offspring assemble, and as they shake the tree, join in a funeral dirge, the import of which is, 'The season is come, the fruit is ripe, and it must descend.' The victim descends, and those that are nearest and dearest to him deprive him of life, and devour his remains in a solemn banquet." p. 195.

Dr. Buchanan is at the same time of opinion that no quarter of the globe is more favourable for Christian missions than the Malayan Archipelago. The Dutch have proved that success is attainable, and the facilities which we now possess for conducting such undertakings are very great.

But besides the Eastern and Western Malay, there are two other languages spoken in this immense cluster of islands,—the language of Java, which is a third dialect of the Malay; and that of the Celebes, called the Bouguese language. Literature was formerly cultivated in the Celebes, and their songs and romances are said by Dr. Leyden to be famous among all the islands of the East. "The man," observes our author, "who shall first translate the Bible into the language of the Celebes, will probably be read by as many islanders as have read the translation of Wickliffe."

We now come to Dr. Buchanan's account of the Syrian Christians in India. A part of this most interesting account has been already anticipated in our volume for 1807, pp. 654 and 751, to which we refer our readers. We have before us, however, much that is new.

'When the Portuguese, under Vasco de Gama, arrived at Cochin, they were agreeably surprised to find upwards of a hundred Christian churches on the coast of Ma-

labar. But when they became acquainted with the purity and simplicity of their worship, they were offended. 'These churches,' said the Portuguese, 'belong to the Pope.' — 'Who is the Pope,' said the natives, 'we never heard of him.' The European priests were yet more alarmed, when they found that these Hindoo Christians maintained the order and discipline of a regular church under episcopal jurisdiction; and that, for 1300 years past, they had enjoyed a succession of bishops appointed by the patriarch of Antioch. 'We,' said they, 'are of the true faith, whatever you from the West may be; for we come from the place where the followers of Christ were first called Christians." pp. 200, 201.

The persecuting zeal of the Portuguese, directed by the inquisition at Goa, succeeded in compelling the churches on the sea-coast to acknowledge the supremacy of the Pope, but they insisted on retaining their own language and liturgy: and this point was conceded to them. But the churches in the interior would not yield to Rome, and preferred to seek protection from the native princes. Dr. Buchanan having obtained leave from the Rajah of Travancore, proceeded to visit those churches. From his journal while on this tour, we will make a few extracts.

"*Chinganoor, a Church of the Syrian Christians, November* 16, 1806.—When we were approaching the church of Chinganoor, we met with one of the *cassanars*, or Syrian clergy. He was dressed in a white loose vestment with a cap of red silk hanging down behind. Being informed who he was, I said to him in the Syriac language, 'Peace be unto you.' He was surprised at the salutation; but immediately answered, 'The God of peace be with you.' He accosted the Rajah's servants in the language of the country, to know who I was; and immediately returned to the village to announce our approach. When we arrived, I was received at the door of the church, by three *kasheeshas*, that is, presbyters, or priests, who were habited in like manner, in white vestments. Their names were Jesu, Zecharias, and Urias, which they wrote down in my Journal, each of them adding to his name the title *Kasheesha*. There were also present two *shamshanas*, or deacons. The elder priest was a very intelligent man, of reverend appearance, having a long white beard, and of an affable and engaging deportment. The three principal Christians, or lay elders belonging to the church were named Abraham, Thoma, and Alexandros. After some conversation with my attendants they received me with confidence and affection; and the people of the neighbouring villages came round, women as well as men. The sight of the WOMEN assured me that I was once more (after a long absence from England) in a Christian country. For the Hindoo women, and the Mahomedan women, and in short, all women who are not Christians are accounted by the men an inferior race; and, in general, are confined to the house for life, like irrational creatures. In every countenance now before me I thought I could discover the intelligence of Christianity. But at the same time, I perceived, all around, symptoms of poverty and political depression. In the churches, and in the people there was the air of fallen greatness. I said to the senior priest, 'you appear to me like a people who have known better days.' 'It is even so,' said he. 'We are in a degenerate state compared with our forefathers.' He noticed that there were two causes of their present decay. 'About 300 years ago an enemy came from the West bearing the name of Christ, but armed with the inquisition: and compelled us to seek the protection of the native princes. And the native princes have kept us in a state of depression ever since. They indeed recognize our ancient privileges, for we rank in general next to the *Nairs*, the nobility of the country; but they have encroached by degrees on our property, till we have been reduced to the humble state in which you find us. The glory of our church has passed away; but we hope your nation will revive it again.' I observed that 'the glory of a church could never die, if it preserved the Bible.' 'We have preserved the Bible,' said he; 'the Hindoo princes never touched our liberty of conscience. We were formerly on a footing with them in political power; and they respect our religion. We have also converts from time to time; but, in this Christian duty we are not so active as we once were; besides it is not so creditable now to become a Christian, in our low estate.' He then pointed out to me a *Namboory* Brahmin, (that is, a Brahmin of the highest cast), who had lately become a Christian and assumed the white vestment of a Syrian priest. 'The learning too of the Bible,' he added, 'is in a low state amongst us. Our copies are few in number; and that number

is diminishing instead of increasing; and the writing out a whole copy of the sacred Scriptures is a great labour, where there is no profit and little piety.' I then produced a printed copy of the Syriac New Testament. There was not one of them who had ever seen a printed copy before. They admired it much; and every priest, as it came into his hands, began to read a portion, which he did fluently, while the women came round to hear. I asked the old priest whether I should send him some copies from Europe. 'They would be worth their weight in silver,' said he. He asked me whether the Old Testament was printed in Syriac, as well as the New. I told him it was, but I had not a copy. They professed an earnest desire to obtain some copies of the *whole* Syriac Bible; and asked whether it would be practicable to obtain one copy for every church. 'I must confess to you,' said Zecharias, 'that we have very few copies of the *prophetical* Scriptures in the church. Our church languishes for want of the Scriptures.' But he added, 'the language that is most in use among the people is the Malayalm, (or Malabar) the vernacular language of the country. The Syriac is now only the learned language, and the language of the church: but we generally expound the Scriptures to the people in the vernacular tongue.'

"I then entered on the subject of the translation of the Scriptures. He said 'a version could be made with critical accuracy; for there were many of the Syrian clergy who were perfect masters of both languages, having spoken them from their infancy. But,' said he, 'our bishop will rejoice to see you, and to discourse with you on this and other subjects.' I told them that if a translation could be prepared, I should be able to get it printed, and to distribute copies among their fifty-five churches at a small price. 'That indeed would give joy,' said old Abraham. There was here a murmur of satisfaction among the people. If I understand you right, said I, the greatest blessing the English church can bestow upon you, is the Bible. 'It is so,' said he. 'And what is the next greatest,' said I. 'Some freedom and personal consequence as a people.' By which he meant political liberty. 'We are here in bondage, like Israel in Egypt.' I observed that the English nation would doubtless recognize a nation of fellow-Christians; and would be happy to interest itself in their behalf, as far as our political relation with the prince of the country would permit. They wished to know what were the principles of the English government, civil and religious. I answered that our government might be said to be founded generally on the principles of the Bible. 'Ah,' said old Zecharias, 'that must be a glorious government which is founded on the principles of the Bible.' The priests then desired I would give them some account of the history of the English nation, and of our secession from their enemy the Church of Rome. And in return, I requested they would give me some account of their history.—My communications with the Syrians are rendered very easy by means of an interpreter whom I brought with me all the way from the Tanjore country. He is a Hindoo by descent, but is an intelligent Christian, and was a pupil and catechist of the late Mr. Swartz. The Rev. Mr. Kohloff recommended him to me. He formerly lived in Travancore, and is well acquainted with the vernacular tongue. He also reads and writes English very well, and is as much interested in favour of the Syrian Christians as I myself." pp. 209—213.

"*Romniel, (a Syrian Church), Nov.* 12, 1806.—I have now visited eight churches, and scarcely believe sometimes that I am in the land of the Hindoos. I attended divine service on the Sunday. Their liturgy is that which was formerly used in the churches of the patriarch of Antioch. During the prayers there were intervals of silence, the priest praying in a low voice, and every man praying for himself. These silent intervals add much to the solemnity and appearance of devotion."

"Here, as in all churches in a state of decline, there is too much formality in the worship. But they have the Bible and a scriptural liturgy; and these will save the church in the worst times. These may preserve the spark and life of religion, though the flame be out. And as there were but few copies of the Bible among the Syrians (for every copy was transcribed with the pen) it is highly probable that, if they had not enjoyed the advantage of the daily prayers, and daily portions of Scripture in their liturgy, there would have been in the revolution of ages, no vestige of Christianity among them *.

* In a nation like ours overflowing with knowledge, men are not always in circumstances to perceive the value of a scriptural liturgy. When Christians are well taught, they think they want something better. But the young and the ignorant, who form a great proportion of the community, are edified by a little plain instruction frequently

"The doctrines of the Syrian Christians are few in number, but pure, and agree in essential points with those of the Church of of England: so that although the body of the church appears to be ignorant, and formal, and dead, there are individuals who are alive to righteousness, who are distinguished from the rest by their purity of life, and are sometimes censured for too rigid a piety. In every church, and in many of the private houses, there are manuscripts in the Syriac language: and I have been successful in procuring some old and valuable copies of the Scriptures and other books, written in different ages and in different characters." pp. 214—216.

Our limits will not permit us materially to extend the review of this work in our present Number; but before we close the book, we wish to present our readers with one more extract from Dr. Buchanan's Journal. It is dated at

"*Cande-nad, a Church of the Syrian Christians, November* 23, 1806.—"This is the residence of Mar Dionysius, the metropolitan of the Syrian Church. A great number of the priests from the other churches had assembled by desire of the bishop, before my arrival. The bishop resides in a building attached to the church. I was much struck with his first appearance. He was dressed in a vestment of dark red silk; a large golden cross hung from his neck, and his venerable beard reached below his girdle. Such, thought I, was the appearance of Chrysostom in the fourth century. On public occasions he wears the episcopal mitre, and a muslin robe is thrown over his under garment; and in his hand he bears the crosier, or pastoral staff. He is a man of highly respectable character in his church, eminent for his piety, and for the attention he devotes to his sacred functions. I found him to be far superior in general learning to any of his clergy whom I had yet seen. He told me that all my conversations with his priests, since my arrival in the country, had been communicated to him. 'You have come,' said he, 'to visit a declining church, and I am now an old man: but the hopes of its seeing better days cheer my old age, though I may not live to see them.'—I submitted to the bishop my wishes in regard to the translation and printing of the Holy Scriptures. 'I have already fully considered the subject,' said he, 'and have determined to superintend the work myself, and to call the most learned of my clergy to my aid. It is a work which will illuminate these dark regions, and God will give it his blessing.' I was much pleased when I heard this pious resolution of the venerable man; for I had now ascertained that there are upwards of 200,000 Christians in the south of India, besides the Syrians who speak the Malabar language.—The next subject of importance in my mind, was the collection of useful manuscripts in the Chaldaic and Syriac languages; and the bishop was pleased to say that he would assist my inquiries, and add to my collection. He descanted with great satisfaction on the hope of seeing printed Syriac Bibles from England; and said they would be 'a treasure to his church.'" pp. 217, 218.

It is impossible for one, who is a member of the Church of England, not to feel a peculiar degree of gratification in perusing this account of the Syrian Christians. The similarity of our faith and mode of worship, of our ecclesiastical constitution, and even of our minuter rites and ceremonies, to those which prevail in the Syrian church; is certainly very remarkable, and affords an additional presumption of the apostolical origin which we have been disposed to attribute to them. We have in both churches the same gradations of rank, bishop, priest, and deacon. Both churches use a liturgy, in which the people as well as the minister take a part. In both infant baptism is practised. And if we descend to circumstances of inferior moment—circumstances, however, which have had their share, if not in producing separation from the Church of England, yet in furnishing arguments to justify that separation—we find in the Syrian church

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repeated. A small church of sect may do without a form for a while. But a national liturgy is that which preserves a relic of the true faith among the people in a large empire, when the priests leave their ARTICLES and CONFESSIONS of FAITH. Woe to the declining church which hath no Gospel Liturgy! Witness the Presbyterians in the West of England, and some other sects, who are said to have become Arians and Socinians to a man. The Puritans of a former age did not live long enough to see the use of an evangelical formulary."

a parallel to the mitre and lawn of our bishops, and to the surplices of our clergy. No one will do us the injustice to suppose, that we lay any very great stress on these minor points. We nevertheless think it our duty to advert to them, because they may not be without an effect in quieting the scruples of some tender consciences; or at least in rescuing existing usages from a portion of the ridicule and contempt with which they are frequently loaded. That our ecclesiastical institutions, whether they respect the government of the church, or the conduct of its worship, may be abused to purposes of ambition, or degenerate into a mere lifeless form, we admit with deep concern. But of what institution may not similar things be predicated? At the same time, it is undoubtedly a lawful ground of satisfaction to us, as members of the Church of England, to observe, that when another church, with which we have had no intercourse whatever, but which has existed in unimpaired succession from the apostolic age; after dwelling for thirteen or fourteen centuries in a state of almost entire separation from the rest of the Christian world, is at length discovered among the rocks and fastnesses of Malavala, she professes the same fundamental doctrines, recognizes the same orders in the Christian ministry, practises the same general mode of congregational worship, and uses many of the same ceremonies, with ourselves.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for the press: A work, in two vols. by Dr. Edwards, to ascertain the real and relative Foundations of the different civil, political, commercial, and individual Interests of Society and Nations;—A Dictionary of Architecture, in 2 vols. 4to. by Mr. P. Nicholson;—A Translation of Doomsday Book, by Mr. Bawdwen;— and Charlemagne; or Rome Delivered, an Epic Poem, in 24 Cantos, by Lucien Bonaparte.

In the press: The State Papers and Letters of Sir W. Aston, afterwards Lord Aston, Ambassador in Spain from James I. and Charles I.;—An edition of "Chrysostom de Sacerdotio," Lib. iii., in Greek and Latin, with an Introduction, "On the Importance and Dignity of the Pastoral Office, and the Danger of rashly undertaking it," by the Bishop of St. David's;—and Travels in Iceland, in 1810, by Sir G. Mackenzie, Bart. Mr. Holland, and Mr. Bright.

His Majesty's Commissioners of Public Records, have appointed Mr. Payne, of Pall Mall, to sell such copies of the following works, printed under their direction, as are not appropriated to public uses:—Calendarium Rotulorum Patentium, 1*l.* 16*s.*; Taxatio Ecclesiastica P. Nicholai, 2*l.* 2*s.*; Catalogue of Cottonian MSS. 2*l.* 10*s.*; Calendarium Rotulorum Chartarum, 2*l.*; Rotulorum Originalium Abbreviatio, 2 vols. 3 10*s.*; Calendarium Inquisitionum Post Mortem, 2 vols. 3*l.* 10*s.*; Testa de Nevill, 1*l.* 16*s.*; Novarum Inquisitiones, 2*l.* 2*s.*; Valor Ecclesiasticus, vol. I. 2*l.* 10*s.*

JOSEPH LANCASTER.

A numerous and most respectable meeting of the subscribers and friends of the Royal British System of Education (Mr. Lancaster's), was held on the 11th inst. at the Freemason's Tavern, the Duke of Bedford in the chair. It was attended by the Dukes of Kent and Sussex, the Marquis of Lansdowne, Lord Keith, Mr. Adam, Mr. W. Smith, Mr. Horner, Mr. Brougham, Mr. Abercromby, Mr. E. W. Bootle, &c. &c. The report made by the Committee who superintend the progress of the undertaking, was very interesting. It appeared from it, that children of the poor, even in the metropolis, can be taught reading, writing, and arithmetic, before they are old enough to work, at an expense of little more than 5*s.* a year for each; and that therefore those useful attainments may be easily extended to the whole of the rising generation, and the pious wish of our good

old King fully accomplished, "that every poor child in the kingdom should be able to read the Bible." With respect to religious instruction, it is an inviolable law of this institution, to teach nothing but the Scriptures themselves. The children are trained in the habit of reading the Bible; but it is left to their parents and friends to explain and comment upon it. In the Borough school alone 6000 children have been educated, whose parents were of the poorest description; and hitherto no instance has occurred, of any of these youths being charged with a criminal offence in any court of justice. The patronage of their Majesties and the whole of the Royal Family, has greatly contributed to Mr. Lancaster's success; and schools on his plan are now established in every county of England. Some also have been erected in Scotland, and some in Ireland. In all these cases, persons trained in the practical details of the system are required to organize and conduct the schools, and the education of youths for these purposes forms the main source of expense to the institution. Many instances have occurred, where youths of fifteen years of age conduct, with the regularity of a machine, schools containing several hundred children, imparting to them the elements of education with astonishing rapidity. A new system of teaching needlework has also been invented for the girls' schools; by which one mistress may teach with perfect ease any number of scholars. Fifty new schools have been erected on Mr. Lancaster's plan, in the year 1810, for about 15,000 children. The Duke of Kent has introduced this system into the army, by attaching a school to his own regiment. The school consists of the children of the privates, and amounts to 220. A young man, a serjeant, was trained for schoolmaster by Mr. Lancaster. The regiment is now quartered at Stirling; and so impressed were the magistrates with the advantages of the school belonging to it, that they have allowed the Guildhall to be used as a school-room, where a great number of the children of the town are admitted to participate in its benefits. Many other military commanders are following this excellent example. This system of tuition is already in operation in the island of Antigua, and in different parts of the United States; and is likely to be introduced into South America by General Miranda. Two missionaries of the Society for Missions to Africa and the East, have received instruction at the school in the Borough Road, with a view to extend the system to Africa; and the Committee have proposed to the Directors of the African Institution, to board and educate two intelligent African youths with the same view. The secretary of this institution is Joseph Fox, Esq. Lombard Street.

PALESTINE.

We understand that the Rev. Dr. Buchanan has it in contemplation to visit Jerusalem and the interior of Palestine, with the view of investigating subjects connected with the translation of the Scriptures and the extension of Christianity. It was stated in the India papers, before Dr. Buchanan left Bengal, that it was his intention to return to Europe by a route over-land, for the purpose of visiting the Christian churches in Mesopotamia, some account of which he had received from the Syrian Christians; and also of inquiring into the present circumstances of the Jews in these regions; and in the Holy Land; and with this design he came to the western side of India: but he was dissuaded by the Bombay government from proceeding further, on account of the then unsettled state of the countries through which he was to pass. He had received from the Syrian Christians the names of upwards of an hundred churches in Mesopotamia and Syria, constituting the remains of the ancient and primitive church of Antioch, with which they maintained correspondence in former times; and some of which, it is said, have remained in a tranquil state, subject to the Mahomedan dominion, since the commencement of that power.

Another object of Dr. Buchanan's inquiry will be the state of the *Syriac* printing-press of Mount Lebanon, from which various works have issued; and to ascertain whether it may be practicable to establish presses in Jerusalem or Aleppo, for the Hebrew, Arabic, and Syriac languages; and to open a correspondence with England for their encouragement and support; the relations of amity now subsisting between Great Britain and the Porte and Persia, rendering the present time more auspicious to researches of this nature, than any former period. He will also learn what language (with a view to a translation of the Scriptures) is most generally used at this time in the Holy Land.

It is Dr. Buchanan's intention to touch at Alexandria in his voyage to Palestine, and to return from his tour by Lesser Asia, through the region of the seven primitive churches, some of which endure to this day. He proposes to pass over from thence to Athens and Corinth, to visit the principal Christian churches in Greece, and afterwards those of the larger islands in the Archipelago.

A chief object here will be to ascertain whether a translation of the Scriptures in one dialect alone of *Modern Greek*, will suffice for the continent of Achaia and the Archipelago (which he does not think to be likely), or whether some principal dialects have not been already cultivated.

Queries of the learned concerning the present state of these countries, in connection with the promotion of Christianity, or the elucidation of scriptural history, if sent to the Editor of this work, will be communicated to Dr. Buchanan.

We understand that Dr. Buchanan will take charge of Bibles for distribution in his way in Portugal, Spain, and Malta; and will endeavour to establish a channel of correspondence in these countries with England, for the supply of the authorised version of each country respectively, as far as the existing governments may be pleased to countenance the design.

FRANCE.

Messrs. Cuvier and Brogneart have discovered, in the environs of Paris, very extensive beds of stone, that contain only fresh-water shells, which appear to have been deposited in ponds or lakes. Some of these beds of stone are separated by intermediate strata of marine formation. This seems to prove that the sea has made an irruption on the continent, which it had formerly abandoned, and confirms the traditions of a deluge, so universally spread amongst different nations. Upon beds of gypsum in the same neighbourhood, which contain the bones of reptiles, and of fish, with fresh-water shells and petrified trunks of palm-trees, repose beds of stone, containing innumerable quantities of marine shells only; and again upon these, other beds of fresh-water shells, but of a kind entirely different from the former. It is impossible to have more clear and manifest indications of the revolutions which have taken place on the surface of the globe.

M. Sage has lately stated, in a memoir read to the National Institute, the efficacy of Fluor Volatile Alkali, in cases of severe apoplexy.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church of Westminster, March 20, 1811. By James, Lord Bishop of Litchfield and Coventry. 4to. 2s.

A Sermon preached at Berkeley Chapel, on the Fast Day, March 20, 1811. By J. A. Busfield, A. M. 1s. 6d.

The Psalms Evangelized, in a continued Explanation; wherein are seen, the Unity of Divine Truth, the Harmony of the Old and New Testament, and the peculiar Doctrines of Christianity, in Agreement with the Experience of Believers in all Ages. By Richard Baker. 12s.

MISCELLANEOUS.

Ecclesiastical Topography, a Collection of one hundred Views of Churches in the Neighbourhood of London, with Descriptions. Royal 4to. 4*l.* 4s. imp. 4to. 6*l.* 6s.

An Account of the Kingdom of Nepaul, being the Substance of Observations made during a Mission in that Country in 1793. By Colonel W. Kirkpatrick. Royal 4to. 2*l.* 12s. 6d.

The Chorographical Description, or Survey of the County of Devon. By Tristram Risdon. 8vo. 16s.

A View of the present State of Sicily, its Rural Economy, Population, Produce, &c. from a Survey of the Professor of Agriculture in the Royal Academy, Palermo. By T. W. Vaughan, Esq. 4to. 1*l.* 11s. 6d.

The Thames, or graphic Illustrations of Seats, Villas, Public Buildings, and Picturesque Scenery, on the Banks of that River. Engraved by W. B. Cooke, from Drawings by Samuel Owen, Esq. 2 vols. imp. 8vo. 3*l.* 3s.

Conchology, or a Natural History of Shells, containing a new Arrangement of the Genera and Species, illustrated by coloured Engravings executed from natural Specimens. By George Perry. Folio 16*l.* 16s.

The Natural History of British Insects, illustrated with coloured Figures. By E. Donevan, F. S. S. Part II. vol. i. 1*l.* 11s. or No. I. 2s. 6d.

Sketches of the Physiology of Vegetable Life. 8vo. 10s. 6d.

Farther Inquiries into the Changes induced in Atmospheric Air, by the Germination of Seeds, the Vegetation of Plants, and the Respiration of Animals. By Daniel Ellis, 8vo. 9s.

Babylon and other Poems. By the Hon. Annabella Hawke. Foolscap 8vo. 6s.

Sketch of the Political History of India, from the Introduction of Mr. Pitt's Bill in

1784, to the present Day. By John Malcolm, Lieutenant-colonel in the East-India Company's Madras Army, Resident at Mysore, and late Envoy to the Court of Persia. Royal 8vo. 18s.

History of the Reformation in Scotland. By George Cook, D. D. 3 vols. 8vo. 1*l.* 11s. 6d.

The History of Cambria. By Humfrey Lhoyd, Gent. corrected, augmented, and continued, by David Powell. Royal 4to.

The Annual Register, vol. II. for 1809. 8vo. 16s.

A Practical Treatise on the Powers and Duties of Juries, and on the Criminal Laws of England. By Sir Richard Phillips. 8s.

An Analysis of Blackstone's Commentaries. By Baron Fields, Student of the Inner Temple. 8vo. 8s.

The Code Napoleon, verbally translated from the French. By Bryan Barrett, of Gray's Inn. 2 vols. 8vo. 1*l.* 12s.

The complete Works of Samuel Richardson, with a sketch of his Life and Writings. By the Rev. E. Mangin, M. A. 19 vols. crown 8vo. 7*l.* 12s.

The Ecclesiastical and University Annual Register for 1810. 10s. 6d.

A Narrative of the Hardships and Sufferings of several British Subjects who effected their Escape from Verdun. 8vo. 4s.

The Cambridge University Calendar, for 1811. 5s.

The Return to Nature, or a Defence of the Vegetable Regimen, with some Account of an Experiment made during the last three or four Years, in the Author's Family. By John Frank Newton. Esq. 6s.

Public Disputation of the Students of the College of Fort William, in Bengal, on the 15th of September, 1810, before Lord Minto, Governor-General, with his Lordship's Discourse. 1s. 6d.

Asiatic Researches, vol. X. 8vo. 15s. 4to. 1*l.* 11s. 6d.

Microcosmography. By John Earl, D D. with Notes and an Appendix, by Philip Bliss. 8vo. 10s 6d.

Popular Essays on Right and Wrong. 8vo. 6s.

An Essay on Morality, and the Establishment of the Moral Principle. 3s. 6d.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, the 1st inst. the British and Foreign Bible Society held their Seventh anniversary at the Freemasons' Tavern, Queen Street, Lincoln's-Inn-Fields. The Report was read, as usual, by Lord Teignmouth, the president; and the thanks to his Lordship were moved in a very impressive address by the Bishop of Durham. The facts detailed in the Report, and in the Extracts of Correspondence with which it was followed, were peculiarly interesting and satisfactory; and evinced the successful operation of the society in the pursuit of its object over a large portion of the world. It appeared, that besides the three great societies to which this institution has given birth, on the European continent, and the Corresponding Committee in British India, it has been instrumental in producing, by its example or encouragement, sixteen similar societies in the United States of America. It appeared, also, that the society had made considerable progress in the course of the last year, in augmenting both its influence and its funds; not less than seventeen new auxiliary societies in Great Britain, among which is comprehended one in the important town of Liverpool, having been added to its list within that period. Further particulars will be given when the Report itself appears.

The attendance at this anniversary was very numerous, and highly respectable. Among the principal persons present, many of whom took a share in the business of the day, were, besides the President, the Bishops of Durham, Salisbury, Norwich, Cloyne, and Clonfert; Lords Gambier, Headley, and Harrowby; Messrs. Wilberforce, Grant, H. Thornton, Babington, Vansittart, Porcher, &c.; and it was truly gratifying to witness an assembly, consisting of at least eighteen hundred persons of different ranks, and of almost every Christian denomination, evincing the greatest harmony, and the most lively interest in the truly benevolent purpose of sending forth the Holy Scriptures without note or comment—"to every nation, and kindred, and tongue, and people."

The Committee of this society have established the following general principles for

supplying auxiliary societies with Bibles and Testaments.

1. That the committees of auxiliary societies shall be entitled to receive, gratuitously, if their local necessities shall require such a supply, Bibles and Testaments, estimated at PRIME COST, to the amount of half the entire sum remitted by them to the parent institution.

2. That the members of auxiliary societies, whose subscriptions amount to one guinea or upwards annually, or to ten guineas or upwards at one time, may purchase Bibles and Testaments at the REDUCED PRICES, in proportion to the share of its aggregate funds remitted to the parent institution.

3. That an adequate quantity of Bibles and Testaments shall be forwarded, as required, to their respective depositories; the same to be accounted for half yearly.

4. That the committees of auxiliary societies shall have the further privilege of purchasing to any amount, at PRIME COST.

UXBRIDGE AUXILIARY BIBLE SOCIETY.

On Friday, the 26th of October, 1810, a numerous and highly respectable meeting of the clergy and inhabitants of the town of Uxbridge and the neighbourhood, was held at the White Horse Inn, Uxbridge, pursuant to the following circular invitation, signed by Clergymen of the Church of England, "The clergy and inhabitants of Uxbridge and the neighbourhood, are requested to meet at the White Horse Inn, in Uxbridge, on Friday, October 26, at twelve o'clock, to take into consideration the propriety of forming a society auxiliary to the British and Foreign Bible Society.—George Young, Iver; John Penrose, Harefield; John Hilliard, Cowley; W. W. Smith, Hillingdon; Edward Ward, Iver; Frederick Tomkins, D. D. Harmondsworth; Joseph Middleton, Harlington; J. Haggitt, Denham; John Josiah Pike, Uxbridge.—Uxbridge, 20th October, 1810."

The Right Honourable Lord Gambier having been unanimously called to the chair, the business of the meeting was introduced by the Rev. Mr. Ward of Iver; after which the secretaries of the British and Foreign Bible Society, who attended by invitation, severally addressed the meeting; when it was resolved to form a society on the plan of the British and Foreign Bible Society, to be entitled The Auxiliary Bible Society of Uxbridge and the Neighbourhood, for the purpose of aiding and co-operating with the parent institution, in giving the widest possible circulation to the Holy Scriptures, both at home and abroad. The Right Hon. Lord Gambier was chosen president of the society;—the Right Hon. John Sullivan; Count de Salis; Sir Robert Harvey, Bart.; T. F. Clarke, Esq.; Edward Hilliard, Esq.; Charles Clowes, Esq.; and Harry Edgell, Esq.; vice-presidents;—and Mr. Samuel Hull, treasurer. An offer of Mr. Riches, to be gratuitous secretary, was thankfully accepted. Letters were read to the meeting from the Rev. Robert Hodgson, vicar of Hillingdon, and the Rev. John Freeman, curate of Hayes, expressing their cordial approbation of the measure of establishing an auxiliary Bible society. The greatest harmony prevailed throughout the meeting; and persons, of every description and persuasion, seemed to rejoice in an opportunity of co-operating in a measure so happily calculated to promote the best interests of their fellow-creatures, both at home and abroad. A subscription was opened for the above purpose, and upwards of 160*l.* were immediately subscribed.

LEICESTER AUXILIARY BIBLE SOCIETY.

The first anniversary meeting of the Leicester Auxiliary Bible Society took place on the April last. A number of the most respectable inhabitants of the town and neighbourhood were present, and all present appeared to have one object, and, in the pursuit of that object, one spirit.

The Rev. Mr Robinson opened the meeting with expressing his regret at the unavoidable absence of the worthy president, Mr. Babington. He was, however, authorised to convey to the society his best wishes for its welfare. He then moved that the Hon. and Rev. Henry Ryder, rector of Lutterworth, should be called to the chair; and, in allusion to the residence of the Rev. Gentleman, took occasion to describe the holy delight with which the first of the reformers, the venerable Wickliffe—who was, in his time, rector of Lutterworth—would have surveyed the present assembly, and congratulated them on their zeal and unanimity in the glorious cause which it was the labour of his life to promote, the general diffusion of the sacred Scriptures.

Mr. Ryder having taken the chair, and expressed his cordial approbation of the plan and general purposes of the society, Mr. Wood, the secretary, read a statement of the accounts, which was perfectly satisfactory to all present.

The Rev. Thomas Robinson, and the Rev. Robert Hall, both addressed the meeting at some length, expressing their joy at the zeal with which men of all sects and parties had come forward on this great occasion, and at the harmony which had pre-

vailed in the society ever since it had been established; and, commencing with great energy upon the simplicity and comprehensiveness of its plan, directed to one end, the distribution of the Bible; and extending its benefits to "all nations, and kindreds, and people, and tongues."

The following is the Report read to the meeting:

"After a lapse of little more than twelve months, since a society was formed in this town, with a degree of union and cordiality seldom witnessed, for the purpose of aiding and co-operating with the British and Foreign Bible Society in London, the sole object of which is the dissemination of the Holy Scriptures, without note or comment, throughout the whole world, we contemplate with much delight the progress, extent, and utility of this infant institution. The Report now published states that the sum of 643*l.* including collections, donations, and subscriptions, has been received; from which the sum of 400*l.* has been transmitted to the parent society in London, with a view of promoting their general designs; and that in this town and neighbourhood, 716 Bibles and 785 Testaments have been dispersed among the poor. This simple statement alone, we should hope, will be sufficient to secure the continuance of those annual subscriptions which have been announced; to call forth the same lively and benevolent exertions which were shewn last year; and even to produce an increase of zeal and energy in a cause so conducive to the interests of religion.

"Our conviction of the excellency and invaluable benefits of the plan has gathered strength in consequence of the circumstances which we have seen and heard during the last twelve months. We view with admiration, gratitude, and joy, the numerous and unexpected channels which the providence of God has opened to the Bible Society for diffusing the light of his truth, beyond all former example, in almost every part of the world. It was reserved for this favoured age, and this privileged country, to propose and to mature a plan, in which all denominations of Christians can most cordially unite, without making any compromise of their peculiar tenets, or engaging in any controversy.

"The scheme is grand and extensive. It knows no restrictions of place; it comprehends in its wishes and designs, not only Great Britain, the nations of Europe, and the men of our own day, but the darkest and remotest countries of the earth, and generations of men yet unborn. It can never be unnecessary, till the church of God has received its full consummation in the perfection of all its members. It has been already marked by the singular blessing of Heaven, beyond the most sanguine expectation of its warmest friends; and in a manner sufficient to encourage our humble hopes, that it will be one instrument of fulfilling the prophecies, and of 'establishing the mountain of the Lord's house in the top of the mountains.'

"The report of the parent institution lately circulated is highly animating. The perfect unanimity which continues to prevail among its members; the increase of their numbers and of the resources of the society; the avidity with which the Holy Scriptures are called for and received in our own country; the eagerness manifested by other nations to form similar institutions, and to concur in this labour of love, the lively gratitude and joy excited among the thousands who, after having long been unable to peruse the word of God, now are unexpectedly in possession of it; impress our minds with a firm conviction, not only that good is already done to an immense extent, but that a continual augmentation of good is likely to follow.

"Encouraged by these appearances and prospects, in the formation and establishment of the Bible Society, we would entreat Christians of every class to befriend it with their prayers and their contributions, that with united strength we may send forth the word of salvation throughout the earth.

"The members of the Leicester Auxiliary Bible Society are requested to recommend the plan in their respective circles, and to be active in promoting the dissemination of the Scriptures around them. It is desirable that there may not be a family, or an individual, without the possession of the Bible.

"What general plan can be devised for doing so much good to our fellow-creatures; for promoting so efficaciously the glory of God, and the great ends for which the Saviour died; and for co-operating so successfully with the gracious dispensations of God, 'who will have all men to be saved, and to come unto the knowledge of the truth!'

"HENRY RYDER, Chairman."

DUMFRIES-SHIRE BIBLE SOCIETY.

A Bible Society, on the plan of the British and Foreign Bible Society, has been formed in the county of Dumfries, under the presidency of the Duke of Buccleugh; the Earl of Dalkeith and the Marquis of Queensberry being among the vice-presidents. In the address to the public from this society, we find the following just and striking observations.

"The formation of such an establishment constitutes, as it were, a new era in the history of religion. It affords a rallying point for the piety of the age; an unsuspicious medium of communication among the good of all parties and nations; a centre of union and co-operation in the advancement of the common cause, which cannot fail to be productive of the most happy consequences; and which seems destined by Providence to hasten the arrival of that glorious period, when the whole Christian world shall join together in 'the unity of the Spirit, and the bond of peace,' and 'when the kingdoms of this world shall become the kingdom of our Lord and of his Christ.'

"The particular period in which the British and Foreign Bible Society has been instituted, bestows on it a peculiar interest and importance, and leads the benevolent heart to regard it with increased hope, as an earnest of extensive blessings to the human race. We live at a period when the most awful revolutions have taken place in the affairs of men. The judgments of God are abroad upon the earth. Amidst the desolations of war. He who causes the wrath of man to praise him, is, we trust, working in silence amongst the nations, and secretly bringing good out of evil. That furious storm, which has carried darkness and destruction over the civilized world, and has threatened to lay in the dust all that wisdom had consecrated, or age had rendered venerable, will, at last, under the direction of an unseen hand, pass away, and may leave a salutary influence behind. It is, at least, the duty of every Christian, at this important crisis, to exert all his powers for the welfare of his fellow creatures. By the new impulse which the minds of men have received from the civil and religious distractions prevailing on the continent of Europe, an opportunity seems in that quarter to be afforded for giving a proper direction to their unsettled opinions, and for opening their hearts to the knowledge of the truth."

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

On Whit-Tuesday, the 4th of June, being the eleventh anniversary of this Society, a Sermon will be preached at the parish church of St. Andrew by the Wardrobe and St. Anne Blackfriars, by the Rev. Melville Horne, late chaplain to the colony of Sierra Leone, when a collection will be made for the benefit of the institution. At two o'clock the annual general meeting of the society will be held, at the New London Tavern, Cheapside.

This society was instituted in the year 1800, by members of the Established Church, and is conducted in conformity to her doctrines and discipline. Upwards of fifty persons, adults and children, are dependent on it in Africa, at the society's settlements on the Rio Pongas. Six are either now preparing for future labours, under the Rev. Thomas Scott, or are waiting for a passage to Africa: and three have sailed, as settlers, under the direction of the Rev. Samuel Marsden, in New Zealand. All friends to missions, therefore, will have an opportunity of contributing their support to a society, which has a prospect of usefully employing whatever funds may be entrusted to its care.

EDINBURGH MAGDALEN ASYLUM.

Three thousand pounds having been raised by voluntary contributions for that object, a new Magdalen Asylum was erected in Edinburgh about five years ago. The building, however, required an additional expenditure of 1100*l.* the interest of which hangs heavy on the finances. From the Report of the Directors, however, the following important facts appear.

"1. That notwithstanding the frequent sickness of the women in the house, and the ignorance of many of them on their first admission, the fruits of their industry do more than pay for their maintenance: a produce from female labour which is rarely to be found, and unprecedented in the history of charitable institutions. 2. That the expense to be provided for, over and above the expense of the establishment, which is very moderate, arises chiefly from the circumstance, that the objects of the charity, on their admission, are almost always destitute of clothing, and one-third of their earnings is not more than sufficient to procure the necessary supply. 3. That the ordinary contributions have been sufficient to answer those purposes, and that the deficiency which has occurred these three last years, arises from the interest of the debt of 1100*l.* still due for the new buildings."

BAPTIST MISSION IN INDIA.

The 21st Number of the Periodical Accounts of this mission has just reached us; but we have only time to state, that about thirty natives appear to have embraced the Christian faith in the course of the year 1809. About seventy persons of different nations, many of them Hindoos and Mussulmans, had been baptised in the first nine months of 1810.

VIEW OF PUBLIC AFFAIRS.

SPAIN AND PORTUGAL.

In our last number, we were guilty of a mistake, in stating that Almeida had been evacuated by the enemy: this place alone, of all Portugal, remained in the possession of the French. Lord Wellington, as soon as he had driven the French across the Agueda, undertook the siege of it; and, while that was proceeding, he himself made a journey to the southward, for the purpose, as is supposed, of concerting with Marshal Beresford the operations of the campaign. Olivenza surrendered to the allied forces on the 15th of April. The state of the Guadiana, which had been flooded by the rains, prevented for some days the investment of Badajoz. That measure has since been carried into effect, and its fall is confidently expected.

When Lord Wellington returned to his head-quarters, in the neighbourhood of Almeida, on the 28th of April, he found that Massena had been increasing his force in the Agueda, and particularly at Ciudad Rodrigo, with the manifest intention of making an effort to relieve Almeida. The enemy had attacked our lines on the 23d and 27th, but had been repulsed. On the 2d of May, having previously drawn to one point all the troops he could collect from Leon and Castile, he crossed the Agueda at Ciudad Rodrigo, and on the 3d and 5th made two desperate attacks on the British army. The contest was very severe. It terminated, however, in the complete repulse of the enemy, the allied army continuing to maintain its position. On the 7th, at night, the French army, finding all their attempts to raise the siege of Almeida, or to make any impression on the British lines, ineffectual, retired again across the Agueda, leaving Almeida to its fate. In these two actions the British loss was 170 killed, and 1043 wounded; that of the Portuguese, 64 killed, and 191 wounded. The number of the allies missing on the two days was 316. The enemy's loss is said to have amounted to 7000 men. Almeida has since been evacuated by the French.

A similar attempt was made on the 16th instant, by Soult, to relieve Badajoz. The contest with the allied army under Gen. Beresford was long and sanguinary, but it terminated in the repulse of the enemy. The particulars of the action have not yet come to hand.

Joseph Bonaparte has quitted Madrid, in order to return to Paris. He passed through Valladolid on the 27th of April.

The intelligence from different parts of Spain is of a favourable nature, the papers being filled with accounts of the successes of the Guerillas and other Spanish corps in different parts of the Peninsula. Whatever truth there may be in these accounts generally, it is no longer doubtful that the Spaniards have obtained great advantages in Catalonia. The important fortress of Figueras surrendered to them on the 10th of April. S. Phillan and Palamos were taken possession of two days after by some British men of war, the guns embarked, and the batteries destroyed. Rosas is also expected to fall.

We rejoice to hear that the Cortes have at length turned their attention to the subject of the Slave Trade. A proposition for its entire abolition has been received with apparent satisfaction, and referred to the consideration of a committee. A law has also been brought in, and seems to meet with general concurrence, for interdicting entirely the use of the torture.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

1. The Report of the Bullion Committee has been most amply discussed in the House of Commons. The debate continued for five nights, during which much more light was thrown on the subject, than by all the pamphlets, numerous as they have been, which have appeared upon it. The points at issue were chiefly, whether the present unfavourable rate of exchange with foreign countries, and the corresponding high price of bullion, did not prove that our currency was depreciated; whether that depreciation was not caused by an excessive issue of such currency; and whether the remedy for the evil was not to restrain the amount of such issue. The affirmative of these propositions was maintained by Mr. Horner, Mr. H.

Thornton, Mr. Huskisson, Mr. Parnel, Mr. Sharp, Mr. Canning, Mr. Giddy, Sir F. Burdett, Mr. Wilberforce, Mr. Whitbread, Mr. Magens, Mr. Marryatt, Mr. W. Smith, Mr. Ponsonby, and Mr. Tierney. The speakers on the other side were, Mr. Rose, Mr. Vansittart, Lord Castlereagh, Sir T. Turton, Mr. Manning, Mr. Perceval, Mr. Long, Mr. Fuller, Mr. Thompson, Mr. Simeon, the Attorney General, and Sir John Sinclair. The propositions were negatived by a majority of 151 to 75, and resolutions of a contrary tendency, proposed by Mr. Vansittart, were adopted. We must, however, take the liberty of saying, that, to our apprehension, the whole weight of the argument was in favour of the unsuccessful side. If ever any point of political economy was satisfactorily, we would say unanswerably, established, both by the deductions of reasoning, and the evidence of facts, it is this; 1. That, under the existing circumstances of the bank restriction, an issue of paper, larger than would have circulated if paper were convertible into the amount of coin of the standard weight and fineness, which it professes to represent, will cause a depreciation of that paper;—2. That the actual existence of such depreciation of the paper of this country, to the amount of about 20 per cent. is proved by a proportionable rise in the price of bullion, and a proportionable sinking of the foreign exchanges;—3. That the true and only remedy for this evil, no less an evil than the diminution of all monied income to four-fifths of its former value, is to restrain within somewhat narrower limits the issues of paper from the Bank.

2. Lord Sidmouth brought into the House of Lords the bill of which he gave notice in the last session, for explaining and amending the provisions of the Toleration Act. We really believe, that his Lordship had not the most distant intention to abridge the religious privileges of dissenters. At the same time, we have no doubt that such would have been the effect of his measure, and we therefore cannot but rejoice that he has consented to withdraw it. Upwards of five hundred petitions were presented to the House of Lords against the bill in one day; and had it not been withdrawn, that number would probably have been multiplied four-fold. But while we congratulate the friends of religious liberty, among whom we ourselves take our decided stand, on the result of their exertions, we are anxious that they should use their victory with moderation. Let none among them be persuaded, by any heated spirits, to adopt such prospective measures, as, while they are wholly unnecessary, may tend to provoke hostility, excite jealousy, and create divisions. We speak to wise men, who, we trust, will understand what we say.

3. The bill for rendering the acts abolishing the Slave Trade more effectual, received the royal assent on the 14th instant, and is now a law of the land. Its main object is to punish as felons, with transportation for fourteen years, or with imprisonment and hard labour for five years, all who shall be concerned in the slave trade, as owner, or part owner, freighter or shipper, factor or agent, captain, mate, supercargo, or surgeon; or who shall carry away, detain, or confine, or who shall buy, transfer, or sell; any person, in any part of the world (except within our West India Islands), for the purpose of being used or dealt with as a slave. An inferior punishment attaches to seamen and servants. This act is a great triumph gained to the cause of humanity. The slave trade is at length classed, as it deserves, in the list of felonies; and we cannot but hope, that the very circumstance of its being so classed, will of itself have a powerful effect in deterring men from engaging in it.

4. The thanks of both Houses of Parliament have been voted to Lord Wellington, and his gallant army: to his Lordship, for the consummate skill and admirable perseverance; and to his army, for the distinguished valour, displayed in the late campaign in Portugal. All parties seemed to vie with each other in exalting the talents, the foresight, the generalship of Lord Wellington: and it clearly appeared from his Lordship's letters, which were read in the House, that the whole plan of the campaign had been concerted by himself, in such a way as to bring about the very results which have taken place, and with a clear foresight of those results.

5. A bill has passed for erecting a bridge over the Thames, from Queenhithe, in the city, to Bankside, in the Borough. This bridge, when finished, will greatly add to the general convenience.

6. By a bill which is now before Parliament, it is proposed to make the militia regiments of Great Britain and Ireland interchangeable; a measure which, we conceive, will be attended with many good effects.

7. On the 20th inst. the Chancellor of the Exchequer brought forward his budget for the year. We mean to take another opportunity of stating the details. Suffice it to say at present, that the amount of the loan for the year is 12 millions, which has been

rai- d at an interest of 4l. 15s. per cent. The additional taxes are on spirits distilled from grain and from sugar; a duty on foreign timber, expected to produce 62,000l.; on pearl and pot ashes, estimated at 26,000l.; and on foreign linens, at 71,000l. The duty on hats has been taken off. On the whole, the financial state of the country presents an encouraging aspect.

DOMESTIC INTELLIGENCE.

The King's health, as far as a judgment may be formed from the bulletins, has been improving; and hopes have been entertained of his speedy return to the exercise of the regal authority. For ourselves, we confess that we are not free from considerable fears on this point: all, however, is in His hands whose prerogative it is to kill and to make alive, to wound and to make whole.

The cause of Sir F. Burdett, against the Speaker of the House of Commons, came on to be argued before the Court of King's Bench on the 17th instant. The decision of the Court was such as might have been anticipated; and it will serve, we trust, to settle the much-disputed point of the legality of the Speaker's warrant. "The privilege of committal," said Lord Ellenborough, "is inherent in the House of Commons, and cannot be taken from them; and the officer executing the Speaker's warrant, has a power to break the outer door, if refused admittance. In every way in which I can consider the subject, I am of opinion that this action cannot be sustained, and that the plea of the defendant is a good plea."—Judgment was given for the defendant.

The Duke of York is re-appointed to the office of Commander in Chief.

NAVAL INTELLIGENCE.

On the 13th of March, three British frigates and a sloop of war fell in, off the island of Lessa in the Mediterranean, with a French squadron, consisting of four ships of 44 guns, two frigates, and five other armed vessels. After a severe action of six hours, one of the forty-fours and a frigate were taken, and another forty-four destroyed. A third forty-four had struck, but afterwards escaped. The loss of men in our ships amounted to fifty killed and one hundred and fifty wounded.

A French frigate, the Dromedaire, has been taken in the Mediterranean, going, with fifteen thousand shot and shells, and ninety tons of gunpowder, to the relief of Corfu.

A large fleet of British men of war has entered the Baltic, under the command of Sir James Saumarez. Whether this force has any object in view beyond the protection of the trade to and from this country, does not as yet appear. The powers which border on that sea have shewn no disposition to violate their engagements with France, and we apprehend that no hostile movements against that power are to be expected, perhaps not to be desired, in this quarter. Prussia has at length joined the confederation of the Rhine.

OBITUARY.

MR. BASIL OWEN WOODD.

Died, March 19, 1811, at his father's house at Paddington, Basil Owen Woodd, aged twenty-three years, eldest son of the Rev. Basil Woodd, rector of Drayton Beauchamp, Bucks, and minister of Bentinck chapel, St. Mary-le-bone. He was born July 14, 1787. His disposition was remarkably amiable, generous, affectionate, and tender. His father designed him for the church, and with that view, being of opinion that a domestic education was least exposed to danger, educated him at home. His mind in early life, at the age of eight or nine years, was the subject of religious reflections; and at that early period he took great delight, when alone, in Bishop Kenn's Manual for Winchester Scholars. As he grew up, his manners were most engaging and his talents respectable.

Having made a moderate proficiency in the Greek and Latin languages, and general knowledge, at the age of eighteen his father proposed his entering at the university, when he had the unspeakable mortification to find that his son declined the church. His reasons, which he assigned, were conscientious, alleging that he did not consider his mind sufficiently serious for so sacred a profession. This determination was afterwards a frequent subject of his regret. From this period he applied himself to surgery and physic—a choice which, alas! proved fatal to his morals and his health. By this

means, he became exposed to the snares and temptations with which the metropolis unhappily abounds. His temper was so very lively, unsuspicious, and pliable, that it soon appeared unequal to meet the dangers which surrounded him; while unavoidable exposure to fatigue, late hours, and the changes of this uncertain climate, added to his own inattention to his health and many indiscretions, made a serious attack on his constitution, and completely undermined it. All this time he retained his respect for religion, and, however inconsistent himself, admired consistency of character in others. His religious principles remained unshaken, although constantly exposed to the attacks of sceptics and infidels. He always discovered the highest respect for the Bible, and was never willingly absent from public worship. His errors and irregularities were a constant subject of his deep regret; frequently would he make the most serious resolutions to renounce them; and, though nothing could exceed the amiableness of his conduct, when at home, and the tender affection he always manifested to his parents and family, yet, when exposed to the temptations and enticements of the gay and dissipated, he, alas! as frequently violated his resolutions, and brought fresh guilt and distress upon his conscience; yet still hoping, one day, to gain the victory over himself.

The circumstances which immediately occasioned his death, were peculiarly affecting.—On the 17th of last October, he came to spend a month with his father, at Drayton Beauchamp. His health appeared much recruited, his spirits in their usual high tone, and his filial affection marked with more than common attention. His parents observed, with great satisfaction, a growing steadiness of conduct, a great dread of returning to the temptations of London, a very close application to study, and an increasing pleasure in religious duties, and profitable conversation.

His mind appeared to have gained great improvement from a visit to a pious clergyman, the preceding August, and parental tenderness was beginning to anticipate with trembling joy a rest from anxiety, and a recompence for past solicitude, and that greatest joy of our children walking in the truth. Alas! Dant tatæ, nec ultra esse sinunt.

On the 6th of November, his very friendly disposition, always ready to oblige, exposed him to very tempestuous weather and a severe north-east wind; he got wet through, and neglected to change his clothes. On the Monday following, in order to serve and accommodate a friend, he got out of a hot coach and travelled twenty miles on the outside; he received by this kind, though imprudent conduct, a severe chill, and when his family returned to Paddington, at the end of the week, he was contending with a violent inflammation of the lungs. This, in the course of a fortnight, proved a decided pulmonary consumption, and terminated his life on the 19th of March last.

From this period, as the progress of the decline was awfully rapid, so the religious growth of his mind as rapidly advanced. His outward man decayed, but the inward man was renewed day by day. Soon after his father's return to town, taking hold of his hand with great filial affection, he said, "By this illness, I am losing as to medical knowledge, but I am gaining heavenly wisdom."—When his father expressed concern that a visit to him should prove the immediate occasion of so very severe an illness, he observed, "I look upon it as a great mercy; had I come to town, and got among my former companions, I might have gone on with them, and have been suddenly cut off, with no opportunity of reflection. It is a great mercy that this cold has attacked my lungs; it gives me time for prayer and repentance, and I hope never to forget the lesson of this dispensation." At another time, as his father was standing by his bedside, he said, "My dear father, your kindness and affection have been the greatest restraint and controul I have ever known. How often have they brought me back to your home. I think my situation very critical. I hope, if it please God, I shall recover; but if not, we shall meet again in a few years; and what is time when compared to eternity!—I sometimes think God will raise me up, and shew the change which his grace hath wrought in me.—I have been most indulgently treated; I have been brought back to my God with mercy, not with terror. I sometimes fear that my convictions of sin have not been sufficiently deep; I certainly do grieve for my past conduct, and the anxiety I have given you."

December 22.—He said, speaking of his removal to a warmer climate, "I believe but one journey remains for me, that is, to the church-yard; but I feel cheerful and willing, if God appoints it.—I have most tenderly loved you as my father; but what is time compared to eternity? I had much rather die, than recover and return to my former habits."

January 6.—He read the Rev. B. Whitaker's Reflections on the Progress of Consumption: vide Christian Observer, 1806.

January 14.—His father told him, without any reserve, that the faculty thought him worse, and that there was little or no hope of recovery. He observed with a Christian dignity, "Well, I hope I shall feel this an additional stimulus to prepare for eternity; I certainly wish to live, if it be the will of God; at the same time, if I am but fit to go, the prospect of heaven is far beyond any prospects of this world. I have no desponding fears of death, and God will do what is best for me."

He had fine talents for music, and played the organ in the true cathedral style. His remarks on music were very striking. "I am extravagantly fond of music; it has been a great snare to me; nothing is more injurious than light music. I perfectly approve of your wishing to keep songs entirely out of the house; music ought to be very select—music insinuates dissipation, and bad sentiments, by the vehicle of delightful harmony, before it is suspected. Nothing is more injurious than Bacchanalian songs. I have felt worked up by them, till I have forgot all my religious principles, and broken all my resolutions." And, again, speaking to one of his sisters on the same subject, he said, "I do not consider songs merely in this injurious point of view; but light airs, even without words, tend greatly to dissipate the mind; and we do not need any thing to do that, prone as we are to forget God." He retained his love of *sacred* music to the very last; had constantly a psalm or hymn played on a piano forte in his chamber, every day, till the Saturday before he died; and, as long as his strength admitted, joined in singing at family prayers.

At another time, he said, "Whether I live or die, I desire to be a true penitent; whether I go to heaven or not, I desire to die a penitent; and I desire to die as a sinner, gazing on the cross of my Saviour."

He manifested a very earnest desire for the spiritual welfare of others: with this design he selected an epitaph for his tomb, had it pinned up over the chimney-piece in his chamber six weeks prior to his death, and used frequently to read it. He entreated a companion in former dissipations, to read the Bible, and set apart time for prayer. He prevailed on him to promise so to do. His friend was deeply affected, remarked that he had never had such a parting with any one before, and hoped he should never forget it. After this, addressing his father, who was waiting on him, he said, "I am quite grieved that you should have all this trouble. I have most dearly loved you; though, I confess, I have acted a most ungrateful part towards you. It was not designed ingratitude, although it might appear so. I was hurried away by temptation. Ah, I have had many miserable hours! what a mercy to be delivered! I hope my conversation will be of use to my poor friend."

Feb. 28.—He appeared to be dying, but revived. His father said to him, "Though it is agony to my feelings to see you in this declining state of health, yet I see you with far greater pleasure than I did a twelvemonth ago. I remember that I one day said to you, 'You are in the broad way that leadeth to destruction;' you will bring me to my grave; we shall part to meet no more;' but now, I trust, we shall part to meet again." He replied, "Yes; I doubt not you feel much happier now; we shall meet again, never to part; no, never to part; never to part—an eternal interview! O blessed thought!"

March 4.—During the night, his father observed, while supporting him, "My dear, how very thin you are! when will you get strength?"—He replied, after a pause, with a most lovely countenance of peace and joy, "In another world." His father wept, and said, "I can scarcely bear to hear that." After another pause, he looked at him very affectionately, and said, "Would you not have me go to heaven?—Oh, if it was you! if you were dying, I should so rejoice to think of your happiness! I should say, My dear father is, I trust, going to everlasting glory. I should not mourn over you, as you do over me." He could only speak with difficulty, but his mind seemed much engaged with this subject, and, after a pause of some time, he proceeded, "I often sit, and think of leaving you and my family, and many whom I love." Then, lifting up his eyes to heaven, full of tears, yet smiling, he said, "O, I think, with such pleasure, how I shall meet you all at the right hand of Christ! When you come to heaven, with what pleasure shall I come and meet you! with what pleasure shall I welcome your arrival!"

March 5.—He remarked, "I think it a great blessing that I have had so good a mother; I have not been able to appreciate her worth; I think I am only doing myself justice to say, that I have always avoided anything that I thought might hurt her. I shall be glad to see her in the kingdom of glory. It is a great mercy that we have had so much family harmony;" and then, addressing his brother, said, "If ever we treat her with unkindness and disrespect, the blessing of God will not follow us."

Sunday, March 10.—When his father returned from the monthly catechising of the children at Bentinck chapel, he said, "It is ten years since you began these public catechisms; how time flies! well, in twenty-five years, we shall probably meet again, and all that I love; Oh, what a sweet thought, to part no more for ever!"—After this, with tears in his eyes, he said to his father, "I wish you to live—I hope your life will be a great blessing to the children in the schools and in the congregation. I wish you to live as long as you can be useful, and then I hope you will be removed without a lingering illness." Again he said, "My death also may be a mercy of great extent—so many of my acquaintance will know of it;—in the vast circle of our connections among children, and in the schools, it may be of great use." He alluded to the number of 400 children, who usually attend at the chapel.

March 13.—He remarked, "It has been a great mercy that I was a medical man; it has made me aware of my danger; otherwise I have felt occasionally so revived, that I should have imagined that I was on the point of recovery. It has kept me from deceiving myself. As Cowper says,

"There is mercy in every state;" &c.

About this period, the prominence of the bones of his back was so great that there was a necessity for the application of plasters He bore it with great patience, but could not help exclaiming, "O what am I come to! I little thought that I should ever come to this; but what a mercy is it, that I am s rounded by kind friends..... Pray for me, that I may have grace to help me in time of need."

March 15.—Addressing a younger brother, he said, "Grow in grace, and in the knowledge of God. That is the best life; I know it by experience;" and again said, "I hope my death will prove his life. Should my death prove life to his soul, I shall think it an object worth dying for."

His father had been speaking to him on the subject of receiving the holy communion, and it was proposed that he should begin to communicate on the ap pr aching Easter, being one of the three grand church festivals, if his life was spared till that time. He signified his wish and intention to receive it, and observed, "I feel the same high reverence for all church institutions as you do. I think of all days, Good Friday seems especially suited for the communion, being the commemoration of the very day when it was first instituted, but I should not think of delaying it on that account." After commenting a short time on the words, "Do this in remembrance of me," he said, "We ought to bear in mind this mercy more frequently. Whenever we partake of the bounties of Providence, whenever they gratify our taste or our sight, I mean every common mercy we partake of, it ought to be, *with remembrance of him.*" "O how happy would our lives be, if we always felt so!" After this he repeated an hymn translated from a German version of the 63d Psalm, and which often, when in health, he would sing while he dressed himself.

"In blessing thee with thankful songs,
My happy life shall glide away;
The praise, which to thy name belongs,
Daily with lifted hands I pay."

March 19.—In the morning, being greatly oppressed with convulsive faintings, he said, to his constant attendant, E. D. "This is hard work, hard work indeed; but God will support me through it."

After the physicians had been with him, his father said to him, "O how should I rejoice to see you recover! but I cannot see you suffer without suffering myself." He waved his hand and said, "Do not talk of my sufferings. My sufferings are light, and just; my sufferings are not more than I deserve: my sufferings are less than I deserve. I have acted very wrong; after such an education, and such friends, and so many; but I acted as if I had been possessed by the devil, and hurried away by him. I have acted like a madman." His father said, "What a mercy that you have now escaped the snare! I feel that I owe an eternity of praise to God for his goodness towards you." He replied, "Yes; you must see me now, with far greater pleasure than formerly; how would you have felt had you seen me sinking, and without any just sense of religion!" His father said, "What a mercy is it, that you feel so calm and happy! what is it, my dear boy, that you derive this comfort from?" He replied, "I cast myself, as a sinner, on the cross of my Saviour: I rely on him alone; and I trust I have repented truly of all my sins."

His father, after this, shewed him the dying prayer of the venerable Richard Hooker; and, upon his expressing his wish that he would introduce it in prayer with him, kneeled down by his bed-side, and used it as a form of prayer. He repeatedly said, "How beautiful!" After which his father proceeded with tears and prayers to implore, if it were the will of God, he might yet be restored; but, if not, he commended his child to his God and Saviour, praying for an

easy dismission, an abundant entrance into the kingdom of heaven, and that, when he departed this life himself, his child might be permitted to come and meet him.

To this the expiring youth with great feeling added, "Amen: Lord grant it."

About half past two o'clock, he asked for his favourite book, Dr. Doddridge's "Rise and Progress of Religion in the Soul," and read part of the 11th section of the 13th chapter, entitled, *The Christian honouring God by his dying behaviour*. He observed, 'What precious promises! These are precious promises indeed!' He continued some time reading with great pleasure and attention, perfectly collected, and apparently revived.

About half past three o'clock, his father had scarcely left the room, when he was seized with a kind of fainting fit, and said to his attendant, "I am over-fatigued: I have talked too much, I have seen eight persons to-day." Refreshment was offered him; he could not swallow it. He said, "It is of no use, it is of no use!" He then felt his own pulse, and remarked, "This is hard work; this is a *dying* pulse: I never felt—I never felt—I never felt such faintings as these before; it will soon be over." This he spoke with surprise, but not with terror. His attendant said, "Well, sir, I hope you feel happy in the prospect of death." He replied, with a calm placid countenance, "O yes; perfectly so." She added, "You will soon see your Saviour." He replied, "Yes; face to face;" and taking her by the hand, said, "I hope we shall meet again." Shortly after, he said, "Call my father." His father, on coming into the room, found him in a cold shivering fit, with profuse perspirations running down his face and neck. He said, "I am very bad." His father replied, "Yes; but you are in the hands of a good and gracious God. Now is the time to look up to your Saviour." He smiled and said, "I do indeed." His father added, "You have blessed prospects: all is *glory, glory*, before you." He said, "O yes; I trust so."—Then lifting up his dying eyes, he said with a faint voice, "My mother!" These were his last words. He just looked at her; then dropped his eyes—drew three long breaths, at long intervals—and at a quarter before four expired.

The writer of this memoir, tenderly feeling for the temporal and eternal welfare of young people, cannot refrain from the following short observations.—He trusts this narrative will admonish them to remember their Creator in the days of their youth, to avoid bad company, to fly from the avenues of temptation, to live soberly, righteously, and godly: then will they be fit to live, and fit to die.

He trusts that they, who have the care of young people, will, as much as possible, learn to keep them out of the way of temptation. Though the remark does not immediately apply to this case, he cannot forbear observing, that the prevalent custom of masters of families sleeping at country-houses, when no confidential person is left at home to controul and watch the youth; and that pupils living at lodgings, where no superintendant eye presents the least restraint, is an evil to which thousands have fallen victims. O let compassion and religion make some sacrifice for unsuspecting youth!

He trusts also that this narrative will stimulate parents early to sow the seeds of religious knowledge. The deceased youth had been accustomed, at an early age, to repeat the Catechism with Scripture Proofs; Bishop Gastrell's Christian Institutes, &c. and to compose, once every week, on a religious subject; the gratitude with which, on his death-bed, he acknowledged the blessing of a religious education, was quite overwhelming. He trusts also, that should such parents, after all their care, experience disappointment, they will be encouraged by this narrative still to persevere, and wait and hope for the divine blessing.

During the period when the deceased was unhappily led astray by the deceitfulness of the world and sin, his father appropriated more time than usual for prayer on his behalf; conversed with him as formerly on religious subjects; remonstrated with him on his conduct; always treated him with kindness; wrote to him, when absent, in an affectionate manner; and persisted in using every means to catch his attention, conciliate his affections, and win his heart back to the ways of God. This plan, by the Divine blessing, appears to have succeeded. When religion resumed its influence, his immediate language was, I will arise and go to my father. In reviewing the short and affecting history of a most tenderly beloved child, the father, whose heart bleeds over his tomb, feels apprehensive lest he did not sufficiently guard against the avenues of danger, watch the first rising of the root of bitterness, or lest he failed in the affection which he now indeed deeply feels was due to his child. One grand solace, however, still remains: "This my son was dead, and is alive again; was lost, and is found."

"Vale, vale, at non in eternum."

The Rev. Joshua Mann, on the 31st of

March preached two sermons at Bentinck chapel, on the occasion of this youth's decease; the one on the duties of parents, the other on the duties of youth; in which these important subjects are discussed with equal discretion, delicacy, and piety. They have since been published.

MICHAEL DAINTRY, ESQ.

Died, April 5th, at his seat, Byron's House, near Macclesfield, in the 78th year of his age, Michael Daintry, Esq.; and on the 9th his remains were interred at Leek, in Staffordshire, of which parish his father, the Rev. Michael Daintry, was many years Vicar. Designed for the ministry of the Church of England, which he afterwards declined from an apprehension of the high responsibility attached to the sacred office, a classical education had cultivated strong native talents, and formed a taste for general literature, by which he was distinguished through every period of life. Having relinquished the purpose of taking holy orders, he engaged in the button and twist trade, in his native town of Leek, on the slender sum of one hundred guineas, and, under the blessing of Providence, was the architect of his own princely fortune. In this respect he was not only one of many examples of the truth of the Scripture apophthegm, "Seest thou a man diligent in business? He shall stand before kings, he shall not stand before mean men:" but afforded a practical confutation of the vulgar prejudice, that liberal education and literary pursuits are incompatible with a commercial life. The foundations of his fortune, which were solidly laid at Leek, were prosperously built up in the flourishing town of Macclesfield, where, about thirty years ago, he entered into partnership with the late John Ryle, Esq., a gentleman of many virtues, and, like himself, the friend of religion and morals. This connection, carried on under the well-known firm of Daintry and Ryle, was maintained with an amity highly honourable to them both, to the period of Mr. Ryle's death, in the year 1808; and proved the establishment of one of the first houses in Europe, in a line which, by its extensive manufactories, has given bread to thousands. In this connection he realized an ample fortune; and if superior talents, directed by integrity of mind, sustained by unremitted industry, and adorned with the utmost suavity of manners, are worthy of success, he was entitled to unenvied prosperity. His mind, early imbued with a sense of religion, would not allow him to live without God in the world; yet penetrating, comprehensive, and inquisitive, it could not receive partial accounts, and narrow systems, with easy faith and vulgar acquiescence. He read, he inquired, he thought, and he decided for himself, as became a man and a Christian: throughout the whole of this investigation humbly imploring those inspirations of the Holy One which give understanding, and which, though concealed and inexplicable in their modes of operation, are ever found, by those who diligently seek them, to be effectual for the production of the Christian temper and conversation. The result of this inquiry was such as might be expected. Having taken comprehensive views of the evidences of Christianity, he was the more satisfied of its high credibility and superlative worth. Acquainted with the merits of those controversies which agitated the Christian world, he learned to be moderate and candid, without imbibing a spirit of latitudinarian indifference, or being tossed to and fro by every wind of doctrine. Preserving a catholic love for all who founded their hope on a crucified Redeemer, as their sacrifice and peace; yet in point of church order, he preferred the moderate episcopacy of his country, as approaching the nearest to apostolic usage, and he cordially embraced her doctrinal Articles and Homilies. His warm attachment to her devotional Liturgy was evinced by his early and regular attendance on her services, from which he never absented himself until prevented by those increasing infirmities which terminated in death. A few months before his decease, he had occasion thus to write:—"I am not ashamed to avow, that I believe a Trinity of Persons in the Godhead; the fall of man, and his restoration to the forfeited favour and image of God by the atonement of Christ; and the influences of the Spirit of God to produce the fruits of a holy life; and these doctrines I conceive to be those of the Church of England, as well as of the New Testament." These were the doctrines, together with others connected with them, which had his marked approbation and public patronage, whether preached in the church or in the meeting; whether indiscriminately rejected and degraded as methodistical or Calvinistic; for he justly considered them as the peculiarities of no sect, but as forming the high ground of our common Christianity. If these doctrines prevailed and flourished, if religion was respected, if vice was discouraged, if general peace and amity were maintained between churchmen and dissenters, in the town of Macclesfield, it was very much

owing to the countenance, example, and influence of Mr. Daintry and his friend Mr. Ryle.

His charity, always unostentatious, and frequently concealed, directed by discriminating prudence, and administered with economy, was constant, uniform, and general, embracing every want of humanity, and every call of religion: at the same time, it must be acknowledged that it was not thought to flow with that full stream which his ample fortune might have supplied. In politics, as in religion, he was a disciple of the old school. The jealous friend of his king and country, and a warm admirer of the British constitution, he observed with deep concern the attacks made on the altar and throne by the devotees of a false and destructive philosophy. On many occasions, his zeal in counteracting them was prompt, energetic, and successful. Under Providence, he considered our constituted authorities as the firmest bulwarks of English liberty and protestant religion. In the office of a magistrate, as mayor and alderman, he evinced uniformly how much he had at heart the welfare of society, and the good order of the town of Macclesfield.

Neither his public avocations, nor extensive commercial and private concerns, prevented him from devoting a portion of his time to the regular discharge of the duties of the closet. Not satisfied with an ample portion in this world, he looked forward to a heavenly country, and more durable riches. The worship of God in his family, and his closet, as well as in the church, evinced how much he delighted to acknowledge him in all his ways.

In his last illness, the form of sound doctrine he had derived from the glorious Gospel of the blessed God, yielded him consolation and support. Though not joyous, his last painful days of mortality were peaceful and resigned, pouring forth his soul in prayer to God, and calling on his family to aid him in that pious exercise. By repentance renouncing his unrighteous deeds, and by faith in Christ renouncing his righteous ones as the foundation of his hope, he expired in the midst of the prayers of his family, in humble dependence on the merits and intercession of his Saviour, and in prospect of awaking to a blessed immortality.

Thus lived and died Michael Daintry, truly a great man; and such he must have been in any direction to which he had applied his superior talents, adorned with the learning of the scholar and the manners of the gentleman. Temperate, indefatigable, regular in all his habits, cheerful in temper of a lively and inoffensive wit, highly conversible, but never obtrusive and loquacious; ready to commend even humble merit, but mild and sparing to censure; equally remote from vanity and pride, he made no display of any thing he possessed, nor did he value himself on his family and fortune, nor betray any thing of that overbearing superiority which too frequently accompanies intellectual wealth. He possessed a great command of a temper naturally irritable, and that under very trying provocations. Of injuries or enemies he never made mention; the midnight depredator, who violated the security of his dwelling and spoiled his property, owed his life to his forbearing humanity; nor could he be prevailed on to adopt any but precautionary and unvindictive measures against the ruffian, who lifted his hand against his grey head, and, without shadow of provocation, struck him to the ground in the streets of Macclesfield. In a word, there was blended in his public and private character so much of the great and good, that he could not but live respected and beloved, and be regretted at his death as a public loss.

Cordial and warm as is this encomium, it flows from no venal pen. It is not the homage paid to his fortune, the tribute of mere private friendship, the gratification of personal affection in a numerous family, respectable in all its branches; much less is it intended to exalt a character which no longer is amenable to any human tribunal; for posthumous fame, though a principle which warms the breasts of the living, can have no place in the spirits of the dead: there God is all in all; and his decision on individual character can receive nothing from human praise or censure. It is for the living this memoir is penned, as a way-mark in the path of life; and chiefly as an example to the great and wealthy, that they may learn from one of their contemporaries, and of their own class, what to seek and what to shun, as well as what is generally expected from them in the conduct of life. A great fortune is a great trust, to which is attached high responsibility; and it is most eminently so, when dignified with superior powers of mind. Such men cannot be neutral characters, for their influence is extensive and great in society; and if he who buried *one* talent be punished as an *unprofitable* servant, what may they expect, who shall prodigally waste, or supinely bury, *ten*? Hast thou, affluent reader of this page, found leisure to institute an inquiry into the

foundation of thy faith and hope, and hast thou conducted it with humble reliance on Divine instruction, and with that interest and assiduity with which thou wouldst ascertain the validity of thy title to an earthly inheritance? Hast thou adopted the Christianity of the New Testament; learning the humiliating lesson, that thou art the child of sin, as well as of mortality; that thou must found thy hope of pardon and heaven on the sole mercy of God, through the sacrifice of the death of Christ; and that nothing can constitute thee a member of Christ, a child of God, and an inheritor of the kingdom of heaven, but a real regeneration of the Spirit, a total renovation of thy principles, temper, and conversation? Hast thou, like the subject of this memoir, publicly avowed thy secret conviction of the superlative worth of religion; and dost thou countenance it by thy example, and encourage it by thy influence? Happy art thou, if thou knowest and dost these things!

Yet shouldest thou be all Mr. Daintry was, that is not *all* which God and his church require at thy hand. Thy station is commanding, thy fortune princely. It is expected that thou shouldest vindicate God's bounties to thyself. The cause of thy God should not only be asserted, but asserted with zeal and boldness. Thy hand should not only be prompt to give, but to give largely, as God giveth to thee. If the female be not chaste, the soldier brave, the minister faithful, the trader honest, the physician skilful, and the rich liberal, they are each defective in that characteristic virtue, which should belong to them. And it should be well remembered, that Christian liberality seems to be measured by that of the children of this world. Christians know the immense grace of their Lord Jesus Christ, who, though he was rich, yet for their sakes made himself poor, that they through his poverty might become rich;" and knowing this, they know that their *substance*, as well as themselves, are his, and should be used and improved to his glory; and the use he made of his own riches teaches them what account he will require at their hands. And dost thou, O rich man! seriously call thyself a Christian? Tremble at thy responsibility! He that made and redeemed thee, treats thy salvation as little less than a miracle. Thy minister, thy pious friends, tremble for thee. Thy good is thine evil; thy wealth thine incumbrance, thy snare, thy daily temptation to depart from the living God, and to take up thy portion in this world. Hast thou genuine piety? Thou needest twenty times as much as thy poor fellow-servant. Clop thy fortunes, as thou wouldst prune thy vine. What thy rich ungodly neighbour gives to equipage, luxury, splendour, and dissipation, give thou to charity and religion. The God of Shadrach preserve thee in the midst of the burning fiery furnace: and if thou shouldest not be found altogether equal to the godlike character designed for thee, mayest thou, at last, though on a single plank, be cast safe on the heavenly shore!

ANSWERS TO CORRESPONDENTS.

We beg to inform X. Y. that most of the sermons in our work are not taken from books. We are much gratified by his approval of them.

W.'s observations on the Construction of Wills have been received; but we have not had time to read them with the attention they seem to merit. We will give them all due consideration.

INDAGATOR H.; THEOGNIS; T. W. R.; Κρειττων; and TALIB, have been received.

THE

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RELIGIOUS INTELLIGENCE.

To the Editor of the Christian Observer.

WISHING to bring my controversy with Mr. Faber to a close, I shall confine what I have to offer, in reply to his paper in your Number for March, within the narrowest limits possible.

With respect to the new authority said, by Mr. Faber, to have been conferred on the Pope, in the year 606, I think it sufficient to refer to my papers in the Christian Observer, for January and April, 1810, wherein, I think, I proved that the Emperor Phocas conferred no new powers, but merely confirmed the title granted by Justinian seventy years before. It is true that Pope Gregory the Great protested against the assumption of the title of *Universal Bishop*, by his rival the Patriarch of Constantinople: but this does not disprove the fact of the title of *Head of the Church* having been conferred on the papacy by Justinian, which title, and not that of *Universal Bishop*, is still assumed by the Pope. Indeed, at the very time that Gregory, in his struggle for power with his rival metropolitan, denied to him the title first mentioned, he himself exercised the powers of head of the church in the western empire; and in Italy, and the adjacent islands, even the existence, the union and translation of episcopal seats were decided by his absolute discretion *.

When I asserted in a former paper, that the edict of Justinian did virtually establish idolatry, I intended to argue with Mr. Faber on his own principles. I never meant to grant that the treading under foot the holy city, &c. Rev. xi. 2, implied in it the establishment of idolatry, by public authority, at the commencement of the 1260 years. It seems to me to signify no more than that, during the 1260 years, the visible church should be grievously oppressed and trampled upon, by men, who, though Christians in name, should be Gentiles in character; no matter whether idolatry was established by public authority, or not. Having said so much in explanation, I am willing to join issue with Mr. Faber, even upon his own principles, and I do still assert that the edict of Justinian was, in effect, an act of public idolatry; it granted to a dead saint such honour and reverence as were in spirit a violation of the second commandment. To prove this point, I shall give the substance of a passage from the edict itself, and let the reader judge.

"Since we have found some persons carried away by the disease and madness of the impious Nestorius and Eutiches, who are enemies of the holy catholic and apostolic church, inasmuch as they refuse to acknowledge the glorious Mary (always a virgin) to be properly and according to truth, the mother of God; we have hastened to teach these persons what is the right faith of Christians."

And how did the Emperor enforce this creed?—"We order" (says he in a former edict, to which reference is made in that of 533) "that all such persons" (alluding to those who refused to receive his creed) "shall, as confessed heretics, be subdued by fit punishments."

* Gibbon's Decline and Fall. Chap. xlv.

I will not enter into any discussion respecting the title of *Mother of God*. I shall only observe, in the words of the translator of Mosheim's History of the Church, that "to the judicious and learned it can present no idea at all, and to the ignorant and unwary it may present the most absurd and monstrous notions."—I remark further, that it is, even according to Mr. Faber's admission, indefensible: and it is, in the opinion of many (of whom I confess myself to be one) nothing less than blasphemous; insomuch that were a creed tendered to me for subscription, of which it formed a part, I should think it my duty to go to the stake rather than subscribe it. Yet this was the creed imposed on all his subjects, by the emperor Justinian, under the severest penalties; and he was supported in this act of monstrous tyranny by the Pope, to whom, on the promulgation of the edict, he gave the title of "*Head of the Church*," requesting him to sanction his (the Emperor's) creed, by the authority of the Holy See.—In these proceedings, the Emperor made the refusal to give to a dead saint, a title and honour altogether unwarranted by the Scriptures, the ground of excommunication, and of inflicting several civil pains and penalties. I did not expect that any *Protestant* would deny this to have been an act of idolatrous veneration to the Virgin Mary; or that thereby the Emperor placed the abomination of desolations in the symbolical temple, Dan. xii. 11. I am sure, sir, that if a similar law were passed in these kingdoms, the fires of Smithfield must be rekindled, and we should practically feel, that a desolating abomination did tread under foot the courts of our Zion *.

As to the tendency of the title of *Mother of God*, to promote the direct worship of the Virgin, which I asserted in a former paper, and which Mr. Faber expressly denies *; we are most explicitly informed, that even in the fifth century, in consequence of the Nestorian controversy, the image of the Virgin Mary, holding the child Jesus in her arms, obtained the first and principal place among the costly images which adorned the churches †. It is also an undeniable fact, that every church which has given to the Virgin the above title, has at no distant time fallen into open idolatry. I leave it, therefore, to the reader to judge whether Mr. Faber's assertion, or mine, be best supported by history.

Mr. Faber's interpretation of the flight of the Woman into the Wilderness, (Rev. xii. 6.) seems to me to be erroneous. For if the flight of the woman denote (as he supposes) the separation of the true church from the external communion of the Romish church, then, by parity of reason, the return of the woman from the wilderness, at the close of the 1260 years, must signify her restoration to a state of communion with the Romish church, i. e. with

* Mr. Faber quotes Acts xx. 28, in palliation of the offensive title; but the reading adopted by Griesbach deprives the Catholic of every support from that text. Griesbach reads, "*The Church of the Lord.*"

* Mr. Faber does not deny the *tendency* of this ascription to produce idolatry, but merely that its use does not prove the *establishment* of idolatry, or involve such establishment as a *necessary* consequence. We make this remark, in the hope that it may tend to prevent the prolongation of this particular controversy, of which our readers have manifested some signs of impatience. The same motive induces us to observe, that as far as respects the argument derived from the use of the title, "The Mother of God," we are disposed to regard Talib's view of it as by no means a conclusive reply to the reasoning employed by Mr. Faber in our Number for March, p. 141. We certainly are far from desiring to become parties in this controversy; but we are in hopes, that ably as the subject has been discussed on both sides, and completely as it has been exhausted, this short note may preclude the necessity of a reply on the part of Mr. Faber.—EDITOR.

† Mosheim's Eccles. Hist. Cent. v. part ii.

that harlot who is drunken with the blood of the saints and martyrs of Jesus. But this conclusion is absurd; therefore Mr. Faber's interpretation of the flight of the woman is not the true one.

A wilderness being a symbol of barrenness, unfruitfulness, and obscurity; the flight of the woman into the wilderness denotes, that during the 1260 years, the true church should remain in a barren and unproductive state, and in obscurity. At the end of that period, she is to emerge from this state; and that she has begun so to emerge from it, I argue from her history during the last nineteen years.

For an answer to the second general head of Mr. Faber's last paper, I beg leave to refer to my papers in the Christian Observer, for March and June, 1808. I shall only now state generally, that by the same argument that Mr. Faber would prove from Luke xxi. 24, that the restoration of Judah is to commence *precisely* when the 1260 years end; the Jews might prove from Isaiah vi. 11 and 12, that their judicial blindness ceased, as soon as their present captivity began. It might in the same way be proved from Gen. xlix. 10, that Jesus is not Shiloh, for that the sceptre was to depart from Judah, the moment that Shiloh came; whereas it did not depart till about forty years after the crucifixion of Jesus. I need not say, sir, that an argument which leads to such consequences must be false.

In fact, from Luke xxi. 24—31, I draw an inference precisely the reverse of Mr. Faber's. It appears to me from that passage, that the signs in the symbolical heavens, which are there mentioned, do intervene between the close of the times of the Gentiles, and the restoration of Judah. For these signs confessedly begin, when the times of the Gentiles end; and our Lord commands the Disciples, when they see these signs, "to look up and lift up their heads, for their redemption then draweth nigh." Consequently the redemption of Israel does not take place till some time after the close of the times of the Gentiles, and the interval is occupied with the signs in the heavens, &c.

I have only one or two more observations to offer; and with them I shall close my paper, and I hope also the controversy.

The conversion of Judah is every where mentioned in the Scripture, as being the greatest and most joyful event, which is to occur in the history of the church, before the second advent of Christ. Now, sir, Mr. Faber's system leads him to suppose, that the conversion of one great branch of Judah is to be effected before the end of the 1260 years, i. e. while the church is yet in the wilderness, and the witnesses are prophesying in sackcloth, and the saints are under the power of the little horn, and the abomination of desolations is trampling under foot the sanctuary. This is, in my view, contrary to the whole analogy of Scripture; insomuch that were there no other reason for rejecting Mr. Faber's scheme, this one would seem to me a sufficient ground for doing so.

Mr. Faber, in your Number for March, pages 142 and 143, undesignedly, represents me, as having advanced an opinion with respect to the holy people mentioned in Dan. xii. 7, which I never advanced, and never held: and he charges me with advancing this opinion to serve a turn.

I believe, as well as Mr. Faber, that the holy people mentioned in the above passage are the Jews. I believe that the finishing of all the events of Daniel's last prophecy, and the accomplishing to scatter the power of the holy people will take place, not at the end of the 1260 years, but at the battle of Armageddon; which Mr. Faber places at the conclusion of Daniel's 1290 years. In this view of the passage, I have the support of Mr. Wintle, as quoted by Mr. Fa-

ber, in his work on the Restoration of Judah.

"Mr. Lowth" (says Mr. Wintle) "has recounted a number of passages in the prophets, which indicate the restoration of the Jews in the latter days, or when the fourth monarchy shall expire. At this decisive period, or after the 1260 years of the reign of Antichrist, (Popery) and the addition of another short term for the restoration of the Jews, will be the end of these wonders, or marvellous things, inquired after in the last verse." (Wintle on Dan. xii. 7.) "Though the reign of Antichrist seems here fixed for 1290 years, which is a term of 30 years more, than was mentioned at verse 7, the excess, in the opinion of some, is the time allotted for the collecting of the Jews from their captivity among all nations, or the several countries of their dispersion: and at the close of verse 7, there does seem to be a further period alluded to for this purpose after the time, times and a half, or the 1260 years."—Wintle on Dan. xii. 11.

But supposing that I had advanced a manifestly erroneous opinion upon the above passage of Daniel, I do not see how it would follow that I had evidently advanced it "*to serve a turn.*" I am not aware, sir, that in the course of this protracted controversy, I have advanced *any opinion* with a view to serve a turn. Did my conscience accuse me of having done so, I should think it a matter calling for the exercise of deep repentance towards God; for I assuredly believe, that he who in a scriptural controversy, advances any opinion whatever, to serve a turn, is guilty of trifling both with the word of God, and the interests and safety of his own immortal soul.

In all my papers, I have argued in support of an opinion which I believe to be true, because it seems to me to be supported by history, and by the analogy of Scripture. This analogy, in my view of it, necessarily requiring us to place the termination of the 1260 years at the sounding of the seventh trumpet, I have strenuously defended my opinion, because I believe the truth which it contains to be of great practical importance to the present generation. And whether my opinion, or that of Mr. Faber, shall be proved true by the event, I hope the discussion may have been instrumental in turning the attention of some of your readers to the awful signs of the present times; and if so, it has not been without use.

I am, &c.

April 26, 1811. TALIB.

P. S. Since I finished the foregoing paper, I have received some further information upon the subject of the edict of Justinian, and the supposed grant of Phocas, which seems to be quite sufficient to set the question at rest, and to show that the scheme of those interpreters, who date the 1260 years from the era of Phocas, is unsupported by any solid evidence.

I. In order to determine the precise meaning of that passage of Justinian's epistle to the Pope, wherein he recognises him to be the head of the church, I quote the following authorities.

1. The introductory sentence of the Pope's answer to the Emperor's epistle.

"Glorjosissimo et clementissimo filio Justiniano Augusto Joannes episcopus urbis Romæ.

"Inter claras sapientiæ ac mansuetudinis vestræ laudes, Christianissime principum, puriore luce tanquam aliquod sydus irradiat, quod amore fidei, quod charitatis studio edocti ecclesiasticis disciplinis, Romanæ sedis reverentiam conservatis et ei cuncta subjicitis, et ad ejus deducitis unitatem, ad cujus auctorem, hoc est, apostolorum primum, Domino loquente præceptum est, *Pasce oves meas:* quam esse omnium vere ecclesiarum caput, et patrum regulæ et principum statuta declarant, et pietatis vestræ reverendissimi testantur affatus."

It will be recollected that the letter, from which the above is taken, was by Justinian himself published in the volume of the civil law, and that the sentiments contained in it were thus acknowledged and sanctioned by the supreme legislative authority of the Roman empire.

2. I shall next produce the introductory sentence of an edict of Justinian not yet referred to (being the 9th of his *Novellæ Constitutiones*), which is as follows.

"Ut etiam ecclesia Romana centum annorum gaudeat præscriptione.

Novella Constit. IX.

"Imp. Justin. A. Joanni viro beatiss. ac sanctiss. archiepisc. et patriarchæ veteris Romæ.

Præfatio.

"Ut legum originem anterior Roma sortita est, ita et summi pontificatus apicem apud eam esse nemo est qui dubitet. Unde et nos necessarium duximus *patriam legum, fontem sacerdotii* speciali nostri numinis lege illustrare," &c.

3. I refer, in the third place, to an edict of Justinian respecting ecclesiastical titles and privileges, being the 131st of his *Novellæ Constitutiones*, which contains the following passage. "Ideoque sancimus sanctissimum senioris Romæ papam, primum esse omnium sacerdotum: beatissimum autem archiepiscopum Constantinopoleos novæ Romæ, secundum habere locum post sanctam apostolicam senioris Romæ sedem: aliis autem omnibus sedibus præponatur."

4. The last authorities I shall bring forward, upon this point, are the opinions of two celebrated civilians.

Gothofredus, in his edition of the *Corpus Juris*, has the following note upon a passage in the epistle of Justinian to the patriarch of Constantinople, which epistle was quoted by me in a former paper, inserted in your number for April, 1810. "Hinc collige *errare eos*, qui volunt imperatorum Phocam primum pro Gregorio magno pontifice sententiam tulisse contra Johannem patriarchum Constantinopolitanum, quum ex his verbis constet tempore Justiniani primatum summo pontifici donatum fuisse."

Gravina, in his work entitled *Origines Juris Civilis*, has the following passage. "Cum tamen sciamus ipso Justiniano teste qui in novellis veterem Romam sacerdotii fontem appellat, Constantinopolitanum antistitem orientalibus episcopis utcunque prælatum, ipsum tamen simul cum cæteris ecclesiis, Romano paruisse."

II. The following is, I believe, an accurate account of the edict of Phocas.

At the very time that the emperor Justinian acknowledged the pope to be the head of the church, he, in his epistle to the patriarch of Constantinople, conferred upon that prelate the honorary title of *Œcumenical Patriarch*. — It was some time, however, before the bishops of Constantinople ventured openly to assume the title thus conferred by Justinian; and when at length they did take it up, the circumstance gave great offence to the popes, who left no effort untried to oblige the eastern patriarchs to abandon the title. And at length pope Boniface the Third succeeded so far as to prevail upon Phocas, to compel the bishop of Constantinople to give up the obnoxious title, which was, however, afterwards resumed by the eastern patriarchs. — This seems to be the whole foundation for the opinion which has so currently obtained, of Phocas having declared the pope head of the church.

The above account of the transaction between Phocas and Boniface is taken from a French work on Chronology, entitled, "*L'Art de vérifier les Dates*," which is considered to be of the highest authority. Under the year 606, and the article Boniface III. it contains the following passage.

"Boniface obtint de l'empereur

Phocas ce que les papes Pelage II. et Gregoire le Grand n'avoient pu obtenir de leur tems, savoir, que le patriarche de Constantinople ne prendroit plus le titre d'œcumenique.—Autres veulent que Phocas ne suivit en cela que son ressentiment contre le patriarche Thomas dont il etoit mecontent.—Quoiqu'il en soit, les évêques de Constantinople reprirent dans la suite ce titre."

It thus appears, that there was no grant whatever from the emperor Phocas, conferring upon the pope any new authority or title.—The pope had already been constituted head of the church by Justinian, and all that Phocas did, was to oblige the patriarchs of Constantinople to abandon, for a time, the use of a title which seemed to interfere with the ambitious views of the popes.

I am indebted for the greatest part of the information now communicated to you, to a friend; and I take this opportunity of acknowledging the obligation thus conferred upon me.

QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW, COLLATED WITH THE SEPTUAGINT.

(*Continued from p.* 286.)

Ephesians.

ii. 17. THERE is an evident reference in this verse to Isaiah lvii. 19, but it cannot be regarded as a quotation.

iv. 8. "This is not taken from the Septuagint, but probably from some other translation." (*Randolph.*) The principal variation is εδωκε (*he gave*), for ελαβες (*thou hast received*); in which the Septuagint agrees with the Hebrew.

—. 26. This is taken from the Septuagint (Ps. iv. 5), where our version of the Hebrew is, "Stand in awe and sin not:" the prayer-book translation from the Vulgate is the same.

v. 31. (See on Matt. xix. 5, 6).

vi. 2, 3. This is taken from the Septuagint (Ex. xx. 12; Deut. v. 16.) The clause, "it shall be well with thee," is found in Deut. but not in Exodus.

Philippians.

ii. 10. 11. (See on Rom. xiv. 11.)

1 Timothy.

v. 18. (See on 1 Cor. ix. 9.)

Titus.

ii. 14. Λαον περιουσιον.—*Sept.* Ex. xix. 5. Λαος περιουσιος. "A peculiar treasure." (*English translation.*)

Hebrews.

i. 5. Exactly from the Septuagint, which literally translates the Hebrew (2 Sam. vii. 14; 1 Chr. xvii. 13.) The same for substance is found 1 Chr. xxii. 10; xxviii. 6.—For the first part of the verse, see on Acts xiii. 33.

—. 6. Και προσκυνησατωσαν αυτω παντες αγγελοι Θεου.—*Sept.* Ps. xcvii. 7. Προσκυνησατε αυτω παντες αγγελοι αυτου. "Worship him, ye his angels." "Worship him all ye gods." (*English translation.*) The exact words here quoted are found in the Sept. Deut. xxxii. 43, but there is nothing answering to them in the Hebrew. Some other additions are made to the same verse, which are not in the Hebrew.

—. 7. πυρος φλογα.—*Sept.* Ps. civ. 4. πυρ φλεγον. Equally according to the Hebrew.

—. 8, 9. Exactly from the Septuagint, (Ps. xlv. 7, 8:) except as the article του, and τω is superadded in the first clause. The Septuagint well translates the Hebrew.

—. 10. 12. This is exactly from the Septuagint, (Ps. cii. 25—27:) except as the pronoun συ is placed differently. It agrees with the Hebrew, except that ελιξεις, ("thou shalt fold up,") is substituted for the Hebrew word, translated "thou shalt change." The Alexandrian ed. has αλλαξεις ("thou shalt change.")

—. 13. See on Matt. xxii. 44.

ii. 6—8. This is an exact quota-

tion from the Septuagint (Ps. viii. 4—6;) which literally translates the Hebrew. The word, rendered "the angels," is in the Hebrew "gods" (*Elohim.*)

—. 12. Απαγγελω το ονομα, &c. —*Sept.* Ps. xxii. 22. Διηγησομαι το ονομα, &c.: equally giving the sense of the Hebrew.

—. 13. Εγω εσομαι πεποιθως, &c.—*Sept.* Is. viii. 17, 18. Και πεποιθως εσομαι, &c. Equally according to the Hebrew.

iii. 7—10. This is nearly a quotation from the Septuagint (Ps. xcv. 7—11:) εδοκιμασαν με (Heb.): εδοκιμασαν. (*Sept.*) τα εργα μου τεσσαρακοντα ετη. Διο προσωχθισα, &c. (Heb.); τα εργα μου. Τεσσαρακοντα ετη προσωχθισα, &c. (*Sept.*) Either of them well translates the Hebrew. (Thus also 15—19.)

iv. 4. This is an abridgment of the Septuagint, and of the Hebrew, (Gen. ii. 3.)

—. 7. (See on iii. 7—11.)

v. 6. An exact quotation from the Septuagint, (Ps. cx. 4.) and equally agreeing with the Hebrew.

vi. 13, 14. Θεος ωμοσε καθ' εαυτου, λεγων· Η μην ευλογων ευλογησω σε, και πληθυνων πληθυνω σε. —*Sept.* Gen. xxii. 16, 17. Λεγων, καθ' εμαυτου ωμοσα, λεγει Κυριος, Η μην ευλογων ευλογησω σε, και πληθυνων πληθυνω το σπερμα σου. The Septuagint literally translates the Hebrew; the Apostle gives, in his own words, the general meaning of it.

vii. 17. (See on v. 6.)

viii. 5. Ορα γαρ, φησι, ποιησης παντα κατα τον τυπον, τον δειχθεντα σοι εν τω ορει.—*Sept.* Ex. xxv. 40. Ορα, ποιησεις κατα τον τυπον τον δεδειγμενον σοι εν τω ορει. Either may be considered as giving a just translation of the Hebrew; but the Apostle by no means appears to quote the Septuagint.

—. 8—12. This long quotation, is, in general, made from the Septuagint; though with several verbal differences: λεγει κυριος (Heb.), φησι κυριος (*Sept.* Jer. xxxi. 31—34.) The same variation appears repeatedly. Συντελεσω επι τον οικον, &c. (Heb.), Διαθησομαι τω οικω (*Sept.*); Εποιησα (Heb.), Διεθεμην (*Sept.*); Διδους νομους (Heb.), Διδως δωσω νομους (*Sept.*); Επιγραψω (Heb.), Γραψω (*Sept.*); Πλησιον (Heb.), Πολιτην (*Sept.*); Και των ανομιων αυτων (Heb. *not in the Septuagint.*) These variations do not, indeed, affect the meaning; but they seem to imply, that the Apostle did not confine himself to the Septuagint. Yet it is evident that he had that translation in his thoughts: because, where that most materially differs from the Hebrew, he exactly quotes it. The Septuagint is, almost throughout, a close translation of the Hebrew: but for the clause rendered in our version, "although I was a husband unto them;" the Septuagint reads, και εγω ημελησα αυτων, ("and I disregarded them;") which the Apostle adheres to. Whether the Hebrew was then read differently (as many learned men suppose), or whether he did not think the difference so material as to interrupt his argument on account of it, others must determine. The Hebrew has the preterite in one place, without the *vau* conversive, where the Septuagint has the future, which our translation has very properly followed, "I will put, &c." Πλησιον better accords to the Hebrew, than πολιτην.

ix. 20. Τουτο το αιμα της διαθηκης, ης ενετειλατο προς υμας ο Θεος.—*Sept.* Ex. xxiv. 8. Ιδου το αιμα της διαθηκης, ης διεθετο Κυριος προς υμας. The Septuagint is a literal translation of the Hebrew.

x. 5—7. This quotation is nearly from the Septuagint, (Ps. xl. 6—8.) —Ευδοκησας (Heb.), Ητησας (*Sept.* Rom.); Εζητησας (*Sept.* Alex.); Ο Θεος (Heb.), Ο Θεος μου (*Sept.*) But both the Septuagint and the quotation vary from the Hebrew, in substituting, Σωμα δε κατηρτισω μοι; instead of the clause rendered in our version, "Mine ears hast thou opened." This is not the place for discussing a subject, which has

given abundant occasion to the critical ingenuity of learned men. The Apostle's argument, however, does not at all depend on the words which differ from the Hebrew. Yet, it must be allowed, that there is more reason to think that the Hebrew text is here corrupted, than in almost any other place quoted in the New Test.

x. 16, 17. (See on viii. 8—12.)

—. 30. (See on Rom. xii. 19.) The other quotation is from the Septuagint, (Deut. xxxii. 36;) which well translates the Hebrew.

—. 37, 38. This quotation is nearly from the Septuagint, (Hab. ii. 3. 4:) Ου χρονιει (Heb.) Ου χρονιση. (*Sept.*) The order of the two last clauses is also reversed. (See on Rom. i. 17. Gal. iii. 11.) The Alex. ed. of Sept. read Ὁ δικαιος μου: —Both the Septuagint and the Apostle's quotation differ considerably from the Hebrew text: yet the general meaning is the same.

xi. 21. From the Septuagint, (Gen. xlvii. 31;) only omitting the word Israel.—The variation from the Hebrew is merely in the vowel points: and it seems very immaterial, whether "the bed's head" or the "top of a staff" were meant.

xii. 5. The quotation is from the Septuagint (Prov. iii. 11, 12) only adding the pronoun μου.—The sense of the Hebrew is clearly preserved.

—. 12. The general meaning of the Septuagint and of the Hebrew is given; but without the exactness either of quoting or translating. (Is. xxxv. 3.) It is, however, nearer to the Hebrew than to the Septuagint.

—. 26. Ετι απαξ εγω σειω ου μονον την γην, αλλα και τον ουρανον. —*Sept.* Hag. ii. 6. Ετι απαξ εγω σειω τον ουρανον και την γην. The Apostle seems purposely to have varied from the Septuagint, to render the quotation more emphatical and suitable to his purpose. The Septuagint well translates the Hebrew, omitting the words rendered in our version, "it is a little while."

xiii. 5. Ου μη σε ανω, ουδ' ου μη σε εγκαταλιπω.—*Sept.* Deut. 8. Ουκ ανησει σε, ουδε μη σε εγκαταλιπη. The same, for substance, occurs Josh. i. 5. The meaning is evidently the same as the Hebrew and the Septuagint: but the Apostle evidently appears to have purposely given a very energetic translation of the original.

—. 6. An exact quotation of the Septuagint. (Ps. cxviii. 6.) It is a just, but not a literal, translation of the Hebrew.

—. 15. This is rather a reference than a quotation. (Hos. xiv. 3.) "The fruit of our lips" is from the Septuagint, where our version is, "the calves of our lips." The difference in the Hebrew is inconsiderable.

James.

iv. 5. This seems a general reference to the doctrine, and not a quotation.

6. Ὁ Θεος, &c.—*Sept.* Prov. iii. 34. Κυριος. Our translation properly renders the Hebrew, "Surely he scorneth the scorners, but &c." "The scorners" are "the proud;" and God resists those whom he scorns. (Ps. ii. 4—6.)

1 Peter.

i. 16. Nearly from the Septuagint, (Lev. xi. 44.) γενεσθε. (1 Pet.) εσεσθε. (*Sept.*) Some copies of this epistle have εσεσθε. It is entirely consonant to the Hebrew.

—. 24, 25. From the Septuagint, (Is. xl. 6, 7.) ως χορτος. (1 Pet.) χορτος. (*Sept.*) It accords to the Hebrew.

(To be continued.)

To the Editor of the Christian Observer.

As, in your Christian Observer for April, Mr. Faber has, with that liberality which characterises the love of truth, invited discussion on the texts Matt. xxiv. Mark xiii. and Luke xxi. it will oblige me if you will lay before your readers the following observations on them, which are offered upon the same

principle, as they seem to me to give a more obvious solution of the difficulty. They are not intended as in opposition to Mr. Faber, for whose Disquisitions on the Prophecies I have a very high esteem, and for whose abilities I have a sincere respect; but with a simple view to elucidation, in which his letters, and those of Talib, have, much to their honour, shewn, that it is still possible for literary men to differ in opinion without becoming enemies.

Could I, with Mr. Faber, assume that the prophecy, contained in these texts, was intended of a series of events, to be considered as one series, however remote the last were from the first, I should find little difficulty in agreeing to the sense assigned to the verb γενεσθαι. But to me these passages appear to belong to *two* distinct orders of events; the one immediately then approaching, the other to follow, but after an undefined interval of time. As the prophecy was given *in answer* to the disciples, it must be referred to *the questions* to determine its purport. The questions were (Matt. xxiv. 3), 1. "When shall these things" (viz. the destruction of the temple) "be?" and, 2. "What shall be the sign of thy coming, and of the end of the world?" Here are evidently two distinct questions, and it is to be presumed, that each had its proper answer. And that each had so, will, I think, appear from an attentive consideration of the passages, though, from the manner in which part of the answer to the second is involved parenthetically in that to the first, it is not immediately discerned, because the parentheses are not properly marked. Understanding the answer thus to refer to two distinct questions, I conceive the portion in Matt. xxiv. should be thus arranged. In verse 6, before the words, "but the end is not yet," there should be a bracket; and its corresponding one at the end of verse 14. Another bracket should be placed before the word "immediately," verse 29, and its correspondent one at the end of the 31st verse. If, then, the passages, thus inclosed in parentheses, be considered as parts of the answer to the *second* question, and the words, "those days," in verse 31, be referred to verse 7; the remainder, from verse 4 to verse 35, inclusive, will be the answer to the *first* question. In verse 36, the answer to the second question is resumed, and continued to the end of the following chapter. The *all*, that was to be fulfilled before the generation passed away, must have been intended of the destruction of Jerusalem; for, if the day of judgment could not be known by man, or our Saviour, in his human character, the time when that, which he said of it, would be fulfilled, could not have been included in that, which was to be so before that generation passed away; neither could *the times of the Gentiles*. What I would lay particular stress upon is, that *the three corresponding passages consist in answers to* TWO *very* DISTINCT *questions*. This, I think, does not admit of a doubt. Whether the manner, in which I have attempted to distinguish the answers to each respectively, will appear satisfactory, I submit to your readers. I will only add, that a parenthesis may be marked as decisively in conversation as in a book; and that the frequency and length of parentheses, used by St. Paul, indicates an habitual use of them in his time amongst the Jews.

INDAGATOR.

P. S. I beg leave to subjoin, as Mr. Faber has not, I believe, noticed it in his excellent work on the Prophecies, and as it agrees so exactly with his ideas, that the numerical value of the words Εκκλησια Ιταλικα *(the Italic or Latin Church)* is exactly 666; and also that the persecution of the ancient British Church, as well as that of the Waldenses, began about A. D. 606.

FAMILY SERMONS. No. XXX.

Gal. vi. 10.—*Let us do good unto all men.*

TRUE benevolence was never properly understood or felt in the world, till our blessed Saviour came down from heaven, and offered, in his own person, a glorious display of that love which dwells in God, and which was the moving cause of all that our blessed Saviour either said, or did, or suffered. His whole life was one scene, one grand act of benevolence, wherein we hardly know which to admire most, the purity of his motives, the extent of his designs of good, his indefatigable exertions, or his painful sufferings. And with his conduct, his doctrine exactly agreed. It breathed peace and good-will to man. It enforced on all his followers the same love which he himself had manifested. Actuated, therefore, by a like spirit of love, his apostles laid themselves out to do good to their fellow-creatures. Silver and gold they had none, but what they had they gave liberally. They went into every land preaching the glad tidings of the Gospel, and imparting hope and consolation to perishing sinners. And while thus employed in promoting the best interests of man, they were content, after the example of their Master, to endure hardships, and to be exposed to hunger, and thirst, and nakedness, and peril, and the sword, without a murmur; nay, they joyfully suffered persecution, and even death itself; and in the midst of their sufferings they forgave, and prayed for all who had injured them, returning good for evil, and blessing for cursing. From them the true converts to Christianity in every corner of the earth caught a portion of their great Master's spirit; their hearts glowed with a like love to their fellow-creatures, and like him they went about doing good.

It is true, indeed, that, in the present day, many persons may possess a kind and liberal disposition, and exert themselves for the good of others, who are not true disciples of Christ Jesus. But the fact is, that the influence of Christianity has extended itself far beyond the limited circle of its real disciples. Its light has to a degree been diffused in almost all lands; and wherever this has been the case, men have received at least a part of the truth. If the true motives from which men ought to act have not been felt, they have at least been acknowledged. If the duties owing by man to man have not been practised, they have at least been understood. The doctrines of the Gospel have thus had a silent and indirect, but powerful, influence in the world at large, by which the standard of morality has been raised, the moral taste refined, and a more quick and accurate sense of what is right and wrong communicated.

Christianity, then, being the great source of true kindness or benevolence, we ought ever to regard it as the means of producing charitable affections, and also as our guide in regulating them. Would we do good to our fellow-men, we must look to the Lord Jesus Christ: we must study diligently his words and conduct; and we shall then learn what are the motives which ought to influence us, and the rules by which we ought to proceed.

There are some who perform acts of charity merely from *ostentation*. This is not charity: it is vanity. And this motive has been so strikingly reproved, and so fully exposed by our blessed Lord himself, that men who act from it are ashamed to own it, and studiously contrive to disguise and conceal it. No man now, like the pharisees of old, sounds a trumpet before him when he gives alms. The injunctions, and the example of Christ, have produced this great change. "Let not thy left hand know what thy right hand doeth," was his direction; and to this his conduct always corresponded. His manner

was always the farthest possible from ostentation or display. Besides he set the standard of duty in this respect so high as to exclude boasting, every one being conscious that, instead of exceeding, he fell short in his duty, and that, after having done his utmost, he was still an unprofitable servant.

There are many who *expect some return* for their charity. One person requires gratitude at least to be shewn him; and if he is disappointed, he thinks himself justified in being more sparing for the future. Another expects that his charity will at least be a balance against his defects, and thinks with satisfaction of the stock of merit he is laying up for the great day of account. But alms, bestowed on such principles, is not charity but barter: it is the giving up part of your property for something of equal value. Now it is of the very nature of true charity, that it should be free, and without hope of reward or return. And here let us look to our great Pattern: what reward did he ask in quitting his throne of glory above, dwelling amongst sinful men, and going about doing good? He met with ingratitude, but he does not once complain of it; nor does he, on that account, restrain his kindness. His aim was to do good, and in doing good he found all the reward he sought. What an affecting example do we see in him of the highest disinterestedness, and the purest generosity! He did not need us or our services. We could make him no return, yet he stooped to the lowest step of humiliation, and laboured with the most unwearied exertion for our benefit, unmoved by reproaches, opposition, and evil treatment, and even by the prospect of a cruel death from the hands of the very men whose good he earnestly sought.

What, then, is the spring and foundation of true charity? Our blessed Lord has amply explained it in his conduct.

First, *A supreme love to God*; a love to him occupying the whole soul. It was this which animated the breast of our blessed Redeemer. It was his meat and drink to do his Father's will, and that will was the redemption and salvation of sinners. The same motive he set before his disciples. He represented his Father as altogether good, and kind, and lovely, and enjoined obedience to him as a free tribute of gratitude and love; as the homage of affection, not of fear; as the duty of a son, not the work of a servant. Love to God, then, should teach us to do what is pleasing to him. But what can be more pleasing to him than imitating His example who is the best of beings, and shewing kindness, for his sake, to his creatures, who, though fallen, are the work of his hands. Our Saviour has shewn us what was the work which he knew his Father would approve; for he was always engaged in doing good, in instructing the ignorant, raising the feeble, relieving the distressed, lessening the prevalence of sin, and removing the evils it had brought upon the world.

A second principle of true charity which our Lord laid down, and from which he constantly acted, and which, indeed, flowed from love to God, was *love to mankind*. He has given a clear measure for this love. We are "to love our neighbour as ourselves;" we are "to do to others as we would they should do to us." The extent to which this love may be carried, is purposely left unfixed; because like every other holy principle taught by the Gospel, it never can be carried to its full extent. No man can love God or his neighbour too much, nor can he ever do too much good to his neighbour. The best man living can never be so zealous in his exertions, so full of kindness and compassion as he ought to be. Our Lord alone carried this love to its highest pitch. He laid down his life even for his enemies. His heart glowing with love to God, and melting with pity to man, he

went about doing good. His life was devoted to this object: and he has herein left us an example, not to equal, indeed, but to imitate.

Let us next remark the unwearied zeal with which our Lord laboured in the service of mankind. To do good was not with him a thing that happened only now and then; a departure from the usual course of his employment; it was his stated business, his object in life. He was engaged without ceasing in labours of love. He taught by day; he prayed by night; he instructed in public and in private, in the field and in the temple, in Jerusalem and in the villages of Galilee. What town, what village in Judea, did he not visit, going about to do good to the bodies and the souls of men? How graciously did he carry the glad tidings of salvation to those who would not be at the pains of seeking for it! His body was worn with toil, and his friends thought him beside himself on account of the greatness of his labours. Would we rightly value our exertions? Let us compare them with his. All, indeed, have not power to devote themselves, as he did, to the good of others; nor, indeed, are we called to the self-same actions; but all the disciples of Christ ought to possess the same spirit of love which influenced him, and all ought to consider the good of others as the chief object for which they live. And here I would remark, that this spirit may be as much shewn in labouring to do good to those immediately around us, and especially to those of our own family, as in seeking out objects of distress abroad, and giving them pecuniary relief. A heart touched with a love like that of Christ, will shew itself in continual though small acts of kindness; in candour, in forbearance, in comforting the afflicted, advising the doubtful, warning the sinner, as well as in relieving bodily wants; for thus did Christ act.

If then we wish to cultivate a truly charitable disposition, let us look to our great Pattern, and compare our life with his. Let us think how continually he was employed in doing good to others, and how seldom we are thus employed. We are chiefly employed in ministering to ourselves, and only do good to others occasionally. He ministered to others constantly, and never sought his own ease, pleasure, or indulgence.

It is a common fault with us, that our bounty must be asked, otherwise we think ourselves excused from exercising it. We do not regard it as our business to search out cases of distress, and are, perhaps, not sorry when we can decently decline those that are brought to our notice. What would have been our state, had Christ been influenced by such a spirit! When he formed the plan of redemption, no one of the children of men sought his help. When he came into the world to execute it, though he came unto his own, his own received him not. Yet did he not, therefore, give up his work in disgust. He still continued to labour assiduously. He healed even where he was not asked. He sought out objects of pity. And when he was going to be exalted himself, he commanded his ministers to preach his Gospel to every creature. They were to go to the highways and hedges, and bring in the poor, the maimed, the blind and the halt. And now that he is exalted on high, he does not wait to be entreated; he entreats. He invites the sinner to come to him, and obtain, without money or price, the blessings of his Gospel; and, unprovoked by neglect, he continues to urge him with warnings and entreaties, so long as he remains in a state where mercy may be granted.

Men are also apt to be weary in well-doing, or to be discouraged in their exertions. New charities, indeed, will often meet with encouragement; novelty having an influence as well as charity. It is the patient continuance in well-doing

which best proves the strength and the purity of principle. If we look to Christ, we shall see that want of success did not damp his zeal. Though all the day long he stretched forth his hands to a disobedient and gainsaying people, we read of no intermission of his labours. He persevered in the same course to the latest hour of his life. At the moment of his apprehension, he heals the wound of one of the persons who had come to seize him. Even the pangs of death could not lessen his love. He pardons a malefactor while he himself is hanging on the cross.

We often find the benevolence of men restrained within very narrow limits. They will readily give a small sum out of their abundance; they will unite for a charitable purpose; but they will spare very little time, which is often worth more than money, or make few sacrifices of convenience or comfort to attain it. But when we look to the character of our blessed Lord, we are astonished to see how much activity, and how many sacrifices, his benevolence led to. Every moment of his time was employed in doing good; he shrunk from no degree of self-denial; he cheerfully met the severest sufferings for the benefit of others. He patiently bore the contradiction of sinners. He prayed for his murderers. He was made a curse for us that we might be delivered from the curse. How low a kind of charity is that, then, which confines itself merely to giving a small part of our abundance to the poor and needy, compared with our taking pains and trouble, and exposing ourselves to reproach or sufferings on their account!

Among men, there is often seen a harshness of manner, even in giving relief. Our Lord's example may be of use to us in this respect, as shewing the spirit in which benefits should be conferred. The mildness and gentleness of his manner were truly admirable. He assumed no air of superiority when he bestowed the greatest blessings. "Son, be of good cheer; thy sins be forgiven thee." He, in general, exerted his healing power the moment he was applied to; and as if nothing extraordinary had happened, he went on to perform some other act of kindness. Observe also the mildness of his reproofs: when, of the lepers cleansed by him, only one returned to give thanks, he merely asks, "Were there not ten cleansed, but where are the nine?" And when his disciples had been contending for rank, he reproves them by taking a little child, and commending before them his simplicity and indifference to worldly honours.

Let us also consider, with a view to the regulation of our own conduct, the variety of good which our Saviour performed. He healed the sick; he gave sight to the blind; he comforted the mourner; he pardoned the sinner. But though he was ever ready to relieve the bodily wants of mankind, we may easily perceive that their spiritual wants were those to which he chiefly attended. Nay, the good which he did to the body was intended to promote the good of the soul. If he healed the body, it was with a view to save the soul. This was his chief object; to restore men to the favour of God, to deliver them from the power of Satan, to turn them from darkness to light, to make them happy in another world.

Let us then learn from the blessed Jesus what ought ever to be our chief object, in every plan of benevolence. And while we are anxious to add to the temporal comforts of our fellow-creatures, let us, in the name of our Lord and Master, endeavour also to add that spiritual knowledge which may be the means of affording them abiding peace here, and eternal happiness hereafter. They will be disposed to receive kindly the exhortations of those who minister to their bodily wants. Let us then unite, as much as possible, instruction with our charity, and in the name of the Lord Jesus, and after his example, seek

to c nfer blessings, which the wealth of both Indies would be cheaply given to purchase.

It is a common saying, that we ought only to relieve the deserving. But this rule must be admitted with many exceptions. The love of Christ was shewn to all. I do not say that our bounty should be repeatedly bestowed on those who will abuse it; but great distress, though combined with much unworthiness, has a claim on our charity, and we must not suffer our hearts to be hardened by the ungrateful returns we may often meet with from those whom we have benefited. The kindness and love of our blessed Redeemer embraced a world which was corrupt and unworthy; a world in which he was despised, reviled, and, at last, put to a shameful death. The broad mantle of Charity will cover a multitude of sins.

The benevolence of our Saviour shewed no appearances of partiality. The limits of his bounty, like those of the light and heat of the sun, were as wide as the universe. This was the more remarkable, as at that time the most narrow prejudices prevailed. The Jew would not shew even common compassion to the Samaritan. But our Lord's benevolence broke through all such narrow lines of distinction. And our charity, if it be like his, will know no difference of sect, party, colour, rank: distress alone will form a claim to our pity. Of our blessed Lord's bounties, all classes of men partook; the Jew, the Samaritan, and the Gentile, the rich and the poor; the learned and the ignorant, the bond and the free, the barbarian and the Greek, the old and the young. He invited even little children to come to him, that he might lay his hands on them and bless them.

There is one class of persons in the world, indeed, whose lot is peculiarly hard; the poor. To them, therefore, was the attention of Christ especially turned. That they might see they were not overlooked, he, as it were, consecrated poverty, and raised it to an honourable rank, by taking it on himself. He fixed his chief residence among them. He became the son of a carpenter. He chose his apostles from among poor fishermen. He made it a distinguishing mark of his kingdom that to the poor the Gospel was preached. After our Lord's example, then, let the poor have a peculiar interest in our benevolence. It is but little, perhaps, we can do in relieving their bodily wants; but if, by soothing counsel, by kind advice, by condescending attentions, by well-timed assistance, we can make them less sensible of the hardships of their state, we do much. But above all, let us be anxious to teach them that poverty is but a temporary evil; that the time will soon come when all earthly distinctions will cease, and when our happiness will depend on the use we have made here of the talents, be they great or small, which God has put into our hands.

Let us then study attentively the character of that great Pattern which is set before us. Let our kindness to others be formed on his model, and directed by his precepts and example. Thus may we hope for the blessing of God to attend us; for we shall be indeed the children of our heavenly Father, who sendeth his sun to shine on all: and we shall one day hear those encouraging words addressed to us, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Amen.

To the Editor of the Christian Observer.

THE following notes contain the substance of a sermon, delivered by the late Mr. Patrick, *March* 16, 1800, at the chapel in Dartmouth Row, Blackheath. They were taken solely with a view to the writer's private satisfaction; but if you think them deserving of a place in your valua-

ble miscellany, they may possibly prove acceptable to some of your readers. Yours,

A CONSTANT READER.

Luke xi. 24—26. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first."

The immediate occasion of this parable was the blasphemy and perverse opposition of the Jews; and it contained a terrible warning to them, that if the present grace and special invitation of God failed of its due effect, *their* last state would be indeed worse than their first. Many were, without doubt, in part affected and awakened by our Saviour's miracles and preaching, as they had before been, by the appearance and call of the Baptist to prepare for the kingdom of God: in both cases, if they brought not forth fruits meet for repentance, they were nigh to the awful sentence of being cut down as withered trees to be cast into the fire.

I shall beg leave to accommodate the subject, however, to our present edification, and without presuming to assert that my explication of what is meant by the unclean spirit, is the proper and primary sense of the words, I shall now consider it as denoting evil principles and habits; and that they are thus personified, the more strongly to impress upon our minds their power and existence. Some awakening providence or extraordinary call may, for a time, so far overpower these, that they may be said to be gone out of a man: this is a crisis that demands peculiar fear, diligence, and prayer,—for now the man walketh through *dry places*; his former amusements and enjoyments are embittered and suspended; penitence and concern, sorrow for the past and fears for the future, occupy his mind. Conscience urges to duty, but the path is rugged. As a man accustomed to ease, whose feet feel every roughness, and are wounded by every stone, he still goes forward, though slowly; he had armed himself with confident resolves, but these resolves owed their strength to the *absence of temptation* and the force *of present impressions*. We naturally think we shall continue to feel in future as we feel in the present instance. We do not consider, that man is a complex being: he not only contemplates an object by means of his intellect, but his hopes and fears, his joys and sorrows, produce impressions on his bodily frame; this latter is continually undergoing alterations, which re-act upon the mind: the animal spirits are in a state of fluctuation, and as the returning wave effaces the traces formed by the preceding one in the sand, so the feelings of to-day are displaced by those of the morrow. Our penitent was not prepared for this natural change; he imagined his first fervours would be abiding, and therefore did not guard against the return of solicitation from evil habits and appetites. Added to the privation of animal pleasures, and the new and uneasy restraints of self-denial, probably his former companions assail him with contempt or entreaty—"*he seeketh rest, and finding none*," the thoughts of his former state obtrude themselves on his mind. As a man travelling in a wilderness, in a cold night and dreary road, remembers the ease and enjoyments of his home, which appear from the contrast more attractive than ever, so *he* recollects with regret the sensual delights he has quitted; regret rekindles desire; desire prompts him to return to them: but conscience interposes; he stops, he pauses. His resolutions, at length, give way. He fondly thinks some other season may be more favourable to his progress; he says, "he

will return to his house, from whence he came out," his former haunts of ease and indulgence. Not that he means to abide there; he knows it must be again quitted, if he mean to save his soul; but only now to seek a temporary refreshment, which his present weariness seems to require. After many reasonings, at length he determines: he measures back his steps to earth with quickened pace; and now his former abode appears to his view more than ever attractive and desirable, "*swept and garnished.*" As the traveller, drenched with rain and fatigued by the toils of his journey, longs for the ease and comforts of his own fire-side, so he rejoices in his return to those indulgencies from which fear and conscience had driven him. But is the enjoyment peaceful? Ah no! Guilt rankles in his soul; the dread of what is hereafter to come embitters the present; thorns lie beneath the roses on which he would repose. What can he do? Shall he think again of resuming a task so difficult, a pilgrimage so rugged? Attempt *again* to lead a religious life? Oh no! he shrinks from the thought. He rather seeks the arts of stupifying conscience and hardening the heart; sensual delight, the dance, the song, festivity and wine, the opiates of infidelity; the hope, the wish, that gladly listens to the lie, "there is no judgment," no terrors to come. "Thus he taketh to himself seven other spirits (seducers) more wicked than himself, and they enter in and dwell there."

Surely "the last state of this man is worse than the first!" Oh! beware, ye who feel convictions, who catch a glimpse of your danger—beware how ye *trifle with them!* and beware how *ye rest in them,* for the latter involves the former. Consider them as monitors to flee to the Saviour, that you may obtain that grace by which *the heart* is established, and then will your steps be established too. Then ye will tread the narrow way, and find it the way of life; then ye will progressively prove that Wisdom's ways are ways of pleasantness, though she exercise her probationer with self-denial and with difficulties, that he may be humbled and proved, and capable of receiving good in the latter end.

To the Editor of the Christian Observer.

I THINK that some years have now elapsed since I addressed you on the subject of a great and growing though ancient sect, which, on account of its peculiar hostility to the true principles of our religion, I was anxious that you should endeavour immediately to put down—I mean, the sect of the Non-doers*. Perceiving that my paper has not yet had the effect intended by it, of destroying, root and branch, the heresy against which I wrote, there being now in Great Britain many persons, even of the reformed religion, who still hold fast the error in question, I have determined once more to take up my pen against these antichristians. Antichristians I term them, because I am persuaded that among them generally, and not merely among the papists in particular, resides that spirit of antichrist against which we are warned in the New Testament. The Apostle has told us, that there are many antichrists. Accordingly, the sect of which I speak has many subdivisions. Their heresy, as I before observed, struck its chief root into the catholic church. Popes and cardinals were leaders of the body; monks and nuns were members of it; and the doctrine of indulgences was invented in order to diffuse the spirit of the system among the catholic community. But where is now the church, either popish or protestant, which does not inclose within its walls, and admit even to its altar, many, at least, of the more decent and respectable of the Non-doers. I am well assured that our dissenting congrega-

* See vol. for 1804, p. 74.

tions, presbyterian, baptist, and independent, are infested by heretics of this description; and that the heresy exists among the quakers, and has also invaded both the classmen and bandsmen of the methodists. In our own excellent church, the non-doing party is very numerous; and it has been whispered, that some of the bishops themselves lean a little towards this heresy. Many of them, it is thought, are too tolerant of it in their clergy, and some even of those prelates who no longer endure a non-resident, allow many a resident to be a non-doer.

But, Sir, it is not my intention, on the present occasion, to speak only in generals. There is a remarkable degree of self-deception among the sect against whom I write; and I suspect that one reason of their continuing to abound so much in this country, in spite of my former effort to expose them, may have been the want of sufficient particularity in my mode of addressing them.

I propose to limit my present paper to the case of a few of those who least suspect that they are of the sect in question.

First, then, persons of a naturally forward and active spirit are little disposed to imagine that they are non-doers, and yet may be members of this sect; for a man may be diligent in a bad cause, or he may be zealous for an inferior object, and may counteract, by this zeal, the labours of those who are pursuing a much higher good. A man, though diligent, may be worse than idle, in consequence of the prejudices which he entertains, and the errors into which he falls. I will venture to affirm, that we even may be much occupied in works of charity, and yet be non-doers. It may be useful to give an illustration of this point.

I am accustomed to attend (let it be supposed) on the concerns of numerous charities in this metropolis, and have begun to think myself the soul of every new scheme of benevolence. I draw up the rules for the projected establishment, take the chair, and harangue the audience. Some simple persons wonder how I can find time for so many good works, for I am the father (let it also be imagined) of a numerous family, and I follow a profession which it requires much diligence to exercise with fidelity to my employers, and with merited success. The truth is, that I am not very fond of that labour which is necessary in the legitimate pursuit of my occupation; that I love to live in public; that I am conscious of a certain gift of talking; and, in short, that I am very vain and superficial in every respect. Beneficence, or rather a reputation for it, is my most easy path to wealth and honour. As a professional man, I am singularly incompetent in the eye of those who are the best judges of the question; but I am able to save appearances, because the imagined philanthrophy of my character has recommended me to a few worthy persons, who are my dupes. In the very exercise of my seeming beneficence, I perhaps, on the whole, do rather more harm than good; for I offend many well-disposed persons by my presumption when I am at a public meeting, and cause men of business to leave the room by the length to which I protract the debate. By assuming the dictatorship of many a promising institution, I not unfrequently prejudice the cause of which I think that I am the support. Moreover, I finish nothing; I am ever in quest of some new amusement, some fresh means of advancing myself into notice, some still more agreeable object of pursuit. My children, in the mean time, are ill educated; my wife seldom sees me; a thousand little ordinary duties of life are neglected. I am never at home. I know the interior neither of my family nor of my own heart. In short, I am a hollow character; a deceiver of others, and a self-de-

ceiver; a Non-doer, who thinks, nevertheless, that practical religion is his great characteristic.

Let us turn to another description of Non-doers.

Severus is also, as he thinks, a great friend to practical religion, which consists, as he often says, in keeping himself unspotted from the world. Severus often declaims against all places of public entertainment, and especially against the theatre; and he wonders how some persons, who seem to him to understand the doctrines of the Gospel, can allow themselves to go so much into the world. He dislikes pomp and shew, as well as frivolity and dissipation; he is a frequenter of the chapel, and the familiar friend only of those whom he deems to be very strict and serious like himself. Severus, if this were all, might be pronounced a pious and sterling Christian; but there is another side on which he must be viewed: he is by no means so self-denying in some of his habits as you would infer from the strictness with which he judges others. He is late in bed, rather self-indulgent at the table, sharp towards his servants, capricious in the management of his children, and so often in an ill-humour, that he is secretly disliked by most of those who are much in his house. He has little kindness, and still less generosity; he is unamiable, unaccommodating and suspicious. When you view him at a little distance, he appears a most serious character, you approach him with awe, and expect, if admitted into his house, to witness a saint-like calmness and beneficence, and to behold the manners of a most strict disciple of Christ; but after the residence of a few days you discover, that instead of peace and love, all is discord and confusion. He complains of the depravity of man, and is completely orthodox in this doctrine of our religion, but of his own peculiar kind of depravity he is little conscious. He laments his iniquity in general, and judges of others by the degree in which they affirm themselves to be miserable sinners, but he has made little progress in his own victory over himself. He is very apt to be angry, and if you seem to charge him with any particular fault, then his lip quivers, his eyes begin to dart fire, or, perhaps, he turns away with disdain and disgust; for he assumes that you are prejudiced against the Gospel, and against him, on account of his being so strict a professor of it. In truth, there is much pride within his heart. He also is a Non-doer of another sort.

There are, moreover, some very good judges, and even critics in all matters of religion, men who are sober thinkers and decent livers, who swell the sect of the Non-doers. Those will doubtless concur in all that has now been said. They complain of the characters just described, and of the common want of practical religion. The misfortune is, that they mistake their own general approbation of what is right for the actual practice of it: like the Pharisees, "they say and do not." Their religion is in word and in tongue, not in deed and in truth. Are there not ladies of this class, who, when they are talking around the tea-table, are liberal in their praise of very pious persons; who are orthodox in their creed, and somewhat religious in the general cast of their conversation; to whom, nevertheless, if you were to put that question, "What do ye more than others?" they would have little answer to make? They are about as good tempered as people of the world; about as beneficent; about as strict and self-denying. They differ only in this small particular, that they, perhaps, censure the common kind of dissipation a little more, and give into it a little less. The persons of whom I now speak, do not keep the heart with all diligence; they do not take any great heed not to offend with their tongue; they have not the law of

kindness ever on their lips; they have not considered how pure and holy are those principles, how large and extensive that benevolence, how patient, useful, and self-denying, that whole course of life, to which we are called by the Gospel. They also are Non-doers, though they know it not.

And now, lastly, let me ask the reader, whoever he may be, whether he is not of the sect of the Non-doers, though possibly not a member of any of the subdivisions which I have described. We all deceive ourselves in this respect. We do something possibly useful, but by no means proportionate to our abilities and opportunities. We neglect the duty of the hour, in order to apply ourselves to what we say is good, but is not, at present, our most proper work. We select the employments which are most agreeable and light. We, perhaps, exercise the body when we should be girding up the *loins* of the mind. We gratify our imagination when we should be cultivating our reason. We saunter when we should read. We read when we should write. We write when we should apply ourselves to some still more self-denying task. Even ministers of the Gospel, eagerly occupied in the work of evangelizing the world, are not exempt from the necessity of examining whether they are in any degree of the Non-doing sect, whether they fulfil, I mean, the minor and domestic duties, to many of which they are just as solemnly pledged as to the ministerial work itself. Every relative duty of life demands its share of our attention. Very few of us are under a temptation to pass the whole day in listlessness. Our sin consists, for the most part, in our inadequate attention to some of the duties which Providence has set before us, and in our preference of a favourite pursuit.

The act, indeed, of teaching others, is often a gratification both to our vanity and indolence. It spares us the task of labouring like common men, erects us into censors, and may be the means of preventing our communing with our own hearts; and we who write, as well as those who preach, are exposed to danger of this sort.

But we must not push our criticisms too far. We may refine and analyze too much. We may also bring into too great suspicion many a real, though imperfect, Christian, by our severity of remark. Let it, therefore, be understood that the object of this paper has been not to delineate living characters, but to guard against approaches to the faults which have been described, and effectually to expose, by strong representations, some not very uncommon kinds of self-deceit.

S. P.

MISCELLANEOUS.

To the Editor of the Christian Observer.

It is an old remark, that the nearer any human work approaches to perfection, the more desirable it becomes, that its few remaining faults should be corrected. Let this be my apology, for presuming to point out a defect in the late Dr. Paley's Evidences of Christianity. In the second volume of that work p. 246, he has occasion to quote a pretty long passage from Crantz's History of Greenland; of which book he gives us the title at full length. But in the marginal reference for vol. ij. we ought to read vol. i. Had this, however, been the whole mistake, I should have taken it to be a fault of the press, and

thought no more about it. But in the body of the work, where the author quotes the passage in question, it is asserted, that the historian, *in the conclusion of his narrative*, could find place for no reflections more encouraging than those which he inserts. Now, how can a passage be said to occur at the *conclusion* of a historian's narrative, when it is not only at some distance from the end of the *first* volume, but when there is an entire *second* volume to come? This is not a trivial fault, or one of small consequence. How it bears upon the doctor's argument shall be mentioned hereafter But it will be evident to every careful reader, that it is calculated to injure a highly respectable body of Christians, by giving an erroneous and disparaging idea of that branch of their labours, in which they are allowed to have been the most successful. That reader must be ignorant indeed who never heard of the missionary labours of the United Brethren, or Moravians, and that they have had a reasonable share of success. Still I may presume, that thousands of readers of Dr. Paley's work, never heard their mission in Greenland particularly specified, before they met with the doctor's quotation from the printed history. Now, what must all those readers infer from that passage? What can they infer, but that the United Brethren, after labouring for several years in Greenland, with exemplary zeal, fortitude, and patience, were under the necessity of abandoning the attempt in despair? Yet how very different is the matter of fact? A few years after the period, to which the paragraph quoted by Dr. Paley refers, the conversion of Greenlanders, by means of the United Brethren, *commenced*. Already in the first volume of the history, the conversion of several individuals is related; and the work of conversion, thus begun, continues improving throughout the whole narrative of the second volume, which ends with a period at which two flourishing congregations of believing Greenlanders had been settled by the Brethren. The work, indeed, continues *at this day* to be accompanied with God's blessing; and there are at present *three* congregations of Christians, consisting of about 300 souls each, gathered from the Greenland nation; so that, besides those who have departed this life, nearly a thousand living Greenlanders have been brought to the saving knowledge of the Gospel, through the endeavours of the Brethren. Nay, by the united attempts of the Brethren and the Danish Lutheran missionaries, the whole western coast of Greenland, formerly pagan, may now be considered as christianized; the majority of the inhabitants being no longer heathen. And is that a *trifling* error, which tends to throw a veil of concealment over facts so consoling to all those, who are praying with the earnestness of sincerity to our Father in heaven, "Thy kingdom come?"

The question now arises, does not this change of circumstances render the whole quotation useless? Or, in other words, had Dr. Paley *not* mistaken the matter, would he have introduced the subject of Greenland at all? What he *would* have done, I will not pretend to divine; that he *might* still have introduced it, and introduced it with increased advantage to his argument, I will venture to assert, and will now proceed to shew.

The nature of Dr. Paley's argument will best appear from his own words:

"From the widely disproportionate effects, which attend the preaching of modern missionaries of Christianity, compared with what followed the ministry of Christ and his apostles, under circumstances either alike, or not so unlike as to account for the difference, a conclusion is fairly drawn, in support of what our histories deliver concerning them, viz. that they possessed means of conviction, which we have not; that they

had proofs to appeal to, which we want."

Upon this argument, the quotation from the History of Greenland, in *its present mistaken state*, bears thus:

The zeal and patience of the Moravian missionaries in Greenland have never been surpassed, perhaps never equalled in modern times; yet with all their efforts, they effected, by their own confession, nothing. The apostles, by one discourse, converted three thousand. Therefore, the latter possessed means vastly superior to those of the former.

I will now state the result of the same quotation, *as it ought to have stood;* and then appeal to every candid reader, whether the doctor's argument does not rather gain than lose by the change.

The zeal and patience of the Moravian missionaries have never been surpassed, perhaps never equalled in modern times. And accordingly, their success is well known to have been superior to that of most other protestant missionaries, as will farther appear to all who will take the trouble to read the *second* volume of Crantz's History of Greenland. Yet, even *they*, with difficulty, in the space of nearly four score years, converted about one half of the number whom the apostles converted with ease in the lapse of one day. Can any man then doubt, that the latter possessed means of conviction which the former had not; that the one had proofs to appeal to which the others wanted?

The first of these two statements, by assuming too much, and more than is true, in fact proves nothing. It assumes, that no modern missionary attempts, however zealous, can succeed: it assumes this, by producing an instance, in which the best directed, and, according to common report, most successful efforts, did *nothing*. This is an assumption, however, which is happily contradicted by the evidence of facts.

The second statement institutes an accurate comparison between the best modern missionary endeavours and the preaching of the apostles: a comparison, which, being carried almost to the precision of calculation, establishes the advantage on the part of the apostles with all the evidence and strength of demonstration.

It is difficult for me to dismiss this subject, without indulging in one farther inquiry: and that is, by what fatality a mistake of this nature could possibly be committed? This question *I* find it impossible to answer, without fixing disingenuousness, or a degree of negligence little short of criminality, somewhere. It will give me singular pleasure, if any of your readers can help me to an explanation of the phenomenon, free from a necessity so painful to Christian charity.

Were Dr. Paley an ordinary writer, or had he been a man of ordinary information, I should conclude at once, that he never read the History of Greenland at all; but that, chancing to stumble upon the passage, which he has quoted, and finding it suited to his purpose, he entered it in his common-place book; in doing which he actually mistook the first for the second volume. And perhaps, after all, it will not be easy to give a solution of the difficulty more probable than this. But surely an English classical author like the late Dr. Paley, conscious that he was writing for posterity, not to say for eternity, ought not to have quoted *any* work, without reading at least so much of it as would suffice to make him master of the full scope of the author.

Yet, I confess, there is something in the whole passage which looks not unlike a cool design to disparage, by misrepresentation, the missionary labours of the United Brethren. I know that there are persons, so bigoted to their own peculiarities, that, like the mistaken apostle in the Gospel, they would fain hinder others from casting out devils in the

name of Jesus, merely because they follow not after *them*. I have good reason, however, for acquitting Dr. Paley of such weakness. If, therefore, there be any mixture of disingenuousness in the case, I should suppose, that some designing acquaintance of the late d tor, gave him the whole passage in its present form; which he, charitably thinking no evil, and finding it to contain a strong corroboration of his argument, inserted without examination.

The History of Greenland, to which I have so often alluded, is undoubtedly a work highly interesting to every lover of piety and of missionary labours. But it is so wretchedly translated, (not, however, from the *Dutch*, as Dr. Paley says, but from the German), and, especially in the second volume, so full of barbarisms, tautology, and useless repetition, that it is no wonder an elegant scholar should not be eager to read it. It would be well if some competent person would publish a judicious abridgment of it: a thing the more to be desired, as the book has long been out of print. The late celebrated Dr. Johnson, however, took the trouble to read this history quite through, with all its faults; and it is perhaps one of the strongest proofs of that great man's predominant piety, that, fastidious critic as he was, he yet declared, when he had finished the reading, that though the language was certainly far from inviting, yet there was that in the spirit of the work, which had completely called off his attention from critical examination, to fix it upon the narrative; and that, upon the whole, there were not many books which he had read with greater delight.

OMMA.

To the Editor of the Christian Observer.

PERHAPS you may gratify your correspondent OROZO, as well as many of your readers, by the insertion of the following account of the Wahabies, or Vahabies, of whom very little is known in England; it is taken from the travels of Mirza Abu Taleb Khan, lately translated from the Persian, and written in the year 1803.

THEOGNIS.

"During my residence at Kerbela, I endeavoured to collect as much information respecting the laws and religion of the Vahabies, as I could procure. I learned, that the founder of this sect was named *Abd al Vehab* ('The Servant of the Bestower of all Benefits'). He was born in the neighbourhood of Hilla, on the banks of the Euphrates, but brought up as an adopted son, by a person of some consequence, named Ibrahim, in the district of Nejid. During his youth, he was considered as superior to all his contemporaries, for his ready wit, penetration, and retentive memory. He was also of a very liberal disposition; and whenever he received any money from his patron, he distributed it immediately amongst his inferiors. After having acquired the common principles of education, and a little knowledge of the law, he travelled to Ispahan, late the capital of Persia, where he studied for some time, under the most celebrated masters of that city. He then travelled to Khorassan, and thence to Ghizni; whence he proceeded to Irac: and, after sojourning there some time, he returned home. About the year of the Hejira 1171 (A. D. 1757—8), he began to publish his new doctrines. At first, the fundamental principles of his religion were the same as those of the celebrated Imam Abu Hanifa, but in his exposition of the text he differed considerably. After a short time, he drew his neck from the collar of subserviency, and promulgated doctrines entirely new. He accused the whole Mohammedan church of being associators (giving partners to God), infidels, and idolaters. He even accused them of being worse than idolaters, 'For these,' said he, 'in the

time of any calamity, forsake their idols, and address their prayers directly to God; but the Mussulmans, in their greatest distress, never go beyond Mohammed, or Aly, or some of the saints. The common people, who worship at the tombs of the prophet and his descendants, and who solicit these persons to be their mediators with God, are, in fact, guilty of idolatry daily: for no nation was ever so stupid as to address an image as their God, but merely as the representation of one of his attributes, or of one of their intercessors with the Deity. Thus the Jews and Christians, who have pictures and images of Moses, and of Jesus Christ, never associate them with God, but occasionally address their prayers to them as mediators.' By these arguments, he by degrees collected a number of followers, and proceeded to plunder and destroy the tombs and shrines of the prophet, and of all the saints. By these means he acquired much wealth and fame, and, previous to his death, was possessed of great power and authority. He was succeeded by his son Mohammed, who, being blind, remains always at home, and has assumed the title of Imam, and supreme pontiff of their religion. He employs, as his deputy, a person named Abd al Aziz, who was an adopted brother of his father, and who is of an immense stature, with a most powerful voice. This man is eighty years of age, but retains all the vigour of youth, and predicts that he shall not die till the Vahaby religion is perfectly established all over Arabia. This person waits on Mohammed twice every week, and consults with him on all points of religion, and receives his orders for detaching armies to different quarters. Their power and influence is so much increased, that all Arabia may be said to be in subjection to them; and their followers have such reverence for them, that, when going into battle, they solicit passports to the porters at the gates of Paradise, which they suspend round their necks, and then advance against the enemy with the greatest confidence.

"Although the Vahabies have collected immense wealth, they still retain the greatest simplicity of manners, and moderation in their desires. They sit down on the ground without ceremony, content themselves with a few dates for their food, and a coarse large cloak serves them for clothing and bed for two or three years. Their horses are of the genuine Nejid breed, of well known pedigrees; *none of which will they permit to be taken out of the country.* Except the cities of Muscat, Mecca, and Medineh, the Vahabies are in possession of all Arabia. For many years they refrained from attacking the holy cities: first, on account of their respect for the house of God; and, secondly, from their attachment to the shereef of Mecca, who professed to be of their religion: thirdly, they derived much emolument from the pilgrims who passed through their dominions. But lately, at the instigation of the Turks, Abd al Aziz sent a large army under the command of his son Saoud, into the sacred territory, who, after burning and laying waste the country, entered Mecca, and broke down many of the tombs and shrines; after which he proceeded to Jedda, and laid siege to it. The shereef immediately took refuge on board a ship anchored in the Red Sea; and the people of the town, having agreed to pay a large sum of money, the Vahabies proceeded to Oman. Soon after their arrival in that province, they were joined by a brother of the Sultan of Muscat, who embraced the Vahaby religion, and assumed the title of Imam al Mussulmeen (Pontiff of the Mussulmans), and soon compelled all the inhabitants of the open country to follow his example, and embrace the new faith. They have, in consequence, thrown off their allegiance to the Sultan, whose authority is now limited to the city of Mus-

cat and its environs. The Vahabies have lately conquered the tribe of Outab, who are celebrated for their skill in the art of ship-building, and of navigation, and have already commenced to form a maritime force. Whenever they have effected this point, they will soon be masters of Bussora: after which, they will easily capture Bagdad: and I have no doubt, but that in a few years, they will be at the gates of Constantinople. They have lately had the assurance to write to both the Turkish emperor and the king of Persia, inviting them to embrace their religion.

"The following is a copy of the letter of their general, or vicegerent, to the king of Persia.

"'We fly unto God for refuge against the accursed Satan. In the name of God,—the compassionate —the merciful.

"'From Abd al Aziz, chief of the Mussulmans, to Futteh Aly Shah, king of Persia.

"'Since the death of the prophet Mohammed, son of Abd Allah, polytheism and idolatry have been promulgated amongst his followers. For instance; at Nejif and Kerbela, the people fall down and worship the tombs and shrines, which are made of earth and stone, and address their supplications and prayers to the persons contained therein. As it is evident to me, the least of the servants of God, that such practices cannot be agreeable to our lords, Aly and Hussein, I have used every exertion to purify our holy religion from these vile superstitions, and, by the blessing of God, have long since eradicated these pollutions from the territory of Nejid, and the greater part of Arabia; but the attendants on the mausolea, and the inhabitants of Nejif, being blinded by covetousness and worldly interest, encouraged the people to a continuation of these practices, and would not comply with my exhortations: I therefore sent an army of the faithful (as you may have heard), to punish them according to their deserts. If the people of Persia are addicted to these superstitions, let them quickly repent; for whosoever is guilty of idolatry and polytheism shall, in like manner, be punished.

"'Peace be to him who obeys this direction.'"

To the Editor of the Christian Observer.

I TAKE the liberty to send you the following lines, either for insertion in your work, or to be made such use of as you may think most proper.

I have exercised my ministry in my present situation almost thirty years, amidst evil report and good report, with, I hope, some degree of firmness, consistency, and conscientious diligence. During that time I have received a considerable number of expostulatory and even very abusive letters, for the most part anonymous, (and have often had postage to pay), from sectaries, Jacobins, infidels, &c. &c. Very lately I had the postage to pay for the following, which was dated from a large town at the distance of fourteen miles.

"Rev. Sir, Having been in your church, at a time when you took the liberty of speaking to one of your hearers in a very unbecoming manner as a clergyman, I send you the inclosed, that you may know how the law operates against such ill-tempered (should be) public instructors; and that, at the same time, it may be a warning to you to be more cautious in future, and not be the only man in your parish to encourage dissentions amongst your hitherto peaceable parishioners.

"*A Female Communicant.*"

Enclosed was the following paragraph, cut from a newspaper:

"BRAWLING IN THE CHURCH.

"*Consistory Court of London, Doctor's Commons.*

"COX *v.* GOODAY.

"In this case, which was a criminal proceeding, at the instance of Miss Cox, against the Rev. W.

Gooday, officiating minister at Terling in Essex, for a disturbance in the church, &c. &c. The learned judge (Sir W. Scott) then, in a very impressive manner, addressing himself to the Rev. Gentleman, delivered his judgment: he observed, that the offence charged against him, was that of having wantonly interrupted the performance of religious ceremony in his own church, by addressing Miss Cox in the midst of the service, in the language of uncalled-for reproof, mixed with a considerable degree of intemperate warmth: he reminded him, that it was the duty of the churchwardens, and not of the minister, to repress any indecorum that manifested itself in the church; and that his thoughts ought to be otherwise occupied," &c. &c.

Now I am not conscious of having been guilty of what is thus pertly laid to my charge, and can form no conjecture about what may have been the circumstance which is referred to. I do not recollect having addressed myself personally to any individual, much less in a *very unbecoming manner as a clergyman*; though I must confess, I have at many times given general reproofs; and on some occasions, when I have seen it necessary, have introduced them into my sermon, leaving it to the consciences of the offenders to make the application. Of late years, it is not very common to see much indecent behaviour in my congregation, except at what is called the Wakes; which in this country is a season of disorder and excess, that would disgrace a country of professed heathens. On that Sunday it is usual for the scum of the surrounding places and parishes, to come to the church, without the smallest idea of reverence or common decency. On such occasions, I have frequently requested the strangers, either to conduct themselves with proper decorum, or to keep themselves away; and have asked them what right they have to come and disturb me and my congregation, in our own church? From the irritation discovered, it is probable the writer of the above letter may have been one of this number.

Sir W. Scott reminded the Rev. Mr. Gooday, *that it was the duty of the churchwardens, and not of the minister, to repress any indecorum that manifested itself in the church, and that his thoughts ought to be otherwise occupied, &c.* It must be granted, that, during public prayers, if the minister is devoutly employed, he cannot be at liberty to observe any indecorum, unless it be very flagrant indeed. But when he is in the pulpit, it is quite otherwise, unless he not only quite confines himself to notes, but reads them like a droning schoolboy saying his lesson. In mine, or in any other large congregation, there may be many instances of indecorum, in different parts of the church, of which the churchwardens cannot be witnesses; but the whole is under the minister's eye. And must the minister in such cases consider himself as a mere cipher? Is he by office a reprover as well as an instructor, and is it illegal to administer a serious reproof (I am not pleading for *intemperate warmth*), when in his presence, and in the immediate presence of the great God, any persons can allow themselves to be guilty of the daring wickedness of behaving indecorously, and disturbing the attention and the devotion of all around them? Must he, instead of giving a gentle admonition, call to the churchwardens, and point out to them the guilty offenders? Would not this much more resemble *brawling in the church*, and increase the disturbance?—In the last summer, I attended public worship at a church in a certain English city. Two ladies in a pew near me, were conversing together, in rather more than a whisper, after the officiating minister was come into the reading-desk; and he immediately (I thought with great propriety) pointed towards them, saying, Hush! Was this to be deemed *brawling in the church?*—I know various chapels where there never have been any wardens; and in my own place,

and in many others, the churchwardens do not always come to church, on both parts of the day. What is to be done in such cases? Must the minister, without taking any notice, permit every kind of indecency, levity, and even insulting behaviour, or be liable to be worried with a vexatious prosecution? — Formerly, it was very common here (though it is not so now) for the attendants at funerals, with disgusting inconsideration, to be talking, and even quite noisy, about the grave, while I have been reading the burial service. I think there are very few clergymen who would scruple to act as I have done in such cases, viz. request them to be silent, and to reflect on the solemn providence which brought them thither. Is this to be construed into *brawling in the churchyard?* It sometimes falls out that a minister cannot perform the marriage ceremony, without having to exercise his authority in *repressing* disorder and indecorum. I have seen not only some of the company, but the bridegroom, come into the church laughing, and during the ceremony manifesting the most indecent and profane levity. Is a minister to permit such shameful disorder to proceed? And must a grave admonition be accounted *brawling in the church?* I should be much gratified by your observations, or those of some of your correspondents, on the above inquiries.

I think it is much to be regretted that the two late decisions in the Ecclesiastical Court should have taken place.

In the case of the Rev. Mr. Wicks, though I cannot approve his conduct, I can as little approve the decision it has occasioned. The rubric requires baptism to be performed by a *lawful minister*, i. e. most undoubtedly, as I think, one that has been regularly ordained according to the constitution of the church of England. If therefore the burial service be performed over a child which has been baptized by a minister not thus ordained, or by a methodist lay preacher, it must be considered as a *boon granted.* This is, however, a boon which I have never been inclined to refuse. Whenever a child has been brought for interment, it has been my rule never to inquire who baptized it. Indeed, if I was to follow the example of Mr. Wicks, I must refuse to bury several of my own communicants, who having been bred and brought up dissenters, can have had no other than dissenting baptism.

But of much more serious consequence is the decision in the case of Mr. Gooday, as hereby encouragement is held out to hardened scoffers, to treat with more contempt than ever, those of the established clergy, who pay any serious regard to their office; and it may not be thought strange, if through Sir W. Scott's overstraining of the statute in his address to Mr. Gooday, persons of that description should come to church on purpose to disturb and insult them. Every conscientious and consistent clergyman thus falls under additional discouragements; though there were abundance of these before. The consideration hereof must hold out a powerful temptation to pious young men under preparation for the ministry, to desert the established church (unless they possess a very strong invincible predilection for it), and to attach themselves to the dissenters.

It must be owned, that the situation of the Rev. Mr. Gooday (since the late decision), is far from being enviable, unless (which can scarcely be hoped in any situation), there is only one profane scorner in his parish and neighbourhood, and that one will do him the favour to keep away from church.

A COUNTRY CLERGYMAN, AND CONSTANT READER.

REVIEW OF NEW PUBLICATIONS.

Buchanan's *Discourses and Christian Researches in Asia.*

(Concluded from p. 320.)

The reader, who has followed us through the former part of this Review, will not be surprised to find that Dr. Buchanan should have been led, by a consideration of all the circumstances relating to the Syrian church in Asia, to cherish the hope that it might one day be united with the church of England. He conversed at great length on this important subject with the Syrian bishop and some of the clergy. The bishop, after conferring with his clergy, returned, in writing, an answer to the following effect; "that an union with the English church, or, at least, such a connection as should appear to both churches practicable and expedient, would be a happy event, and favourable to the advancement of religion in India." In making this communication, he used his official designation, "Mar Dyonisius, Metropolitan of Malabar."

From Cande-nad the residence of this venerable bishop, Dr. Buchanan returned to the sea-coast, to visit Colonel Macaulay, the British Resident in Travancore, from whom he states himself to have derived much valuable information, and whom he represents as the warm friend of Christianity. After residing with this officer a few days, they proceeded together to Udiamper, formerly the residence of Beliarte, king of the Christians, and the place at which, in 1599, the Archbishop of Goa convened the synod of the Syrian clergy, when he burned the Syrian and Chaldaic books. From Udiamper they went to Cande-nad, to confer again with the Syrian bishop, and found that he had commenced the translation of the Scriptures into the language of Malayala. They then visited Cranganore, the seat of a Romish archbishopric, to which 45 churches are subject. Not far from Cranganore is the town of Paroor, where there is an ancient Syrian church, bearing the name of St. Thomas, and supposed to be the oldest in Malabar. Dr. Buchanan took a drawing of it. At Verapoli, the residence of Bishop Raymondo, the Pope's apostolical vicar in Malabar, there is a college for the sacerdotal office, where the students are taught the Latin and Syriac languages. The apostolical vicar superintends 64 churches, exclusive both of the 45 already mentioned, and of the large dioceses of Cochin and Quilon, whose churches extend to Cape Comorin, and are visible from the sea.

"The view of this assemblage of Christian congregations," observes Dr. Buchanan, "excited in my mind mingled sensations of pleasure and regret; of pleasure to think that so many of the Hindoos had been rescued from the idolatry of Brahma, and its criminal worship; and of regret when I reflected that there was not to be found among the whole body, one copy of the Holy Bible.

"The Apostolic Vicar is an Italian, and corresponds with the Society 'de propaganda Fide.' He is a man of liberal manners, and gave me free access to the archives of Verapoli, which are upwards of two centuries old. In the library I found many volumes marked 'Liber hereticus prohibitus.' Every step I take in Christian India, I meet with a memento of the Inquisition. The Apostolical Vicar, however, does not acknowledge its authority, and places himself under British protection. He spoke of the Inquisition with just indignation, and, in the presence of the British Resident, called it 'a horrid tribunal.' I asked him whether he thought I might with safety visit the Inquisition, when I sailed past Goa; there being at this time a British force in its vicinity. It asserted a personal jurisdiction over natives who were now British subjects: and it was proper the English government should know something of its present state. The Bishop answered, "I do

not know what you might do, 'under the protection of a British force; but I should not like (smiling, and pressing his capacious sides,) to trust *my* body in their hands.'

"We then had some conversation on the subject of giving the Scriptures to the native Roman Catholics. I had heard before, that the Bishop was by no means hostile to the measure. I told him that I should probably find the means of translating the Scriptures into the Malabar language, and wished to know whether he had any objection to this mode of illuminating the ignorant minds of the native Christians. He said he had none. I visited the Bishop two or three times afterwards. At our last interview he said, 'I have been thinking of the good gift you are meditating for the native Christians; but believe me, the Inquisition will endeavour to counteract your purposes by every means in their power.' I afterwards conversed with an intelligent native priest, who was well acquainted with the state and character of the Christians, and asked him whether he thought they would be happy to obtain the Scriptures?—'Yes,' answered he, '*those who have heard of them.*' I asked if he had got a Bible himself?—'No,' he said; 'but he had seen one at Goa.'" pp. 226, 227.

The account of the Syriac manuscripts, which Dr. Buchanan succeeded in obtaining, and of the ancient tablets, on which are recorded the rights and privileges granted to the Christians, supposed to have been lost, but lately recovered by the exertions of Colonel Macaulay, has been, in some measure, anticipated in our volume for 1807. Most of these manuscripts, together with copper-plate fac-similes of the tablets, are deposited in the public library of the university of Cambridge.

The translation of the Scriptures into the Malayalim, which was set on foot, as we have seen, at Dr. Buchanan's suggestion, was prosecuted by the Bishop without intermission. In the following year Dr. Buchanan visited Travancore a second time, and carried the manuscript version of the New Testament to Bombay to be printed, learned natives being sent from Travancore to superintend the press. It is intended to continue the translation until the whole Bible is completed. The British and Foreign Bible Society have voted a large supply of paper in aid of the design. Dr. Buchanan likewise urges the printing of an edition of the Syriac Scriptures for distribution in Malayala, and also in Mesopotamia. We trust that the Bible Society will not be inattentive to this important object.

In the course of his travels through different parts of the East, the author had an opportunity of witnessing the degrading effects produced by the papal corruptions. On one occasion he beheld the tower of Juggernaut employed to celebrate a Christian festival. While the author reviewed these corruptions, he was always referred to the Inquisition at Goa, as the fountain head. This determined him, if possible, to visit Goa before he left India. He had learnt, from every quarter, that this tribunal was still in operation, though restricted as to the publicity of its proceedings; and that its power extended to the extreme boundary of Hindostan.

"That, in the present civilized state of Christian nations in Europe, an inquisition should exist at all under their authority, appeared strange; but that a papal tribunal of this character should exist under the implied toleration and countenance of the British government; that Christians, being subjects of the British empire, and inhabiting the British territories, should be amenable to its power and jurisdiction, was a statement which seemed to be scarcely credible; but, if true, a fact which demanded the most public and solemn representation." p. 240.

Dr. Buchanan accordingly adopted the resolution of visiting Goa, and, after overcoming difficulties which would have deterred any man less bold than himself, we find him lodged in the convent of the Augustinians, in that city, under the especial protection of Josephus a Doloribus, one of the inquisitors. The whole of Dr. Buchanan's journal, while he remained at Goa, would prove, in the highest degree, interesting to our readers; but our limits oblige us to be content with a single extract. We are per-

suaded that no one who reads it will object to its length.

"*Goa, Augustinian Convent, 27th Jan.* 1807.

"On the second morning after my arrival, I was surprised by my host, the inquisitor, coming into my apartment, clothed in *black robes* from head to foot; for the usual dress of his order is white. He said he was going to sit on the tribunal of the holy office. 'I presume, father, your august office does not occupy much of your time.' 'Yes,' answered he, 'much. I sit on the tribunal three or four days every week.'

"I had thought, for some days, of putting Dellon's book into the inquisitor's hands; for if I could get him to advert to the facts stated in that book, I should be able to learn, by comparison, the exact state of the inquisition at the present time. In the evening he came in, as usual, to pass an hour, in my apartment. After some conversation I took the pen in my hand to write a few notes in my journal; and, as if to amuse him, while I was writing, I took up Dellon's book, which was lying with some others on the table, and handing it across to him, asked him whether he had ever seen it. It was in the French language, which he understood well. 'Relation de l'Inquisition de Goa,' pronounced he, with a slow, articulate voice. He had never seen it before, and began to read it with eagerness. He had not proceeded far, before he betrayed evident symptoms of uneasiness. He turned hastily to the middle of the book, and then to the end, and then ran over the table of contents at the beginning, as if to ascertain the full extent of the evil. He then composed himself to read, while I continued to write. He turned over the pages with rapidity, and when he came to a certain place, he exclaimed in the broad Italian accent, 'Mendacium, Mendacium.' I requested he would mark those passages which were untrue, and we should discuss them afterwards, for that I had other books on the subject. 'Other books,' said he, and he looked with an inquiring eye on those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him.

"It was on this night that a circumstance happened which caused my first alarm at Goa. My servants slept every night at my chamber door, in the long gallery which is common to all the apartments, and not far distant from the servants of the convent. About midnight I was waked by loud shrieks and expressions of terror, from some person in the gallery. In the first moment of surprize I concluded it must be the *Alguazils* of the holy office, seizing my servants to carry them to the inquisition. But, on going out, I saw my own servants standing at the door, and the person who had caused the alarm (a boy of about fourteen) at a little distance, surrounded by some of the priests, who had come out of their cells on hearing the noise. The boy said he had seen a *spectre*, and it was a considerable time before the agitations of his body and voice subsided.—Next morning, at breakfast, the inquisitor apologized for the disturbance, and said the boy's alarm proceeded from a 'phantasma animi,' a phantasm of the imagination.

"After breakfast we resumed the subject of the inquisition. The inquisitor admitted that Dellon's description of the dungeons, of the torture, of the mode of trial, and of the Auto da Fé were, in general, just; but he said the writer judged untruly of the motives of the inquisitors, and very uncharitably of the character of the holy church; and I admitted that, under the pressure of his peculiar suffering, this might possibly be the case. The inquisitor was now anxious to know to what extent Dellon's book had been circulated in Europe. I told him that Picart had published to the world extracts from it, in his celebrated work called 'Religious Ceremonies;' together with plates of the system of torture and burnings at the Auto da Fé. I added that it was now generally believed in Europe that these enormities no longer existed, and that the inquisition itself had been totally suppressed; but that I was concerned to find that this was not the case. He now began a grave narration to shew that the inquisition had undergone a change in some respects, and that its terrors were mitigated.

"I had already discovered, from written or printed documents, that the inquisition at Goa was suppressed by royal edict, in the year 1775, and established again in 1779. The Franciscan Father before mentioned, witnessed the annual Auto da Fé, from 1770, to 1775. 'It was the humanity, and tender mercy of a good king,' said the old father, 'which abolished the inquisition.' But immediately on his death, the power of the priests acquired the ascendant, under the queen dowager, and the tribunal was re-established, after a bloodless interval of five years. It has continued in operation ever since. It was restored in 1779, subject to certain restrictions, the chief of which are the two following. 'That a greater number of witnesses should be required to

convict a criminal than were before necessary;' and, 'That the Auto da Fè should not be held publicly as before; but that the sentences of the tribunal should be executed privately, within the walls of the inquisition.'

"In this particular the constitution of the new inquisition is more reprehensible than that of the old one; for as the old father expressed it, 'Nunc sigillum non revelat inquisitio.'—Formerly the friends of those unfortunate persons who were thrown into its prison, had the melancholy satisfaction of seeing them once a year walking in the procession of the Auto da Fè; or if they were condemned to die, they witnessed their death, and mourned for the dead. But now they have no means of learning for years whether they be dead or alive. The policy of this new code of concealment appears to be this, to preserve the power of the inquisition, and at the same time to lessen the public odium of its proceedings, in the presence of British dominion and civilization. I asked the father his opinion concerning the nature and frequency of the punishments within the walls. He said he possessed no certain means of giving a satisfactory answer; that every thing transacted there was declared to be 'sacrum et secretum.' But this he knew to be true, that there were constantly captives in the dungeons; that some of them are liberated after long confinement, but that they never speak afterwards of what passed within the place. He added that, of all the persons he had known, who had been liberated, he never knew one who did not carry about with him what might be called, 'the mark of the inquisition:' that is to say, who did not shew, in the solemnity of his countenance, or in his peculiar demeanor, or his terror of the priests, that he had been in that dreadful place.

"The chief argument of the inquisitor to prove the melioration of the inquisition was the superior *humanity* of the inquisitors. I remarked that I did not doubt the humanity of the existing officers; but what availed humanity in an inquisitor? he must pronounce sentence according to the laws of the tribunal, which are notorious enough; and a *relapsed Heretic* must be burned in the flames, or confined for life in a dungeon, whether the inquisitor be humane or not. But if, said I, you would satisfy my mind completely on this subject, 'shew me the inquisition.' He said it was not permitted to any person to see the inquisition. I observed that mine might be considered as a peculiar case; that the character of the inquisition, and the expediency of its longer continuance had been called in question; that I had myself written on the civilization of India, and might possibly publish something more upon that subject, and that it could not be expected that I should pass over the inquisition without notice, knowing what I did of its proceedings; at the same time I should not wish to state a single fact without his authority, or at least his admission of its truth. I added that he himself had been pleased to communicate with me very fully on the subject, and that in all our discussions we had both been actuated, I hoped, by a good purpose. The countenance of the inquisitor evidently altered on receiving this intimation, nor did it ever after wholly regain its wonted frankness and placidity. After some hesitation, however, he said, he would take me with him to the inquisition the next day.—I was a good deal surprised at this acquiescence of the inquisitor, but I did not know what was in his mind.

"Next morning, after breakfast, my host went to dress for the holy office, and soon returned in his inquisitorial robes. He said he would go half an hour before the usual time for the purpose of shewing me the inquisition. The buildings are about a quarter of a mile distant from the convent, and we proceeded thither in our *manjeels**. On our arrival at the place, the inquisitor said to me, as we were ascending the steps of the outer stair, that he hoped I should be satisfied with a transient view of the inquisition, and that I would retire whenever he should desire it. I took this as a good omen, and followed my conductor with tolerable confidence.

He led me first to the great hall of the inquisition. We were met at the door by a number of well dressed persons, who, I afterwards understood, were the familiars, and attendants of the holy office. They bowed very low to the inquisitor, and looked with surprise at me. The great hall is the place in which the prisoners are marshalled for the procession of the Auto da Fè. At the procession described by Dellon, in which he himself walked barefoot, clothed with the painted garment, there were upwards of one hundred and fifty prisoners. I traversed this hall for some time, with a slow step, reflecting on its former scenes, the inquisitor walking by my side in silence. I thought of the fate of the multitude of my fellow-creatures who had passed through this place, condemned by a tribunal of their fellow-sinners, their bodies devoted to the

* A kind of palankeen.

flames, and their souls to perdition. And I could not help saying to him, 'Would not the holy church wish, in her mercy, to have those souls back again, that she might allow them a little further probation?' The inquisitor answered nothing, but beckoned me to go with him to a door at one end of the hall. By this door he conducted me to some small rooms, and thence to the spacious apartments of the chief inquisitor. Having surveyed these he brought me back again to the great hall; and I thought he seemed now desirous that I should depart. 'Now, father,' said I, 'lead me to the dungeons below; I want to see the captives.'—'No,' said he, 'that cannot be.'—I now began to suspect that it had been in the mind of the inquisitor, from the beginning, to shew me only a certain part of the inquisition, in the hope of satisfying my inquiries in a general way. I urged him with earnestness, but he steadily resisted, and seemed to be offended, or rather agitated, by my importunity. I intimated to him plainly, that the only way to do justice to his own assertions and arguments, regarding the present state of the inquisition, was to show me the prisons and the captives. I should then describe only what I saw; but how the subject was left in awful obscurity.—'Lead me down,' said I, 'to the inner building, and let me pass through the two hundred dungeons, ten feet square, described by your former captives. Let me count the number of your present captives, and converse with them. I want to see if there be any subjects of the British government, to whom we owe protection. I want to ask how long they have been here, how long it is since they beheld the light of the sun, and whether they ever expect to see it again. Shew me the chamber of torture; and declare what modes of execution, or of punishment, are now practised within the walls of the inquisition, in lieu of the public Auto da Fè. If, after all that has passed, father, you resist this reasonable request, I shall be justified in believing, that you are afraid of exposing the real state of the inquisition in India.' To these observations the inquisitor made no reply; but seemed impatient that I should withdraw. 'My good father,' said I, 'I am about to take my leave of you, and to thank you for your hospitable attentions,' (it had been before understood that I should take my final leave at the door of the inquisition, after having seen the interior), 'and I wish always to preserve on my mind a favourable sentiment of your kindness and candour. You cannot, you say, shew me the captives and the dungeons; be pleased then merely to answer this question;—for I shall believe your word:—How many prisoners are there now below, in the cells of the inquisition?' The inquisitor replied, 'That is a question which I cannot answer.' On his pronouncing these words, I retired hastily towards the door, and wished him farewel. We shook hands with as much cordiality as we could at the moment assume; and both of us, I believe, were sorry that our parting took place with a clouded countenance.

"From the inquisition I went to the place of burning, in the *Campo Santo Lazaro*, on the river side, where the victims were brought to the stake at the Auto da Fè. It is close to the palace, that the vice-roy and his court may witness the execution; for it has ever been the policy of the inquisition to make these spiritual executions appear to be the executions of the state. An old priest accompanied me, who pointed out the place and described the scene. As I passed over this melancholy plain, I thought on the difference between the pure and benign doctrine, which was first preached to India in the apostolic age, and that bloody code, which, after a long night of darkness, was announced to it under the same name! And I pondered on the mysterious dispensation, which permitted the ministers of the inquisition, with their racks and flames, to visit these lands, before the heralds of the Gospel of Peace. But the most painful reflection was, that this tribunal should yet exist, unawed by the vicinity of British humanity and dominion. I was not satisfied with what I had seen or said at the inquisition, and I determined to go back again. The inquisitors were now sitting on the tribunal, and I had some excuse for returning; for I was to receive from the chief inquisitor a letter which he said he would give me, before I left the place, for the British Resident in Travancore, being an answer to a letter from that officer.

"When I arrived at the inquisition, and had ascended the outer stairs, the door-keepers surveyed me doubtingly, but suffered me to pass, supposing that I had returned by permission and appointment of the inquisitor. I entered the great hall, and went up directly towards the tribunal of the inquisition, described by Dellon, in which is the lofty crucifix. I sat down on a form, and wrote some notes; and then desired one of the attendants to carry in my name to the inquisitor. As I walked up the hall, I saw a poor woman sitting by herself on a bench by the wall, apparently in a disconsolate state of mind. She clasped her hands as I

passed, and gave me a look expressive of her distress. This sight chilled my spirits. The familiars told me she was waiting there to be called up before the tribunal of the inquisition. While I was asking questions concerning her crime, the second inquisitor came out in evident trepidation, and was about to complain of the intrusion; when I informed him I had come back for the letter from the chief inquisitor. He said it should be sent after me to Goa; and he conducted me with a quick step towards the door. As we passed the poor woman, I pointed to her, and said with some emphasis, 'Behold, father, another victim of the holy inquisition!' He answered nothing. When we arrived at the head of the great stair, he bowed, and I took my last leave of Josephus a Doloribus, without uttering a word." pp. 250—264.

The English government, we are happy to say, had anticipated the author's suggestion, as to the propropriety of interfering, by means of its influence with the Portugueze government, to abolish the power of the Inquisition. We trust they will pay an equally humane attention to that other enormity which has been mentioned, the immolation of females, perpetrated as it is in our own territories, and within the unquestionable sphere of our own independent jurisdiction.

Before our author quits the subject of the Romish Christians, he takes occasion to recommend that the Holy Scriptures, in Portugueze, should be sent to illuminate the 3000 priests of Goa, as well as the vast number of Roman catholics, in different parts of India, who speak and read the Portugueze language. The Portugueze language prevails wherever there are, or have been, settlements of that nation. Their decendants people those immense coasts which extend from the vicinity of the Cape of Good Hope to the sea of China, as well as a great part of the western coast of Africa. In many of the places which Dr. Buchanan visited, though full of Portugueze, he could not hear of a single copy of the Portugueze Scriptures. At the same time, "There is a Portugueze press at Tranquebar, and another at Vepery, near Madras; and pecuniary aid only is wanted from Europe to multiply copies, and to circulate them round the coasts of Asia. The Portugueze language is certainly a most favourable medium for diffusing the true religion in the maritime provinces of the East." Even the priests, we are assured, "will gladly receive copies of the Latin and Portugueze Vulgate Bible from the hands of the English nation."

Dr. Buchanan next adverts to the languages of Persia and Arabia. The number of natives already professing Christianity in Persia, and who are, therefore, prepared to receive a version of the Scriptures, is considerable. Besides this, the Persian language is known far beyond the limits of Persia Proper. It is spoken at all the Mahommedan courts in India, and is the usual language of judicial proceedings, even under the British government in Hindostan. "It is next in importance," in the opinion of Dr. Buchanan, "to the Arabic and Chinese, in regard to the extent of territory through which it is spoken, being generally understood from Calcutta to Damascus." In the work of translating the Scriptures into the Persian, a work requiring a perfect knowledge, not of that language only, but of the Arabic also, Sabat, with whose name the readers of the Christian Observer are well acquainted, and Mirza Filrut, a Persian by descent, and a man of learning, who visited England some years ago, and now acts as Persian teacher in the College of Fort William, are employed, under the superintendance of the Rev. Henry Martyn, who is himself an Arabic and Persian scholar, and skilled in the original tongues of the sacred Scriptures. The Gospels of St. Matthew and St. Luke had already been printed, and a number of copies of them deposited for sale, in the Bibliotheca Biblica, at Calcutta, so long ago as May 1810.

The importance of the Arabic language, in diffusing a knowledge

of Christianity, is universally admitted. It is read in every quarter of Europe, Asia, and Africa, where Mohammedanism prevails. A version of the whole Bible in Arabic has, indeed, reached us; but its language is antiquated, being probably upwards of a thousand years old; and although the republication of this version, which is that of the Polyglot, now proceeding under the patronage of the Bishop of Durham, is likely to answer many valuable purposes, yet it seems highly desirable that a version of it should be obtained which shall not be liable to the same objections with the present, and which, from its style, may "command respect even in Nujed and Hejaz." Mr. Martyn has circulated proposals for such a work, which have met with very liberal encouragement in India, and we trust will meet with equally liberal patronage in England. It is a work, the importance of which can hardly be overrated. When it is completed, "we will begin," says Mr. Martyn, "to preach to Arabia, Syria, Persia, Tartary, part of India and of China, half of Africa, all the sea-coast of the Mediterranean and Turkey, and one tongue shall suffice for them all." It was expected that the translation of the New Testament would be completed by the end of the present year.

Mr. Martyn himself is more immediately engaged in the translation of the Scriptures into the Hindostanee language, for which he is peculiarly qualified. He has already translated the liturgy of the church of England into that tongue; and the work is esteemed by competent judges to be a faithful version of the sublime original. He now uses it in his ministrations. He has also translated the parables of our Saviour into the same language, with an explanation subjoined to each.

After some valuable observations on the Prophecies, calculated to excite a warm interest in favour of the Jews, Dr. Buchanan proceeds to give some account of his intercourse with them while in India.

"*Cochin, Feb.* 4, 1807.

"I have been now in Cochin, or its vicinity, for upwards of two months, and have got well acquainted with the Jews. They do not live in the city of Cochin, but in a town about a mile distant from it, called Jews'-Town. It is almost wholly inhabited by the Jews, who have two respectable synagogues. Among them are some very intelligent men, who are not ignorant of the present history of nations. There are also Jews here from remote parts of Asia, so that this is the fountain of intelligence concerning that people in the East; there being constant communication by ships with the Red Sea, the Persian Gulph, and the mouths of the Indus. The resident Jews are divided into two classes, called the Jerusalem or *White* Jews; and the Ancient or *Black* Jews. The White Jews reside at this place. The Black Jews have also a synagogue here; but the great body of that tribe inhabit towns in the interior of the province. I have now seen most of both classes. My inquiries referred chiefly to their antiquity, their manuscripts, and their sentiments concerning the present state of their nation." pp. 304, 305.

The following is the narrative, given by the White Jews, of their first arrival in India.

"'After the second temple was destroyed, (which may God speedily rebuild!) our fathers, dreading the conqueror's wrath, departed from Jerusalem, a numerous body of men, women, priests, and Levites, and came into this land. There were among them men of repute for learning and wisdom; and God gave the people favour in the sight of the king who at that time reigned here, and he granted them a place to dwell in, called *Cranganor*. He allowed them a patriarchal jurisdiction within the district, with certain privileges of nobility; and the royal grant was engraved, according to the custom of these days, on a plate of brass. This was done in the year from the creation of the world 4250 (A. D. 490); and this plate of brass we still have in possession. Our forefathers continued at Cranganor for about a thousand years, and the number of heads who governed were seventy-two. Soon after our settlement, other Jews followed us from Judea; and among these came that man of great wisdom, Rabbi Samuel, a Levite of Jerusalem, with his son, Rabbi Jehuda Levita. They brought with them the SILVER TRUMPETS, made use of at the time of the JUBILEE, which were saved when the second temple was destroyed; and we have heard from our fathers, that there were engraven upon those trumpets

the letters of the ineffable Name. There joined us also from *Spain*, and other places, from time to time, certain tribes of Jews, who had heard of our prosperity. But at last, discord arising among ourselves, one of our chiefs called to his assistence an Indian king, who came upon us with a great army, destroyed our houses, palaces, and strong holds, dispossessed us of Cranganor, killed part of us, and carried part into captivity. By these massacres we were reduced to a small number. Some of the exiles came and dwelt at Cochin, where we have remained ever since, suffering great changes from time to time. There are amongst us some of the children of Israel (Beni-Israel) who came from the country of Ashkenaz, from Egypt, from Tsoba, and other places, besides those who formerly inhabited this country.'" pp. 305, 306.

The Black Jews appeared to Dr. Buchanan to have arrived in India many ages before the White Jews; and so much had they been assimilated, by intermarriages, to the Hindoos, that it was sometimes difficult to distinguish them.

"The Black Jews," observes Dr. Buchanan, "communicated to me much interesting intelligence concerning their brethren the ancient Israelites in the East; traditional indeed in its nature, but in general illustrative of true history. They recounted the names of many other small colonies resident in northern India, Tartary and China; and gave me a written list of SIXTY-FIVE places. I conversed with those who had visited many of these stations, and were about to return again. The Jews have a never-ceasing communication with each other in the East. Their families indeed are generally stationary, being subject to despotic princes; but the men move much about in a commercial capacity; and the same individual will pass through many extensive countries. So that, when any thing interesting to the nation of the Jews takes place, the rumour will pass rapidly throughout all Asia.

"I inquired concerning their brethren, the ten tribes. They said that it was commonly believed among them, that the great body of the Israelites are to be found in Chaldea, and in the countries contiguous to it, being the very places whither they were first carried into captivity; that some few families had migrated into regions more remote, as to Cochin and Rajapoor in India, and to other places yet farther to the East; but that the bulk of the nation, though now much reduced in number, had not to this day removed two thousand miles from *Samaria*.—Among the Black Jews I could not find many copies of the Bible. They informed me, that in certain places of the remote dispersion, their brethren have but some small portions of the Scriptures, and that the *prophetical* books were rare; but that they themselves, from their vicinity to the White Jews, have been supplied, from time to time, with the whole of the Old Testament.

"From these communications I plainly perceive the important duty which now devolves on Christians possessing the art of *printing*, to send to the Jews in the East, copies of the Hebrew Scriptures, and particularly of the *prophetical* books. If only the prophecies of *Isaiah* and *Daniel* were published among them, the effect might be great. They do not want the law so much. But the prophetical books would appear among them with some novelty, particularly in a detached form; and could be easily circulated throughout the remotest parts of Asia." pp. 310—312.

Much interesting information follows on the subject of manuscripts of the Scriptures obtained from both the White and Black Jews, particularly two versions of the New Testament in Hebrew. The translator of one of these, a learned rabbi, conceived the design of making an accurate version of the New Testament, for the purpose of confuting it. The style is copious and elegant, and the translation generally faithful. There appears no wish to pervert the meaning of a single sentence. "How astonishing it is," observes Dr. Buchanan, "that an enemy should do this!" A copy of this version has been presented to the Society for the Conversion of the Jews, who are now deliberating whether it shall be adopted as the basis of a translation of the New Testament into the Hebrew language, which they have resolved to publish. The first sheet of the intended version has already been printed off, for the purpose of its being submitted to the revision of the best Hebrew scholars, both Jews and Christians, that it may go forth as perfect as possible: and Dr. Buchanan expects, that, before the end of the pre-

sent year, the four Gospels will be published, and copies sent to the Jews in the East, as the first-fruits of the Jewish Institution.

We shall very briefly notice the information which is contained in the concluding part of this highly interesting volume. Dr. Leyden, of the College of Fort William, has offered to conduct translations of the Scriptures in the following languages—viz. the Affghan; the Cashmirian; the Jaghatai, or the language spoken in Bochara, Balk, and Samarchand, and in other cities of Usbeck; and Independent Tartary*; the Siamese; the Bugis, or the language of the Celebes; the Macassar, spoken at Borneo; and the Maldivian. This design of Dr. Leyden will be hailed by Christians in Europe as a noble undertaking, deserving their utmost patronage. "It will give pleasure," adds Dr. Buchanan, "to all those who have hitherto taken any interest in the restoration of learning in the East, to see that the College of Fort William is producing such excellent fruit. May its fame be perpetual!"

Of the Bibliotheca Biblica in Bengal, we have already given some account, (see our volume for 1810.) This institution Dr. Buchanan states to have been first projected by the Rev. Mr. Brown, with a full reliance on the patronage of the British and Foreign Bible Society, which it has since received; of the Society for promoting Christian Knowledge; and of the different Universities in the United Kingdom.

Dr. Buchanan states, that there are Armenian Christians settled in all the principal places of India. They are the general merchants of the East, and are wealthy, industrious, and enterprizing. Wherever they colonize, they build churches. Their ecclesiastical establishment, even in Bengal, is more respectable than that of the English. They have churches at Calcutta, Madras, Bombay, and also in the interior. A bishop sometimes visits Calcutta; but their patriarch resides at Erivan, not far from Mount Ararat. Of all the Christians in central Asia, these have preserved themselves most free from Mahommedan and Papal corruptions. The pope, for a time, assailed them with great violence, but with little effect; and they retain their ancient Scriptures, doctrines, and worship to this day. The Bible was most faithfully translated into the Armenian language, in the fifth century. In 1662, a council of Armenian bishops resolved on printing it. Three editions of it were printed at Amsterdam in the 17th century, and it has since been printed at Venice. At present, however, the Armenian Scriptures are very rare, even in Persia; and in India a copy is scarcely to be procured at any price. Notwithstanding the length to which this review has gone, we cannot refuse a place to the following remonstrance of our author, with respect to the people of whom we are speaking.

"The Armenians in Hindostan are our own subjects. They acknowledge our government in India, as they do that of the Sophi in Persia; and they are entitled to our regard. They have preserved the Bible in its purity; and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship, throughout our empire, on the seventh day; and they have as many spires pointing to heaven among the Hindoos, as we ourselves. Are such a people then entitled to no acknowledgement on our part, as fellow-christians? Are they for ever to be ranked by us with Jews, Mahomedans, and Hindoos*? Would it not become us to approach nearer to these our subjects, endeavour to gain their confidence and conciliate their esteem? Let us, at least, do that which is easily practicable. We are

* These three languages comprehend the regions which, by many, are supposed to contain the Ten Tribes. They certainly contain vast numbers of Jews.

"* Sarkies Joannes, an Armenian merchant of Calcutta, when he heard of the king's recovery from illness in 1789, liberated all the prisoners for debt in the gaol of Calcutta. His Majesty, hearing of this instance of loyalty in an Armenian subject,

in possession of the means of *printing*, which they have not. Let us print the Armenian Bible, and employ proper persons from among themselves, to superintend the work, and encourage them to disperse their own faithful copy throughout the East. Let us shew them, that the diffusion of the Scriptures is an undertaking to which we are not indifferent; and, by our example, let us stimulate their zeal, which is very languid. But, however languid their zeal may be, it is certain that they consider the English as being yet more dead to the interests of religion, than themselves. Such a subject as this, indeed every subject which is of great importance to Christianity, is worthy the notice of our government, as well as of individuals and societies. The printing press, which shall be employed in multiplying copies of the pure Armenian Bible, will prove a precious fountain for the evangelization of the East; and the Oriental Bible Repository at Calcutta will be a central and convenient place for its dispersion." pp. 345, 346.

Dr. Buchanan, before he concludes his Researches, recurs to the subject of a Memoir formerly presented by him to the public, and advances some new and forcible arguments for giving an ecclesiastical establishment to British India; but for these we must refer to the work itself, which we now close, with sentiments of the highest esteem for the author, and with ardent prayers, that the magnificent career which he has opened to this Christian country, may be speedily entered upon, and eagerly pursued. We most warmly recommend the perusal of this volume, in an especial manner, to our statesmen and senators, to the rulers of our church, and the rulers of our Indian empire. Possibly they may disapprove of some parts of it, and they may entertain doubts with respect to others; (neither in that doubt, nor in that disapprobation, have we ourselves any participation); yet they will meet with much, which even the most sceptical must admit to be both well founded and important, and to which the most prejudiced will concede that an early and serious attention is due from those who rule both in the state and in the church. Should these pages meet the eye of any of those to whom the providence of God has assigned an influence in our national councils, we would urge it upon them, under the sanction of that higher than parliamentary responsibility which awaits us all, not to turn from the subject until they have at least investigated, with calmness and impartiality, its claims to consideration. We anticipate an early opportunity of again invoking their attention to the same general topics, and in the mean time we will content ourselves with observing, in the view of the approaching discussions on the renewal of the East-India Company's Charter, that no man can stand acquitted by God, or by his own conscience, who shuts his eyes to the magnitude of the questions which Dr. Buchanan has brought before him; or who, having examined them, is induced, by any motives of a merely worldly and short-sighted policy, we would not say to resist, but to withhold his active aid from, every prudent and practicable expedient which may be proposed, for giving the light of Heaven to our Asiatic empire.

sent him his picture in miniature. Sarkies wore the royal present suspended at his breast, during his life; and it is now worn by his son, when he appears at the levee of the Governor-General."

Practical and Familiar Sermons, designed for Parochial and Domestic Instruction. By the Rev. EDWARD COOPER, Rector of Hamstall Redware, and of Yoxall, in the County of Stafford, and late Fellow of All-Souls College, Oxford. Vol. II. Cadell and Davies. 1811.

THE extensive circulation of Mr. Cooper's first volume of Practical and Familiar Sermons, and the almost universal approbation with which it has been received, not only justify the pious author in the publication of a second; but entitle him to the cordial thanks of all who have the interests of pure and undefiled religion at heart. We have

so frequently been called upon—certainly not more frequently than we could have wished—to offer the humble tribute of our praise to Mr. Cooper's productions; and in particular we entered so fully into the merits of the volume of which the present is a continuation*, that, if we were to examine this much at large, we should scarcely be able to avoid the repetition of some of our former sentiments. Suffice it to say, that we discern, in the sermons now before us, the same purely scriptural representations of divine truth, the same *practical* view of the peculiar doctrines and principles of the Gospel, the same clearness and perspicuity in the arrangement and discussion, and the same plainness and solemnity in the application of the subjects, which were conspicuous in the former volume. With all the similarity, however, which there must ever be in compositions of this kind, if the writer be consistent with himself, there is considerable variety in the matters contained in this volume. All the subjects of the discourses are highly useful and important; and are uniformly treated with a seriousness, force, and animation, which plainly indicate the deep and lively interest of the author in the pious labour which he has undertaken. In noticing the first volume of Mr. Cooper's Practical Sermons, we gave a brief analysis of each. In the present case, we think this would be unnecessary, because we doubt not that the volume either already is, or shortly will be, familiar to most of our readers. We shall, therefore, content ourselves with stating some of the subjects of these discourses, and giving such extracts from them as may at once serve the purpose of affording specimens of the whole volume, and of bringing before our readers some of those important practical truths which can never be too frequently pressed upon our attention.

* See our Eighth Vol. p. 177.

The first sermon, "On the Efficacy of the Word of God, and on the Way of receiving it," from 1 Thess. ii. 13, forms a very suitable introduction to the rest. We wish that the admonition implied in this text were not so peculiarly and generally seasonable. Too many, even of those who profess some regard to religion, seem to hear the word of God without that *reverence* which is due to it, and certainly without experiencing *those powerful effects* which the Apostle states as flowing from its due reception. We could dwell with pleasure on the second sermon, which contains a remarkably clear and satisfactory view of the sacrifices in the patriarchal times, and under the Mosaic dispensation, as typical of Jesus Christ, the one great sacrifice for sin; but we must hasten to the third, "On receiving the Grace of God in vain;" from which we extract the following useful passages.

"In the next place, let me admonish those who are now receiving the grace of God in vain, of the secret grounds and motives of their conduct. *Why* are you acting thus? *Why* are you thus affronting God and bringing guilt and misery on yourselves? Because you love sin, and are devoted to earthly and sensual things. You are either too proud to submit to the humbling truths of the Gospel or too fond of the world and the flesh to renounce them for Christ's sake. Whatever you may suppose, this is really the cause of your rejection of the Gospel. The self-denial, the mortification of sin, the renouncing of worldly and fleshly lusts, which the Gospel enjoins on all who truly receive it, these are painful operations, which you have no mind to undergo. You have a high opinion of your own merits: therefore you cannot stoop so low as to be saved "by grace through faith." You place your satisfaction, and look for your happiness in worldly and fleshly enjoyments: therefore you are unwilling to part with them. And hence it comes to pass, that through the love of these things, and from their secret power on your heart, you are receiving the grace of God in vain.—But, my brethren, for one moment, seriously think on what you are doing. Think on the worthlessness of those things, for the sake of which you are provoking God, and neglecting so great

salvation. 'The pleasures of sin are but for a season.' 'The things which are seen, are temporal.' The world and all things in it, will in a short time be burnt up. But your enjoyment of them will not last even during that short time. You will very soon be torn away from them. Nor even while you remain here, will your happiness in them be complete. You are daily subject to numberless unforeseen interruptions in your schemes of worldly happiness. Pain and sickness, trouble and disappointment are evils which, every day, may break in upon your earthly comforts, and spoil all your sensual enjoyments. And is it for these comforts, for these enjoyments, that you slight and reject the grace of God, which, if heartily received, will make you truly happy here, as well as hereafter?

"Let me, then, as a worker together with God, beseech you, brethren, by the riches of divine mercy; by the love of Christ; by the value of your never-dying souls; by the hope of glory; by the weeping and gnashing of teeth which awaits the slothful and wicked servant; that 'ye receive not the grace of God in vain.' Use the means; embrace the opportunity; improve the privileges so freely, so graciously bestowed upon you. Let not the Lord 'spread out his hand, all the day, unto a rebellious people.' Let him not say of you, 'I called, but they refused. I stretched out my hand, but no man regarded.' Close with his offers. Accept his grace. Yield yourselves to him as willing subjects. Delay not to do it. Take notice of the words, which follow the text, 'Behold *now* is the accepted time; behold *now* is the day of salvation.' May this be the accepted time! May this be the day of salvation to us, for his mercy's sake in Jesus Christ!" pp. 42—46.

The fifth sermon contains a solemn and affecting view of "the Mercy and the Justice of God," from the declaration, by the Prophet Ezekiel, that the Lord hath no pleasure in the death of the wicked, but that they should turn from their way and live—and that if the wicked do not turn from their evil ways, they shall surely die. Both these important points are well explained and strikingly illustrated. The judicious author does not enter into the curious and difficult questions which might be started upon this subject; but presses the weighty practical truths which it embraces upon the consciences and the hearts of his readers.

For the sake of our younger friends, we quote a passage from the next discourse, on the procrastinating *conduct of Felix*. Mr. Cooper had been representing *youth* as one of the pleas commonly urged against an immediate attention to religion: he then expostulates with those who urge it as follows:

"Now, my young friends, I would readily believe that you use this language in the sincerity of your hearts. I would give you full credit, for thinking and meaning exactly what you say. I would not suppose that, in this matter, you have any intention to deceive. But are you not yourselves deceived? In the most solemn manner, let me caution you against giving way to such delusive reasonings. In all this statement, every single argument is false. Youth, so far from being an unfit time, is of all times the fittest, for becoming religious. Though at that season the spirits be high, and the passions strong; yet then also the heart is soft, the conscience is tender, the affections are warm. Then it is that the mind, like wax, is most ready to receive impressions, and most likely to keep them. We all know, how much the future character in life, depends on the impressions received in youth. You talk of the appetites being weakened by time. Alas! you know not what you say. If you wished to pluck up a tree by the roots, which would you select with the greatest hope of success; one which had been planted for a few months; or one, which had grown many years? You know that time would fix the tree deeper in the ground, and would greatly increase the difficulty of plucking it up. Why then should you not suppose that time will do the same by your appetites, and will make the rooting of them out hereafter a far more difficult work than it would now be. Be assured that this will be the case. Years, instead of weakening will only strengthen your appetites, and fix them deeper in your heart. You talk of your passions being worn out by indulgence. Here again you know not what you say. Would you abate the fury of a fire, by putting on more fuel? Would you diminish the violence of a stream by letting into it a greater quantity of water? In both instances you would defeat your own purpose and only increase what you thought to lessen. So it will be with your passions, if you hope to wear them out by indulgence

Indulgence will only increase their force. The more they have, the more they will require. And by the time, at which you suppose, that they will be most easily overcome, they will have got to such a head, that tenfold labour will be necessary to subdue them. It may be true, that when you are grown older, you may, perhaps, become more thoughtful and steady; but it is not true, that you will become more disposed to religion, than you now are. On the contrary, you will, if possible, be less disposed to it. Your thoughtfulness and steadiness will reach only to worldly things. Your youthful follies may be over; but your heart will be as far off from God, as it is at present. Be not then deceived. That *more convenient season*, of which you speak, will never come. The present season is the most convenient. If you let it slip, you will never have such another. You will find it an *easier* work to become religious now, in the days of your youth, than you will do, when your conscience shall be hardened, and sin be made familiar to you. Would that you could be persuaded of this truth! Would that you could be prevailed on to set about this work in earnest! How much pain, and grief, and shame will you thus avoid! What reason will you have to bless the day, in which you truly turned to God! Be persuaded. Be prevailed on. Say not to the Spirit now pleading in your heart, 'Go thy way for this time.' Rather say, 'Come Lord Jesus:' 'enter into my soul. Take up thy abode there. Make me altogether thine. To day, while it is called to day, let not my heart be hardened through the deceitfulness of sin!'" pp. 85, 86.

The seventh is a very solemn and awakening sermon, from the parable of the relapsing demoniac, on the danger of conviction of sin when not followed by conversion. It occurs to us, however, that, under the second head, in which the man supposed to be *convinced* of sin is shewn not to have been *converted*, there is an omission, as to many cases at least, in one particular of the proof. Mr. Cooper relies on these two arguments, which may in numerous instances be sufficient: First, that, amidst all his convictions, the person under consideration has had no sense of the *evil* of sin; and, secondly, that he has depended only *on his own strength and goodness!* Now we apprehend, that, in addition to these proofs, one other might have been advantageously stated, — namely, that, even where the evil of sin and the insufficiency of mere human strength have been clearly perceived, and in some measure felt, convictions frequently do not issue in conversion; because there is not, besides all this, *a thoroughly sincere desire and resolution to abandon all sin.* But, independently of this observation, the whole sermon is well worthy of the attention of those who may have reason to suspect that their characters resemble that which is there described. May the grace of God *convert* us from the love and dominion of sin, as well as convince us that we *are sinners*, and grant us "repentance unto life."

Contrary to the intention we have expressed, we find ourselves almost imperceptibly induced to notice many of these sermons in order. The 8th, entitled, "The broken Heart an acceptable Sacrifice," is throughout very interesting.

The 10th sermon contains an useful and seasonable admonition, from the consideration of "*Rebecca's Imposition* on Isaac," on the way in which even *good people* sometimes deceive themselves, and suffer their judgments to be misled by carnal reasonings, and the counsels of the natural heart.

The superior wisdom of the children of this world, in the pursuit of earthly objects, is well pointed out, and contrasted with that of the children of light, in the 12th sermon. The observation of our Lord upon this subject is illustrated by the consideration of the greater degree of *diligence* and *activity*, of *foresight* and *circumspection*, of *decision* and *singleness* of mind, with which worldly men pursue their favourite ends, and which proves them to be wiser in their generation than the children of light.

"But surely," says the pious author, "this ought not to be. Consider the difference of the objects, which worldly and religious persons are following. Worldly

persons are following an object in itself fleeting, perishing, and comparatively worthless; an object, which may never be attained; and which if attained will certainly disappoint their expectation, and must soon be taken from them for ever. But religious persons are following an object in itself substantial, lasting, and of infinite value; an object which they are sure of attaining; and which, when attained will far exceed their hopes, and will never be taken away. With such disproportion in the objects pursued, *ought* the children of this world to be wiser in their way of conducting the pursuit than the children of light? *Ought* they, who are seeking merely a worldly treasure, to shew more diligence and activity, more foresight and circumspection, more decision and singleness of mind in attaining their end, than they, who are seeking a heavenly treasure? Are we not ashamed to think, that we who profess to be striving for an incorruptible crown, a crown of righteousness and glory, should be less active, less earnest, less anxious in our endeavours to obtain it, than worldly men are to obtain the corruptible things of this life? Let us awake from this disgraceful sleep. Let us act in a manner more becoming our pretensions. Let us do more credit to the religion which we *profess*. Let us be instructed even by worldly men. Though we cannot applaud their judgement or account them wise in respect to the *object*, which they pursue; nay, though in this respect, we must decidedly condemn their choice and loudly proclaim their folly; yet let us so far benefit by their example, as to copy their diligence, circumspection, and zeal; and thus learn to exercise in a better cause, and to nobler purposes, that wisdom, which they display in their inferior concerns. Let us remember, that it is not enough to seek; we must strive; we must labour to grow in grace and improve our talents; for according to our spiritual growth and improvement, will be our degree of happiness and glory hereafter." pp. 185—187.

The next sermon is on the "Tendency of Christian Principles to produce *true Contentment*," from the declaration of St. Paul, Philippians, iv. 11, 12; and is one of the best and most useful in the volume. Mr. Cooper explains and enforces this truth by the two following considerations. First, that Christianity takes away the natural causes of discontent: secondly, that it furnishes very powerful motives for the exercise of a contented mind. The chief causes of discontent are stated to be pride, self-preference, and covetousness: and the motives to contentment afforded by the Gospel, are, First, that the disciples of Christ are under the strongest obligations to walk in the foosteps of their divine Master, who, though far more urged by various evils to discontent, yet betrayed nothing of a murmuring, repining spirit, but manifested at all times an entire submission to the will of his heavenly Father: secondly, that true Christians are firmly convinced, that their lot, whatever it may be, is *the lot chosen for them* by their blessed Lord and Master; and further, that it is chosen for them in *infinite love and mercy to their souls*. If we were not afraid of swelling the review, we should have been glad to subjoin, for the benefit of our readers, the *practical uses* which the author makes of the truths thus explained and enforced.

Connected with the subject of the preceding sermon, is that of the 19th, on Rom. viii. 28, entitled, the "Description and Blessedness of God's People," which is equally worthy of attention and consideration.

"The Object and Effect of Christian Hope," is the subject of the fifteenth discourse, from which we are tempted to extract the following passage, as an instance of the judicious manner in which Mr. Cooper explains those scriptural precepts which might seem to militate against the doctrines of grace.

"But let us, more distinctly see what this *effect*, of which we are speaking, is: what is meant by a *man's purifying himself*. This expression may seem to imply that a man is able to make himself holy, to cleanse his own heart, to sanctify his own nature; and so may *appear* to contradict the general doctrine of Scripture, which teaches a very different truth. This doctrine is, that sanctification is God's work, and not man's: that the preparations of the heart are from the Lord: that it is he who cleanseth the heart, by the inspiration of his Holy Spirit; creates in us

a new heart; and renews the soul after his own image and likeness. Nor is there any thing in the text, which at all opposes this doctrine, or differs from it in the least. We meet with many other expressions of the same kind with that in the text. The Lord himself says, by his prophet Ezekiel, 'Make *you* a new heart and a new spirit.' St. James, in like manner, says, 'Cleanse your hands, ye sinners, and *purify your hearts* ye double minded:' while St. Paul exhorts us, to '*cleanse ourselves* from all filthiness of the flesh and spirit.' Do we suppose that these passages contradict the general doctrine stated above? No, such thing. The Scriptures cannot disagree with each other. When we meet with texts, which, like those just cited, enjoin us to do something, which the general tenor of the Bible tells us that we cannot do; the way in which we must understand such texts, is this: 'we must understand them as enjoining us to use those means, which God has appointed for attaining the thing in question, and in the faithful use of which he has promised that we shall attain it. Let us take this way of interpretation in the present instance; and then we shall see how the text is to be understood, 'Every man that has this hope, *purifieth himself*;' that is, he does not cleanse, renew and sanctify his own heart, for that he cannot do; but he uses those means, which God has appointed, for the cleansing renewing and sanctifying of the heart; and in the proper use of which, it is promised, that the heart shall be cleansed, renewed and sanctified. In virtue of this appointment, in reliance on this promise, he uses these means and thus *purifies himself*.

"Here then, my brethren, we have another ground for self-examination. Does our hope produce in us *this* effect? Does it lead us thus to purify ourselves? In the first place, do we seek after purity? Do we seek, not only to be outwardly moral, but also to be inwardly holy? Do we think it not merely enough to regulate the conduct, but do we seek also to regulate the *motives* of our conduct: in short, not only to have clean hands, but also to have a pure heart? And while we seek this inward purity; do we faithfully and diligently use the means, which God has commanded us to use, in order to attain it? Do we earnestly beseech him 'to 'cleanse our hearts by the inspiration of his Holy Spirit?' Do we add to our prayers, watchfulness? Do we keep our heart with all diligence; examine with a jealous eye, its secret motives; check its first approaches to evil; and carefully guard every door, by which sin may enter into it, especially that sin, be it what it may, by which we are most easily beset? Do we avoid, as much as we are able, such places, and persons, and employments, as are most likely to prove temptations to us? Do we faithfully attend on all the ordinances of God? Do we use them as means of growing in grace, and humbly expect in the use of them, to have our spiritual strength increased, and our souls more and more conformed to the divine image and likeness? In a word, do we now live in the spirit, walk in the spirit, mind the things of the spirit, and bring forth the fruits of the spirit: and after all our endeavours, do we still lament our little progress in holiness, and grieve, that notwithstanding we daily strive to grow perfect even as God is perfect, we yet remain so imperfect, are so far short of what we ought to be, and have so little of the mind which was in Christ Jesus?

"Such is the *effect* which true Christian hope will have upon us. If, what we call our hope, does not lead us to do these things, it is not *Christian* hope; and to suppose that it is, is greatly to deceive ourselves. God grant then that we may have clear evidence on this point! Grant that we may not cherish a vain confidence, a foolish self-conceit, an arrogant presumption, in the place of that true, solid, humble, heart-purifying hope, which in the end, 'maketh not ashamed.'" pp. 234—237.

We wish we could do more than merely notice the two next sermons, "On the Office of the Holy Spirit, and the Danger of grieving him," and "On the reciprocal Duties of Ministers and People;" but we feel compelled to proceed to the 18th, which contains an able and interesting exposition of Isaiah lxv. 1, proving "conversion to God," whether considered with reference to the Gentiles of old, or to unenlightened and irreligious individuals in the present day, to be "a real change of heart." The following just and animated description of this great truth as it respects ourselves, is well executed.

"But, my brethren, there is another way of applying the text, in which we are still more deeply concerned. While this prophecy receives its grand accomplishment, in the general conversion of the gentile nations, it is also fulfilled in the particular conversion of every individual sinner. The

preaching of the word is still the appointed instrument, which God usually blesses for bringing back sinners to himself: and whenever this glorious work is done; whenever the proud self-righteous pharisee is brought to pray, 'Lord, what wouldst thou have me to do?' whenever the unjust and worldly publican is led to smite upon his breast and cry for mercy: whenever the dissolute and sensual prodigal is prevailed on to confess his sins, and seek reconciliation with his offended Father: whenever any one of these instances occur, then is the prophecy again fulfilled. With respect to all such returning sinners, it may be truly said, 'God is sought of them that asked not for him: he is found of them that sought him not.'—Blessed are those to whom the words can be thus applied! Blessed are those who are now seeking the *Lord*; though in times past they sought him not: for they that seek shall find!—But what shall we say of ourselves? Is this blessedness ours? Can these words be thus applied to us? Can God say of us, 'I am *sought of* them that asked not for me; I am *found of* them that sought me not?' In short, are we penitent, humbled, converted sinners? This is a point on which it concerns us to examine ourselves with seriousness and impartiality. It is a great, and invaluable privilege, that we have been born in a country, where the true light shineth. We have reason indeed to bless God that he has conferred this mercy on us. But let us remember, that this privilege in itself is not enough. With all the outward splendor of the Gospel shining around us, we may be all darkness within. With respect to the actual condition of our souls, we may be in no better a state, than if we belonged to a country still sunk in heathenism and idolatry. Christians in name, we may yet be Gentiles in heart. No outward dispensation can of itself change the heart. By nature all are Gentiles. Pride, selfishness, aversion from God and holiness, love of sensual gratifications and an idolatrous attachment to the world, are dispositions which naturally reign in every child of Adam. But till these evil dispositions are broken, and in a measure subdued, there can be no true religion in the soul. The heathen, bowing down before his idols of wood and stone, is as near to the kingdom of heaven, as the merely nominal Christian, who though he call himself a servant of Christ, and attend on the ordinances of the Gospel, still keeps his natural carnal heart. For what is the difference between them? In their outward circumstances indeed they do not exactly agree: but in *heart*, they are the same. They both alike are ignorant of the true God: they both alike love darkness rather than light, because their deeds are evil: they both alike are under the dominion of selfish, sensual, covetous desires; they both alike are strangers to Christ the hope of glory. In a word, they both are descended from the corrupt stock of Adam, and consequently both bear his image, and inherit his depraved and fallen nature. Grace only can change the heart: and till a man undergo this change, let his name, his country, his profession, his privileges, be what they may, he is still but 'in the gall of bitterness and in the bond of iniquity.' This is a truth extremely offensive to the carnal mind: and we may almost judge of our own state, by the feelings with which we hear this truth asserted. The natural man listens with impatience to the spiritual doctrine of the renewal of the heart. It appears to him foolishness: and thus either excites his ridicule or provokes his wrath. But it is a doctrine, to which the experience of all real Christians without any exception, bears witness. In whatever other respects they may differ, in this one point they all agree. They all agree in declaring, that by the power of the grace of God, working together with his word upon their hearts, they have been brought into a state very different from that in which they naturally were. They have now a spiritual discernment of those scriptural truths which once appeared foolishness unto them; they feel the constraining influence of motives, to which they were formerly strangers: they experience hopes and fears, joys and sorrows, of which they once had no conception." pp. 279—283.

But we must not enlarge our extract, so as to include the confession of the worldly and the self-righteous characters, not only our limits, but the general circulation which we doubt not that this volume has already experienced, admonishing us that it would be unnecessary to dwell much longer on its contents. We shall only add, therefore, on this point, that the last sermon is from Heb. iv. 11, on the "Motives to Diligence and Earnestness in Religion," and close our quotations by the following view of the nature of the Christian life, or the life of faith, in order to prove the necessity of *labouring* in it.

"It is," observes Mr. Cooper, "a course of thinking and acting, directly contrary to all our natural ideas, desires and propensities

It requires us to walk, not by sight, not by sense, which we are all prone to do: but by faith, 'as seeing him, who is invisible,' and living on the word and promise of an unseen Saviour. It requires us to keep this faith in constant and lively exercise; when we are prone to distrust and unbelief. It commands us to be humble and lowly in our own conceit, when we are naturally proud and high-minded. It requires us to crucify the flesh when we are prone to indulge it; to mortify the deeds of the body, when we are disposed to gratify them; to abolish the whole body of sin, when we are inclined to spare and favour it. It bids us daily to deny ourselves and to take up our cross, when we love to please ourselves and to avoid the cross. It commands us not to love the world, and the things of the world, when we naturally love nothing so well. It enjoins us not to fear man, not to value his favour, not to regard his anger and reproach, nor to be led away by his example, when we are naturally disposed to do all these things.—This is what the life of faith requires: and, need I ask, whether much *labour* is necessary, for enabling us thus to oppose all our natural ideas, and to act directly contrary to all our natural inclinations? Does it require no exertion, rather does it not require great and constant exertion, thus to swim against the stream, to stem the powerful torrent of inbred corruption, and so to overcome the course of this present evil world, as to be enabled not only to make a stand against it, but even to move in an opposite direction? Let those who are making the trial, be asked the question. Say to those, who are now living the life of faith; who, while they are trusting to be saved by grace through faith, are yet striving to bring the body under, and to keep it in subjection; who are endeavouring to overcome their natural love and fear of the world; who are aiming to submit their will, in all things to God's will, and to bring every thought into subjection to the obedience of Christ; who are wrestling 'against principalities, against powers, against the rulers of the darkness of this world; against spiritual wickedness in high places.'—Say to such persons; 'What think you of this matter? Is there much labour required in doing these things? Do you find the life of faith an easy work?' They will tell you, that thus to live by faith, is the most difficult of works: that it requires great and continual labour, unwearied diligence, unceasing watchfulness; and that without this labour, and diligence and watchfulness, they would find it impossible to keep their ground, much less to make any progress in the way to heaven. This is the testimony which such persons will give. And such are the persons, whose testimony can be of any value in the case: for they only, who have made trial of the way of faith, can tell us what it is; and what *labour* is requisite for walking in it. On their testimony then, as well as on the general testimony of Scripture, we fully conclude, that, without labour, we can never enter into that rest, which 'remaineth for the people of God.'"

pp. 312—314.

Such are the principal subjects of discourse in the volume before us; of which, after what we have already observed, it is almost unnecessary to express our entire and cordial approbation. Would God, that the sound instruction contained in these sermons, and in those of Mr. Cooper's preceding volumes, were heard from every pulpit, and from every family in the land! The salutary effects of such instructions could scarcely fail to be generally perceived and felt in the religious improvement, and the increasing happiness of those who might be thus placed within the sphere of their influence. We doubt not, indeed, that much good has already resulted from Mr. Cooper's pious labours, and we trust that he will be encouraged to persevere in them. Some, perhaps, may be disposed, from the unassuming title of this and the former volume, to think they are merely elementary, and calculated only for the poor and uninstructed. But the truth is, that Mr. Cooper has succeeded in delivering, as Bishop Pearson modestly observes of his most learned and invaluable work, some of "the most material conceptions in the most plain and perspicuous manner;" so that we may justly say of these discourses, "indocti discant; ament meminisse periti."

In our review of the former volume, we expressed a wish that *the style* of the sermons it contained had been somewhat less *ministerial*, and better adapted to the less authoritative instruction of a family. There is a difficulty upon this point,

which we have no doubt it would not be easy to overcome. Still the objection to which we refer, though not a very material one, remains, and the removal of it still seems to us, as far as respects the purposes of family instruction, to be desirable. Mr. Cooper has done much, and excellently, towards the accomplishment of that most important and difficult work, of rendering sermons intelligible to the lower classes; but we think that there is still room (and in what human performance is there not?) for improvement, both as to the style of reasoning, and the phraseology. We are little inclined, however, to criticise particular expressions. The usefulness of Mr. Cooper's labours, we are disposed to estimate very highly; and we feel exceedingly anxious that his sermons should find a place in the library of every Christian, and especially of every clergyman in the land. They are models both of doctrinal and practical instruction, eminently calculated to convince and reclaim the sinner, and to make the man of God perfect, thoroughly furnished unto all good works. Above all, we would recommend a careful perusal of this little volume to those writers, whether mitred or unmitred, who may imagine that they are doing God service in holding up to public jealousy and contempt that class of the clergy of the Church of England on whom the obnoxious title of *evangelical* has been conferred; and we would challenge them to point to a single sermon which will support their criminatory attack on that body, as inculcating doctrines subversive of morality, or at variance with the Scriptures, or with our Articles, Homilies, and Liturgy. Mr. Cooper, indeed, would be the last man to arrogate to himself, at least in any invidious sense, the offensive appellation in question; but no intelligent person can read his works without perceiving that he is to be ranked, not only among the pupils of the *evangelical* school, but among those of that body whose views incline rather to the Calvinistic than to the Arminian hypothesis. And yet we will be bold to say, that the bishop who should labour, though with the best intentions, to discredit such preaching as that of Mr. Cooper, would do more to injure the vital interests of the Church of England, in his diocese, than, perhaps, all the dissenters and methodists in the kingdom.

Substance of the Speech of the Earl of HARROWBY, *delivered in the House of Lords, Monday, June 18, 1810, upon a Clause in the Appropriation Act, for granting the Sum of One Hundred Thousand Pounds, for the Relief of the poorer Clergy.* London: Hatchard. 1811. pp. 31.

THE same consideration which led to the publication of this speech has induced us to select it for review, namely, that it contains a statement of facts, collected from authentic documents, which are not to be found elsewhere in the same connected form. The state of the Church of England becomes daily a subject of higher interest. It has long been the lamentation of her pious children to see her depressed by poverty, but still more to see her neglected, and even betrayed, by many of those who were bound by every principle of good faith (to say nothing of the essential obligations of religion), as well as by every consideration of personal advantage, to maintain her cause, and prevent her degradation. But our business at present is with the external state of the church, and to that we shall confine ourselves. Before we close our Review, we may advert to her moral condition.

For the clearer understanding of the subject, we shall first insert the returns connected with it, which have been made to Parliament, and on which Lord Harrowby, in the

course of his speech, has founded many of his arguments. Besides, it would be the duty of the Christian Observer to preserve a distinct record of the facts contained in these returns, were it only to afford to our readers the means of easy reference.

1. *Number and Classes of Non-Residents, for the Year 1807.*

	TOTALS.	On Livings under 150l. per Ann.	On Livings above 150l. per Ann.
EXEMPTIONS.			
Residence on other Benefices	1,797	684	1,113
Official Chaplains	42	11	31
Chaplains to privileged Individuals	51	5	46
Ecclesiastical, Cathedral, and Collegiate Officers	340	116	224
Officers in the Royal Chapels of St. James's and Whitehall	1		1
Reader in His Majesty's Private Chapel at Windsor	2		2
Preachers and Readers in the Inns of Court, or at the Rolls	8	2	6
Public Officers and Tutors in the Universities of Oxford and Cambridge	93	24	69
Resident Fellows in Oxford and Cambridge	26	23	3
Provost of Eton, Warden of Winchester, Fellows of both	11	1	10
Schoolmasters and Ushers of Eton, Westminster, and Winchester	9	6	3
Students residing in Oxford and Cambridge under Thirty Years of Age	21		21
Exemptions not notified	85	13	72
Livings held by Bishops	23	3	20
Exempt	2,509	888	1,621
LICENCES.			
Infirmity of Incumbent or Family	480	431	349
Want or Unfitness of Parsonage House	946	435	511
Residence in a Mansion within the Parish belonging to Incumbent or Relative	152	33	119
Incumbents possessing small Livings licensed to Curacies	254	121	133
Schoolmasters or Ushers of Endowed Schools	163	79	84
Master or Preacher of Hospitals	14	6	8
Endowed Preacher or Lecturer	29	6	23
Licensed Preachers in Proprietary Chapels	13	4	9
Librarians of the British Museum, Sion College, and Trustees of Lord Crew's Charity	5	1	4
Incumbents residing in the Neighbourhood, and performing the Duties of their Parishes	476	247	229
Unenumerated Cases confirmed by the Archbishop	39	4	35
Unenumerated Cases within the Archbishop's Dioceses	3		3
Licensed	2,574	1,067	1,507
Absence without Licence or Exemption	842	466	376
Dilapidated Churches	32	12	20
Sinecures and Dignities not requiring Residence	163	5	158
	1,037	483	554
Totals of the above	6,120	2,438	3,682
Miscellaneous, i. e. for other reasons than those specified in the preceding Classes	632	201	431
	6,752	2,639	4,113

2. *Abstract of Returns, Residence, and Non-Residence, for the Year ending March 25, 1808.*

Dioceses.	No. Benefices in the Diocese.	Residents.	Non-Residents.	Doubtful, Vacant, &c.
St. Asaph ..	160	43	106	11
Bangor	137	48	83	6
Bath and Wells	478	146	271	61
Bristol	286	143	130	13
Canterbury ..	349	132	205	12
Carlisle	134	81	52	1
Chester	592	324	238	30
Chichester ..	306	104	184	18
St. David's ..	507	115	392	7
Durham	194	81	106	—
Ely	154	57	97	74
Exeter	606	231	301	—
Gloucester ..	284	98	184	2
Hereford	374	112	211	51
Landaff	205	34	164	7
Lich. and Cov.	642	266	348	28
Lincoln	1315	411	840	64
London ...	631	323	286	22
Norwich	1145	305	813	27
Oxford	212	68	138	6
Peterborough	315	152	147	16
Rochester ..	107	54	51	2
Salisbury	483	138	249	96
Winchester ..	401	173	179	49
Worcester ..	238	94	140	4
York	909	679	205	25
Totals ..	11164	4412	6120	632

3. *Livings under 150l. per Annum, with the Number of Residents and Non-Residents,* (besides which there are in the different Dioceses 144 Livings under that Sum which could not be identified.)

Dioceses.	Total No.	Residents.	Non-Residents.	Doubtful, Vacant, &c.
St. Asaph	42	11	20	5
Bangor	58	16	30	3
Bath and Wells	133	23	106	4
Bristol	86	36	46	4
Canterbury ..	87	18	65	1
Carlisle	88	55	31	1
Chester	377	202	161	10
Chichester ..	77	17	59	—
St. David's ..	344	47	278	6
Durham	76	25	49	—
Ely	64	19	45	—
Exeter	154	38	78	24
Gloucester ..	89	19	62	4
Hereford	137	24	103	5
Landaff	147	23	119	4
Lich. and Cov.	287	91	175	19
Lincoln	541	113	378	41
London	83	36	40	4
Norwich	272	35	222	7
Oxford	93	14	69	6
Peterborough	77	23	45	8
Rochester	3	—	3	—
Salisbury	118	33	69	13
Winchester ..	82	24	34	23
Worcester	69	12	53	2
York	410	260	98	7
Totals ..	3997	1214	2438	201

4. *Number of Places of Worship licensed in each Diocese during the present Reign,* (exclusive of 2006 which have been licensed at the Sessions, and cannot be ranged under their respective Dioceses.)

St. Asaph	233	Landaff	20
Bangor	177	Lichfield	210
Bath and Wells	433	Lincoln	1537
Bristol	46	London	417
Canterbury ..	131	Norwich	1061
Carlisle	120	Oxford	81
Chester	648	Peterborough	210
Chichester ..	213	Rochester	134
St. David's ..	—	Salisbury	474
Durham	260	Winchester ..	519
Ely	84	Worcester	152
Exeter	518	York	2067
Gloucester ..	238		
Hereford	71	Total ..	10154

5. *Licences for Places of Worship not of the Church of England.*

Periods of Seven Years.	In Bishops' Registers.	At Quarter Sessions.	Total.
1760 to 1766	387	284	671
1767 to 1773	391	193	584
1774 to 1780	652	246	898
1781 to 1787	665	213	878
1788 to 1794	1486	386	1872
1795 to 1801	3185	392	3577
1802 to 1808	3288	292	3680
	10154	2006	12160

6. Licences to Preachers not of the Church of England.

Periods of Seven Years.	At Quarter Sessions.
1760 to 1766	80
1767 to 1773	38
1774 to 1780	179
1781 to 1787	379
1788 to 1794	610
1795 to 1801	1,318
1802 to 1808	1,068
	3,672

Lord Harrowby began his speech by replying to certain objections which had been made to the proposed appropriation. The time, it was said, was unpropitious; our burdens were great. This consideration, however, observed his Lordship, did not prevent us from supplying every necessary demand, not even the demands of taste and splendour: it ought not, therefore, to deter us from applying the public money to the relief of the church, if that relief were proved to be necessary. The measure, it was further objected, was incomplete. His Lordship admitted it to be so. The subject was one of great extent and considerable difficulty; and before Parliament pledged itself to continue an annual grant of 100,000*l.* until all the livings in the kingdom, should be raised to 150*l.* per annum, measures should be taken to secure a real and substantial improvement of the church. But the present was a temporary measure, necessary to the relief of persons whose claims required only to be stated in order to be admitted; and whose relief was indispensable, whether farther measures were adopted or not. A doubt had also been expressed, whether the state of the church was not much improved in income since the time of Queen Anne. In Queen Anne's time, there were between 5000 and 6000 livings under 50*l.* per annum. Now there were not much more than 1000 under that value, and not above 4000 under 150*l.* per annum. This was true; but there was a proportionate depreciation in the value of money since that time; besides which, the improvement alluded to, had taken place chiefly in large livings, where the incumbent had the great tithes. Those under 150*l.* per annum, were chiefly either vicarages, capable of little improvement, or perpetual curacies, which admitted of none. The main question, however, was not, whether the income of the church was better or worse, but whether it was sufficient. It had, in the last place, been maintained, that instead of coming to Parliament for relief, some tax should be imposed on the higher clergy, and the revenues of the crown preferments, should, as they became vacant, be applied for a time to the same object. But about three fifths of the higher livings were in lay patronage, and a valuable consideration had been given for them. It would be unjust to tax this species of property at a higher rate than other estates, when, the common good being the object, the burthen ought to fall equally on all. The plan too was an approach to the principle of levelling. The extremes, indeed, were perhaps too distant, but not, as Lord Harrowby thought, because the highest were too high, but because the lowest were too low. As to livings in the hands of the crown and of the bishops, they formed the chief fund for incitements to diligence and rewards of merit; and, besides that the principle of equalization, as applied to them, was particularly undesirable, their suspension for a time would not only be unproductive in point of amount, but, by prolonging the term during which parishes were without pastors, would tend to the direct injury of the establishment.

Having thus replied to the objections that had been brought forward, Lord Harrowby proceeded to state the case of the poorer clergy. The whole number of livings under 150*l.* a year did not exceed 4000. It had been supposed that these consisted chiefly of parishes where the population was small and the duty

light; but this was not the case. Above 600 of them, in 1801, had a population of from 500 to 1000 persons; and near 500, a population of above 1000 persons. Of these seventy-nine had between 2000 and 3000; thirty-five between 3000 and 4000; seventeen between 4000 and 5000; ten between 5000 and 6000; and twenty-two above 6000. In fifteen parishes, in which the revenue of the church was 1315*l.*, there was a population of 208,000 persons. In 492 parishes with livings under 150*l.* per annum, and a population of more than 1000 (excluding Birmingham and Halifax, in which the population per parish was not distinguished), there were 1,200,000 persons, and yet the aggregate revenue of the church was only 42,046*l.* And even this sum was far beyond the actual incomes of those who performed the laborious duties of these parishes, as many of them might be supposed to be held by non-resident incumbents who would give to their curates only a part of the profits of the living.

The number of livings under 50*l.* was 1054; between 50*l.* and 100*l.* 1720; between 100*l.* and 150*l.* 1223; in all 3997. Supposing an annual sum of 120,000*l.* (including a grant of 100,000*l.*, the old bounty, interest, &c.) to be applied to this object, it would raise all livings to between 100*l.* and 110*l.* per annum, in about twenty-one years, and at an expense of two millions; and in thirty years more at an additional expense of 2,000,000*l.* to between 150*l.* and 160*l.* This sum was so very large that it deserved consideration, whether there were any means by which it could be reduced. Two measures might be suggested. One was the consolidation, under proper checks, of small and contiguous livings, containing a population also of small extent. Inquiries, he hoped, would be set on foot, which would enable the House to form a judgment as to the practicability and effect of such a measure. Its obvious tendency would be, supposing it unobjectionable in other respects, to secure a better discharge and higher remuneration of the duties of the church, and to lessen the number of livings requiring augmentation. The second measure his Lordship merely hinted at: it was the increase by *future possessors*, of the salaries allowed to vicars and perpetual curates, on livings where the tithes were in ecclesiastical hands.

An additional argument, if one were wanting, to prove the necessity of increasing the funds of the church, would be found, observed his Lordship, in the increase of dissenting places of worship. The whole number licensed during the present king's reign, was, by the returns on the table, 12,160; and this number was below the truth, the returns in some instances being imperfect. The annual number of licences was also progressively increasing. In the first fourteen years of this reign, it was 1255, or about ninety per annum. In the last fourteen years, it was 7257, or about 518 per annum. In the first fourteen years, the number of licenced preachers was 118, or about eight per annum; in the last fourteen years 2386, or about 170 per annum. His Lordship declared that he did not make this statement "for the purpose of giving any opinion as to the suggestions of the noble viscount, (Lord Sidmouth) for the diminution of this number. His general view of the subject was, that dissent was not to be diminished by restrictions; that no law which affected the freedom of religious worship, either could or ought to be effectual; and that the only genuine support which could be given to any establishment was, to provide it with the means of doing its duty, and to take care that it did it." Having, however, stated the increase of dissenters, he would ask what was the array which the church brought forward to meet such a host. Of incumbents legally or virtually resident on 11,164 benefices and dignities, there were only 5040. Of these, the number possessing incomes under 150*l.* per

annum, was 1494. Of the remaining 2503 parishes of which the income was not 150*l.*, and where there was no residence either legal or virtual, the officiating clergyman could only have what the incumbent could spare of his own pittance, and that would generally be the lowest price at which he could get the labour performed. The 6124 livings on which the incumbents did not reside, were left to the charge of curates. The non-residence of incumbents existing to so enormous an extent, was a serious evil, and seemed to call for a revision of the laws respecting non-residence and pluralities. This evil would not, he feared, be greatly corrected even by the proposed augmentation of the smaller livings, without some further measures; for though the number of residents on parishes under 150*l.* was smaller than on those above that sum, yet the difference was not such as to hold out any prospect of material improvement in respect to residence from this circumstance alone. On 3997 parishes with incomes under 150*l.*, the residents were 1494. On 7167 parishes with incomes above 150*l.*, the residents were only 3556. The poverty of the church had been pleaded for non-residence; but this was clearly not the real or only cause. If it were, the remedy now applied was very singular, for it was the unnecessary increase of the number to be supported by that inadequate income.

Of the non-resident incumbents, those who were non-resident on one benefice, on account of residence on another, were 1797; those who resided in a house of their own, or of a relation, were 152; those who resided near and did duty, were 476. The two latter classes probably had no curates. The former class must keep curates, but did not thereby increase the number of persons to be supplied. There would still remain, however, at least 3500 parishes, which, his Lordship remarked, "must either have no curate at all, which he trusted the vigilance of the church never permitted; or they must be served by the incumbent or curate of a neighbouring parish, which was next to not being served at all; or they must be served by a curate of their own, who must be supported by what the incumbent could spare, or thought proper to spare, out of his own income." If then non-residence be an evil arising from the poverty of the church, it seemed a strange remedy to load it with the burthen of supporting, in so many instances, two persons instead of one.

The system of pluralities, *to its present extent*, was also stated to be necessary on account of the poverty of the church. If this were true, the pluralists would be found mostly among the poorer incumbents. The non-residents, however, on one living, because of residence on another, were, amongst the incumbents of livings above 150*l.*, 1113; amongst those under, only 686.

What was the result, his Lordship asked, of all these facts? It was a conviction that the poverty of the church was such as to call urgently for pecuniary aid from Parliament, as the only means of effectual relief; but that such aid would not be sufficient of itself for the security of the establishment; that, unless prompt and efficacious remedies were applied, we were tending to that most alarming situation in which the religion of the established church would not be that of the majority of the people; and that it was therefore one of the most pressing duties of the legislature, to give to this subject a full and deliberate consideration. The formation and digestion of a permanent plan for the benefit of the church, would, indeed, be a work of difficulty, requiring the collective wisdom of the legislature: he would, nevertheless, state a few of the ideas which occurred to him upon it.

His first object would be, after endeavouring to reduce the number of livings requiring augmentation, by a judicious consolidation, and by

the improvement of vicarages and perpetual curacies in the hands of ecclesiastical persons, to continue the bounty of Parliament, till all livings should be raised first to 100*l.*, and then to 150*l.*, and those first whose population was largest. His next object would be to revise the laws respecting non-residence. If the object of the act lately passed on that subject was, what its title announced, to encourage residence, that object had certainly been very imperfectly attained; for after it had been in force seven years, there were only 4412 persons *legally* resident on 11,164 benefices and dignities. He would then proceed to revise the act of Henry VIII. respecting pluralities, limiting the holding of pluralities by a reference to distance and value. The limitation of the distance he thought ought not to exceed ten miles from church to church; but neither on this point, nor on that of the limitation of value, had he made up his mind. He also thought that some regulations were necessary respecting curates; that no curate ought to be permitted to act as a curate on a living where the incumbent was non-resident, without a licence from the bishop, specifying the salary he was to receive; and that in livings below a certain value, the salary should be the whole income of the living. The present practice was far from creditable to the parties concerned, and served to degrade the church; a non-resident incumbent of a living of 50*l.*, 60*l.*, or 70*l.* per annum, put into his own pocket a portion of this wretched pittance, and left much less than the wages of a day-labourer for the subsistence of his curate. He knew parishes that were served for 20*l.*, and even for 10*l.* per annum, and in which all they could know of their clergyman was the sound of his voice in the reading-desk or pulpit once a week or a fortnight. This must also be the case where curates served more than two churches; an abuse that ought, therefore, to be prevented.

But supposing all this to have been effected, much would still remain to be done. In many places, there was a great want of places, of public worship. There was no want, indeed, of religious disposition, for in those places dissenting chapels of every description were rising year after year. There was, however, in the present state of the law, very great difficulty in obtaining leave to erect additional places for worship according to the ritual of the Church of England. The inhabitants, therefore, in many cases, had no choice: "They might prefer the Church of England, but that church shut her doors against them. They had, therefore, no option, but either to neglect divine worship entirely, or to attend it in a form which they did not so well approve. He was rejoiced, for one, that they should adopt the latter alternative. The consequence, however, was inevitable; their attendance on a place of dissenting worship gradually led to a complete separation from the established church." In the places where the want of churches was chiefly felt, the increased wealth and prosperity of the places, which had led to an increased population, should supply the means of removing it; and little more would be necessary than to devise the means of obviating the difficulties by which the wish to erect additional houses of worship, according to the Church of England, had hitherto, in so many instances, been defeated. In all such cases, also, a certain space should be set apart for the accommodation of the poor. Adequate dwelling-houses should also be provided for the clergymen. The non-residents on this account were 1098. In all such cases, the livings, on their becoming vacant, should be sequestered, until, by the accumulation of the surplus profits, over and above what was required to pay a curate, funds for the erection or repair of the parsonage-house should be secured.

There were many other points on which improvements might be sug-

gested, and many details which were wanting to explain all his reasons for what he had suggested; but his object at present was merely to throw out hints, not to propose a regular plan. By many he might be thought to have gone too far, and by others not far enough. His Lordship concluded with observing, that no man could be more adverse than himself to plans of merely speculative reform. But when practical evils existed to a great extent, and when practical remedies could be applied, grounded on principles of existing law, it was not the fear of being called a reformer which should deter him from delivering his opinion.

Having thus given our readers as succinct a view of this able and luminous speech, as was consistent with perspicuity, we shall proceed to make a few brief remarks, which have suggested themselves to our minds as we have followed the course of his Lordship's argument. Our readers will perceive that it would have been easy to dilate at great length, on each head of remark.

At a very early period of our labours, we ventured to express an opinion, that the measure proposed by Sir W. Scott, and adopted by parliament, for *encouraging* the residence of the Clergy, would have a directly contrary effect*. The event has completely verified our apprehensions; and under the operation of that, which we must venture to call an improvident act, the evil has grown to a most gigantic size. Less than one half of the clergy of the Church of England reside on their livings at this moment! Had the bitterest enemy of that church been anxious to devise a measure which, without alarming the clergy, her appointed guardians, should have the effect of undermining, and finally destroying, the establishment, could he have pursued a more efficacious course, than has been pursued in this instance by one who, we believe, is cordially attached to her interests? Would he not have framed a measure which, under the semblance of respect for the clergy, should relieve them from all compulsory obligation to attend to their duty? The ruin of the church would thus be made the act of the clergy themselves. If we are to suppose that the dissenters and methodists really desire to supplant the clergy of the church of England, we would ask, whether it would be possible for their utmost ingenuity to devise a more effectual expedient for the accomplishment of this purpose, than the non-residence of the clergy? Let the evil only proceed for a few years more, as it has done since the passing of this act, and the work is completed without any direct act of hostility on their parts. They will have entered quietly, and without any opposition (unless, indeed, the noisy but harmless vituperation contained in Charges and Visitation Sermons should be considered in the light of opposition), into the labours of the clergy; they will at least have nearly engrossed their spiritual functions; they will have become the almost exclusive instructors of the great mass of the poor; and the period will have arrived, so justly deprecated by Lord Harrowby, when the religion of the church will not be the religion of the majority of the people.

We shall be told, that the view we have here taken proceeds upon a false assumption; that the discretion with respect to residence is not vested in the clergy generally, but in the bishops. We admit it to be so; but if those who are disposed to question the correctness of the foregoing remarks, will turn over the leaves of our two first volumes, they will see that it was then our opinion, as it is now, that to vest such a discretion in the bishops, *uncontrouled by the law*, would, in the end, lead to evils

* See vol for 1802, p. 263; also vol. for 1803, pp. 212, 236, 247, and 289.

nearly as extensive as if no such check had been interposed. For the reasons on which we founded this opinion, reasons which the event appears to us to have greatly strengthened, we must leave our readers to consult the passages referred to in the preceding note.

The evils of non-residence are greatly aggravated, as Lord Harrowby very properly argues, by the difficulty which is experienced in erecting additional places for worship according to the ritual of the church of England; while the methodists and dissenters experience no difficulty whatever, if they can only procure the necessary funds, in filling the unoccupied space with their chapels and meeting-houses.

But there is another evil to be noticed, of more malignant potency than even that of non-residence, or the want of the necessary accommodation for religious worship; and it is one on which Lord Harrowby has not touched. We mean, the non-efficiency of many of the clergy who do reside. We will not venture to say, because we have no means of ascertaining, what proportion of the 5000 resident incumbents delight more in leaping a gate than mounting a pulpit; in spending their evenings in scenes of gaiety, than beside the beds of the sick and dying: nor what proportion are careless and indifferent, slothful and lukewarm, in the performance of their pastoral duties: nor yet what proportion of those who are decorous in their external conduct, and punctual in the discharge of the ministerial offices, are at the same time adverse to those peculiar views of Christianity which entitle that dispensation to the emphatical appellation of the Gospel. But this we will say, that the number of active, zealous, conscientious, and enlightened clergymen, though of late greatly increased, and we sincerely bless God for the increase, is still sufficiently disproportionate to the demands of the church, to fill with the most serious concern all who have at heart her best interests. This state of things might be productive of no bad consequences, at least in lessening the nominal influence of the church of England, if the dissenters continued as supine and torpid as ourselves. They, however, have become active and vigilant; and while we deeply lament that their exertions have been needed, can we do otherwise than rejoice that they have stept forward to supply our lack of service, and to point to perishing souls the way of life and salvation? And is it too much to say, that, unless we emulate their activity and vigilance; unless, indeed, we surpass it; it is not to be expected that we should maintain or recover our hold on the affections of the people?

We consider it as one of the great disadvantages of our situation, that, with a few exceptions, our bishops, the rulers of our church—at least, if we may be allowed to form a judgment of their views of the subject from the complexion of those episcopal charges which occasionally issue from the press—seem scarcely awake to the peculiar evils by which her safety is endangered. It certainly is not by the refutation or reprobation of Methodism or Calvinism—by ringing the changes on certain hard names, or by eyeing with jealousy and distrust, and discouraging by the whole weight of episcopal authority, such men as may happen to stand distinguished among their brethren by pre-eminence of zeal and laborious usefulness—that the cause of the church of England is to be effectually upheld, or the reviving spirit of religion among her sons is to acquire strength and prevalence. No! far different means must be adopted. The consideration of these means we must reserve for a future opportunity; and shall only stop at present to remark, that, whatever be the dangers which assail the church from without, they appear to us to be perfectly

insignificant, when compared with those which threaten her from within; and that it is to her internal state, if she is to be saved, that the remedy must be applied.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press: From the French, Biographie Moderne, or Lives of remarkable Characters who have distinguished themselves during the French Revolution;—Strype's Memorials of Archbishop Cranmer, in 2 vols. royal 8vo.;—Dr. Sherlock's Discourses, in 3 vols.;—Tracts, Mathematical and Philosophical, by Dr. C. Hutton;—A volume of Letters, by the late Rev. James Hervey, from 1736 to 1752;—A New Edition of Foster's Essays;—and, An Account of the Kingdom of Tunis, by Thomas M'Gill, Esq.

Preparing for publication: An enlarged edition of Dr. Williams's Essay on Divine Equity and Sovereignty, in 2 vols. 8vo. including an Examination of Bishop Tomline's Refutation of Calvinism.

At Cambridge, the Norrisian prize is this year adjudged to the Rev. John Taddy, M. A. late fellow of Trinity College, for his essay on the following subject: "The divisions of Christians are not inconsistent with the truth of Christianity."—The subjects of the prizes for the present year are—for senior bachelors, "Utrum in optima Dialogorum ratione Antiqui Recentioribus sint præponendi;"—for middle bachelors, "Studiorum quæ in Academia sunt instituta laus et utilitas." The subject of the Seatonian prize is, "the Sufferings of the primitive Martyrs."

From a return presented to the House of Commons, it appears that we imported last year, 1,387,020 quarters of wheat, 503,422 cwt. of flour, 533,618 quarters of oats, and 33,226 bolls of oatmeal. Of this quantity the imports were—from France, 334,806 quarters of wheat, and 202,922 cwt. of flour; from Holland, 189,016 quarters of wheat; from Germany, 145,186 ditto; and from Poland and Prussia, 296,756; from Denmark and Norway, 110,935 quarters; from America, 34,829 quarters of wheat, and 210,209 cwt. of flour.

The following return of commitments and trials in London and Middlesex, for five years, from 1805 to 1809, has been presented to the House of Commons, viz.

	Committed.	Indicted.	Convicted.
1805	980	951	558
1806	899	855	475
1807	1017	980	542
1808	1110	1074	619
1809	1242	1197	750

The return of trials, &c. for all England, in the year 1809, is as follows:

	Commit.	Indict.	Convict.	Exec.
Home Circuit	368	332	205	17
Oxford ditto	269	262	154	2
Western ditto	267	253	152	4
Midland ditto	223	214	134	4
Norfolk ditto	121	118	70	3
Northern ditto	108	98	49	7
N. Wales ditto	1	1	—	—
Brecon ditto	10	10	5	—
Carmarthen do.	18	15	4	—
Lancashire do.	105	96	52	13
Durham	8	5	2	—
London & Middlesex	Sess. 1242	1197	750	7

The following report of the woollen cloth searchers in the West Riding, from the 25th of March, 1810, to the 25th March, 1811, was exhibited:—

Narrow Cloths.

This year	158,252 pieces, or	6,180,181 yards.
Last year	151,911	5,951,762
Increase	63,411	229,049

Broad Cloths.

This year	272,664 pieces, or	1,671,042 yards.
Last year	311,239	2,826,048
Decrease	37,575	1,155,006

The report from the Vaccine Establishment, for 1811, to government, states, that at the nine stations established in London, 3,108 persons have been vaccinated, and 23,362 charges of vaccine lymph have been distributed to various applicants. No case of failure has occurred.

In the Royal Military Asylum, and in the Foundling Hospital, vaccination was introduced, by order of government; and con-

tinues to be practised. The former institution, which contains more than eleven hundred children, has lost but one of them by small-pox, and that individual had not been vaccinated, in consequence of having been declared by the mother to have passed through the small-pox in infancy. In the latter institution, no death has occurred by small-pox. Every child has been vaccinated on its admission to the charity; and in no instance has the preventive power of vaccination been discredited, although many of the children have been repeatedly inoculated with the matter of small-pox, and been submitted to the influence of its contagion.

Similar success has attended the practice of vaccination at the Lying-in Charity of Manchester, where, in the space of nine years, more than nine thousand persons have been effectually vaccinated; and by a report received from Glasgow, it appears, that of fifteen thousand five hundred persons who have undergone vaccine inoculation in that city, during the last ten years, no individual has been known to have been subsequently affected with small pox.

The reports from Edinburgh and Dublin are equally favourable.

The Board have also received very favourable accounts of the progress of vaccination in India; and they subjoin a statement, from which it appears, that by vaccination, the ravage of small pox has been repeatedly prevented, and the disorder exterminated in the island of Ceylon.

The Board declare their unabated confidence in the preventive power of vaccination, and their satisfaction with the gradual and temperate progress, by which this practice is advancing; and that they are of opinion, that by perseverance in the present measures, vaccination will in a few years become generally adopted.

The governors of Queen Anne's bounty have given in to the House of Commons an account of the disposals of the sums granted in the last and preceding sessions for the relief of the poor clergy. Of the first grant of 100,000*l.*, 15,300*l.* has been disposed of in the augmentation of 43 livings, by appropriating 300*l.* for each private benefaction of 200*l.* Of the 400 livings, not exceeding, according to the *old* returns, 30*l.* per annum, and drawn last year for augmentation by lot, 347 have been actually augmented by an appropriation of 200*l.* to each, making a sum of 69,400*l.* There remains, therefore, 15,300*l.* to be disposed of. The whole of this first grant, as also the second grant of 100,000*l.*, has been invested in 3 per cent. consols. On receiving the second grant, notice was given by the governors of their intention to give 300*l.* where any person would give 200*l.* or a larger sum, or a clear annuity of 15*l.*; and, afterwards, to augment with 200*l.* such livings as should be drawn by lot, and were fitly qualified. The sum of 11,200*l.* has been already appropriated to augment by benefaction 32 livings, and 25 more are under consideration. The governors have drawn 69 livings from those which do not exceed 50*l.* per annum, according to the *new* returns, and the population of which amounts to 1000, with a view to raise them to an amount between 80*l.* and 110*l.* per annum. Having disposed of this class, they are now proceeding to augment in the same way livings of between 50*l.* and 60*l.* in value, with a population of 1000 and upwards. The dividends received have been re-invested in the funds.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Redemption; or, a View of the Rise and Progress of the Christian Religion, from the Fall of Adam to its complete Establishment under Constantine. By the Rev. M. Pennington, M. A. Vicar of Northbourn, in Kent. 8vo. 7s. 6d.

The Nature and Perpetuity of the Influence of the Holy Spirit; a Sermon delivered at a Monthly Association of Congregational Ministers and Churches. By W. B. Collyer, D. D. 2s.

The Works of Thomas Secker, LL. D. late Lord Archbishop of Canterbury. With his Life, by the late Bishop Porteus, 6 vols 8vo. 3*l.* 3s.

Sermons on the Person and Office of the Redeemer, and on the Faith and Practice of the Redeemed. By W. Jesse, A. M. 8vo. 8s.

Sermons, by T. Laurie, D. D. Minister of Newburn. 8vo. 10s. 6d.

A Sermon preached at Whitechapel, on Sunday, Feb. 10, 1811, for the Benefit of the Charity Schools in that Parish conducted on the System of Dr. Bell. By the Rev. T. G. Taylor, Vicar of Dedham, Essex. 1s. 6d. or 15s. per dozen.

A plain Statement of some of the important Principles of Religion, as a Preservative against Infidelity, Enthusiasm, and Immorality. By the Rev. T. Watson. 8vo. 6s.

Certain Principles in Evanson's Dissonance of the Four Evangelists, &c. examined, in Eight Discourses delivered before the University of Oxford, at the Bampton Lectures, in 1810. 8vo. 10s. 6d.

MISCELLANEOUS.

Treatise on Rural Affairs, illustrated with various Plates of Husbandry Implements. By Robert Brown, Farmer at Markle. 2 vols. 8vo. 1*l.* 5s.

Introduction to the History of the Revolution of Spain. By Alvaro Florez Estrada, Attorney-general of the Province of Asturias. Translated from the Author's Manuscripts, by W. Burdon. 5s.

Hunter's History of London and its Environs. Parts VIII. IX. and X. 10s. 6d. each to Subscribers; 1*l.* 1s. to Non-subscribers.

A Chronological Abridgement of the History of Great Britain. By Ant. Fr. Bertrand de Moleville, late Minister in France, under the Reign of Louis XVI. Vols I. and II. 1*l.* 4s.

The Debates during the last Session of Parliament upon the Bills for abolishing the Punishment of Death for Stealing to the Amount of Forty Shillings in a Dwelling-House; for Stealing to the Amount of Five Shillings privately in a Shop; and for Stealing on Navigable Rivers. With the Debates on the Erection of Penitentiary Houses. By B. Montagu, Esq. 5s.

The Polls for the Election of Chancellor of the University of Cambridge, on Tuesday, March 26, 1811; and that of Representative in Parliament for the University, on Wednesday, March 27, 1811. By J. Beverley, M. A. 2s.

The Rudiments of English Grammar elucidated, or a Guide to Parsing; in which the Principles of Grammar are unfolded to the Understanding, and the Exercise of Parsing is rendered methodical and easy. By B. H. Smart, Private Teacher. 12mo. 3s. 6d. bds.

The Poetical Works of Oliver Goldsmith, with Remarks, attempting to ascertain, from local Observation, the actual Scene of the Deserted Village, embellished with seven illustrious Engravings by Mr. Alkin; from Drawings taken upon the Spot. By the Rev. R. H. Newell, B. D. Fellow of St. John's College, Cambridge. 4to. 1*l.* 1s.

Sur la Banque de France; les Causes de la Crise qu'elle a éprouvée, les tristes Effets qui en sont resultés, et les moyens d'en prevenir le retour, avec une Théorie des Banques, et Rapport fait au Chambre de Commerce, par une Commission Speciale. Recommended to the Perusal of those who take an Interest in the Bullion Question. 4s.

Notices respecting Jamaica in 1808 1809, and 1810. By G. Mathison, Esq. 5s.

RELIGIOUS INTELLIGENCE.

IRISH SEMINARY FOR PAROCHIAL SCHOOLMASTERS.

The following is the copy of an address which has reached us on the subject of this Institution:

"To the philosophic and benevolent eye, Ireland presents a spectacle at once singular and affecting. Touching on the very confines of civilization, the lower classes of her people are in a great degree uncivilized. Nor is any natural incapacity of the Irish either the real or the pretended cause of this inferiority. As a people, they are characterized by an uncommon quickness of parts, and even by a peculiar benevolence and generosity of disposition, which cannot fail to yield, under due culture, a future harvest of good and great qualities. One source, however, of her present degradation is so obvious and productive, that it is wholly unnecessary to inquire for any other. Ireland has received little or none of the cultivation bestowed upon more fortunate regions. From a variety of causes, which it does not seem necessary to specify, she has profited little from that spirit of moral and scientific enterprize by which Great Britain labours to reform and enlighten the world. Now it is impossible to contemplate Ireland under such circumstances, and especially if we are led, in any degree, to refer them to her connection with ourselves, without feeling that it is high time to adopt some measure for her advancement. And the question is, what is the best measure to adopt? Municipal regulations alone do little for the civilization

of any people; their object is not so much to instruct the ignorant as to restrain the vicious. The developement of mind, also, in consequence either of an increased and more friendly intercourse with other more enlightened nations, or of the gradual removal of political restraints, is too slow in its progress to satisfy the desires of the benevolent. *Education*, however, supplies an instrument at once peaceful and powerful for the improvement of this people. It has been found, however, extremely difficult to carry into effect any general plan of education for the Irish poor. In this country, very few competent persons could be found, who were disposed to quit a certain and secure provision here, for precarious subsistence, and perhaps some degree of personal hazard, in Ireland. Among the Irish themselves, the number was perhaps still smaller, to whom so important a trust might be confided. Advertisements for masters were accordingly in vain sent over to this country and circulated in Ireland. In this state of things, a clergyman projected the "Seminary for the Education of Schoolmasters." His object was to form a body of virtuous and well-disciplined men, to act in the capacity of parochial teachers. This end, it was conceived, might be best effected by combining theory with practice: by supplying them with the general principles of the art in its present improved state; and by attaching a large school to the institution, and directing and superintending their administration of it.

"This institution, as far as the meagre state of its finances would admit, has been carried into effect, and a committee of gentlemen, who would have felt it criminal to let such a project fail through want of co-operation, have now the satisfaction of reporting to the public the success of the undertaking.

"Twenty-one young men, educated since 1806 at the seminary, have been sent out to superintend parochial schools; and the committee are happy to record the high testimony which has been borne by their various employers to their virtues and talents*. Some alarm was at first excited by their introduction into various villages. But as the tolerant spirit of the teachers, their correct morals, their peaceful demeanour, and their improved system of education, became more evident, they have been welcomed, as they deserved, by all orders of the community. The acknowledged love of instruction among the Irish has now more plainly manifested itself: the schools are crowded; and applications are daily pouring in upon the society to grant to many districts what it has so profitably supplied to some.

"Whilst, however, the committee have thus to report the prosperous state of the institution as to other points, they have to lament that the funds are by no means commensurate to the magnitude of the undertaking. The "Society" in Ireland "for discountenancing Vice," the "Hibernian Society," the Bishop and Diocese of Limerick, with some distinguished individuals, have, indeed, lent their aid and patronage to the society; but the large demands for charity in that country so absorb the funds dedicated to the purpose of benevolence, that no adequate subscription can be raised upon the spot. In England, certain individuals have already contributed to suppport the institution; and it is hoped that this statement of its designs and its wants may direct the sympathy of our countrymen towards the sister kingdom, and turn a portion of the general beneficence into this channel. Our vicinity, our commercial relations, our political alliance, the aid she may furnish to ourselves, the vantage ground she may supply to an enemy, the sacred call to provide for those of our own family, one and all proclaim that Ireland should not want while England has any thing to give.

"The following committee have undertaken to receive and apply subscriptions for this institution, and, at proper intervals, to communicate reports of its progress to the public, viz. Right Hon. Lord Calthorpe; Sir Thomas Baring, Bart. M. P.; W. Wilberforce, Esq. M. P.; Charles N. Noel, Esq. M. P.; Thomas Babington, Esq. M. P.; Robert Williams, Esq. M. P.; Henry Hoare, Esq.; William H. Hoare, Esq.; Z. Macaulay, Esq.—Treasurer, Henry Thornton, Esq. M. P. Bartholomew Lane.—Secretaries, Rev. J. W. Cunningham, Harrow, near London, and T. G. Babington, Esq. 26, Birchin Lane, London.

"Any donations or annual subscriptions to the society, may be paid to the treasurer; or to the secretaries, to either of whom letters on the business of the institution may also be addressed."

* Letters to this effect, from several most respectable clergymen, are in the hands of the secretaries, to whom the public are referred for further information.

NEW SOUTH WALES.

Letters, dated November 1810, have been recently received from the Rev. S. Marsden, the indefatigable and excellent senior chaplain of the colony at New South Wales. From these it appears, that the in-

fluence of religion is operating powerfully in checking the profligacy and wickedness which has hitherto prevailed in that colony. Some remarkable instances of conversion had taken place among Roman Catholics, and others, who seemed the most unlikely to profit by religious instruction; and who had, for months before the letters were sent off, conducted themselves in a manner which was consistent with their professions. The other clergymen, and the schoolmasters, who went over with Mr. Marsden, are actively and usefully employed. *All* the children in the colony, who are old enough to attend the Schools, are now receiving *religious* instruction, as well as instruction in the rudiments of other branches of useful knowledge. One school of an hundred children is established near Mr. Marsden's residence, in order that he may himself superintend the religious education of those children. At the time the letters left Botany Bay, Mr. Marsden had with him *Duaterra*, and two other New Zealand chiefs; through whose means he hopes to be able, ere long, to introduce the knowledge of Christianity among the New Zealanders.

MISSION SOCIETY TO AFRICA AND THE EAST.

On Whit-Tuesday last, June 4, was held the Eleventh Anniversary of the Society for Missions to Africa and the East, conducted by Members of the Established Church. The annual sermon was preached at the parish church of St. Andrew by the Wardrobe and St Anne, Blackfriars, by the Rev. Melville Horne, late chaplain to the colony of Sierra Leone; after which a collection was made for the benefit of the institution, amounting to 275*l.* 2s. 7½*d.* Of Mr. Horne's energetic and eloquent discourse we shall probably hereafter have occasion to speak. The annual General Meeting of the Society was afterwards held at the New London Tavern, Cheapside, when a Report of Proceedings during the last year was read. From this Report it appears, that upwards of fifty persons, adults and children, are dependant on the Society, at its settlement on the Rio Pongas, in Africa; that the schools of native children in that quarter are in a flourishing state; and that the missionaries have been invited by friendly chiefs to extend their labours. These invitations will be accepted as soon as several missionaries, who are now waiting for a passage to Africa, shall arive at their destination. The Report contains interesting communications respecting the diffusion of the knowledge of Christianity in India; also from the Rev. Samuel Marsden, respecting New Zealand, and the best means of extending the light of the Gospel through the islands of the Southern Ocean. The Society's funds were stated, however, not to be adequate to the objects opening before it.

MONTROSE AUXILIARY BIBLE SOCIETY.

An auxiliary Bible Society was formed at Montrose, in the month of January last, on the plan of the British and Foreign Bible Society. Its exertions will be directed in the first place, to supply the poor in its own neighbourhood with Bibles and Testaments, either gratuitously or at reduced prices; and in the next place, to aid the British and Foreign Bible Society in its extensive plans. "Here," they observe, "there are no bounds to our exertions. The field is the world, Christian, Pagan, Jewish, Mohammedan, the old and the new world; and the ultimate object is, that men of every climate, of every colour, of every language, may all read in their own tongue, 'the wonderful works of God.'" "Every one who prays with sincerity, that the name of God may be hallowed; that his kingdom may come, and that his will may be done on earth as it is in heaven, must wish and hope that the knowledge of his word should prevail throughout the world. Every one, who really entertains such a desire and expectation, must be satisfied of the necessity of employing means to advance its accomplishment; and every one, who approves the use of *any* means for this purpose, must allow, that the Bible itself is one of the most approved and effectual that can be employed. Why then should not every one, who approves such an object, lend his aid in promoting it? Can any one deny, that it is as much *his* duty as another's, to contribute, according to his ability, to the advancement of so great and so good a work? Who, that has ever known the value of divine truth, experienced its power, or tasted its consolations, but must earnestly desire to convey the same blessings to his fellow-creatures? To assist in sending a Bible to some poor Christian country, or to some dark heathen land, is surely the least that any man can do to testify his sense of his own spiritual advantages, his regard to the divine will, and his love to the souls of men. While we thus honour God with our substance, we may reasonably hope that he will prosper the work of our hands; and, while we thus help to convey a heavenly light to the dark places of the earth, the blessing of them that are ready to perish may come upon us."

HULL AUXILIARY BIBLE SOCIETY.

This Society held its annual meeting on the 12th inst. the Rev. J. H. Bromby in the chair. The Report, read to the Society on this occasion, contains a view of the proceedings of the Committee during the past year, in endeavouring to rouse the attention of the inhabitants of Hull and its vicinity to the great objects embraced by the institution, and in raising funds wherewith to supply Bibles to the poor of the town and neighbourhood, and to the foreign seamen who in great numbers frequent the port. They had transmitted near 400*l.* to the parent Society. Several gentlemen, particularly Mr. Bromby, the Rev. J. Scott, Mr J. Hill, the Rev. G. Lambert, the Rev. G. Payne, the Rev. T. Dikes, Mr. J. Crosse, and Mr. A. Terry, addressed the meeting at considerable length, and, with great force and ability, if we may judge from the report given in the Hull newspapers, pleaded the cause of the institution. The two following resolutions were unanimously adopted, viz.

"That, regarding the object of the British and Foreign Bible Society, as one of the noblest that could enter into the mind of man, this meeting cannot contemplate the signal success which has already attended its exertions, without exultation; or without recommending the Society to the general patronage and support of their fellow-townsmen.

"That, in the opinion of this meeting, some additional exertions ought to be made in this town and neighbourhood, to increase the funds of the British and Foreign Bible Society; and that it be recommended to the Committee, to make personal application to the inhabitants for their support, by means of Sub-Committees, or Delegates to be appointed for the different districts of the town."

BAPTIST MISSION IN BENGAL.

We stated in our last number that the 21st Number of the Periodical Accounts of this mission had appeared. We proceed to insert a few extracts from it.

Krishnoo, the first native convert, was baptized on the 28th December, 1800. Since that time, 158 persons, of whom the greater part were natives, have been baptized at *Serampore* and *Calcutta*; 25 of these in 1809. At Cutwa, four natives have been baptized; and a number of the military at Berhampore have joined the Baptist church; at Gomalty, four natives have also been baptized; at Sadamahl, six; and at Jessore upwards of 20, almost all in the course of the year 1809. The increase of the Baptist church in India, including Europeans, during the last year, has been 77; and the whole number in communion with it in India, at the end of 1809, was 191. Missions have also been established in Bootan, at Patna, in Orissa, and Burmah. At almost all these different stations, schools have been instituted, which promise to be highly useful in spreading the knowledge of the Gospel among the natives.

Extract of a letter from Carapeit Chator Aratoon, the Missionary at Jessore, dated Chowgacha, Jan 4th, 1810.

"During the last seven days I have preached three times each day, and have had much conversation with the brethren. On January 6, we had a church-meeting. Manik-sah came forward. He answered the questions that were put to him satisfactorily, and was accepted. Next to him came Saphulram, a young Hindoo. He first heard the Gospel preached at Chowgacha, after which he forsook idolatry, and put his trust in Christ. Dial-das, an old Hindoo, then came forward. He had heard the Gospel about three months. We were satisfied respecting his faith in Christ, and he was accepted. Sadut-sah also came before the church, and was accepted. We then adjourned the church-meeting till next morning, viz. Lord's Day, January 7, when I preached from Acts viii. 36. The church-meeting was then opened. Sheetaram and his sister had come from Bishoohuree. A Mussulman named Kadurmola, who came with Manik-sah; a Hindoo woman named Skreemutee, from Bishoohuree; and another Hindoo woman, her relation, named Mayamuya, who had heard the Gospel about four months, gave a pleasing account of their faith in Christ, and were received with prayer. At half past two o'clock I preached from Mark xvi. 16. Then we all went to the bank of the river, sung an hymn, and prayed. I then baptized them. In the evening I preached from Matt. v. 6, and administered the Lord's supper, when eight members were received, including the one restored. Twenty-one members sat down at the Lord's supper."

The *following Extract of a Letter from John Peter, the Missionary in Orissa*, is given chiefly on account of the incidental confirmation which it contains of Dr. Buchanan's account of Juggernaut.

"The state of this country is deplorable, in a religious view. None are seeking God. The bones and skulls of dead men, the worshippers of Juggernaut, lie about the streets;

especially on the river side. Hundreds are going, almost every day, to worship this great idol. I proclaim the Gospel to them, and invite them to believe in Christ. I make known to them the account of the incarnation, life, and death of our Lord Jesus Christ; shewing that he came on purpose to save sinners, and is able to do it effectually.—I endeavour to prove, that they are all in need of a Saviour; that, without Christ, none can go to God; and that, without his atonement, there is no forgiveness.—Last week, I went into two of the villages. I went from door to door, with the message of God; but they were not willing to hear it. One Vishnuva asked me to sit down. I preached there, but few attended. I walked in these villages almost the whole day. I have public worship at my house, twice on the Lord's day; and on Wednesday evening: Ooriyas, Bengalees, Portuguese, and one or two European soldiers from the garrison in all about twelve or sixteen, attend. I speak with the soldiers as much as I can."

The following extracts are dated from Serampore, in June, 1810.

"At Serampore was baptized, on the first of April, by Mr. Ward, Amuree, the mother of Deep Chund, and Assee, the mother of Kanta. These women, say the brethren, are advanced in years, and have at length followed the example of their children; renouncing idolatry, and putting on the Lord Jesus Christ.—The following account is given of Amuree, in a letter from Mr. Rowe to Mrs. Skinner, of Bristol, dated May 24, 1810. 'Since I wrote to you last, the mother of our brother Deep Chund has been baptized. I received from him the following particulars respecting her. He had no hope, he says, of his mother's ever receiving the Gospel. She was exceedingly opposed to divine truth. He is her youngest son, and she has a greater affection for him than for any other of her children. When he came to Serampore, and embraced the Gospel, she resolved to come and live with him; not from any desire to become acquainted with the way of salvation, but merely from her affection to him. At the time he went back into idolatry, she was the principal means of drawing him aside. The tenderness with which she entreated him to return to his religion, was such as he could not resist. Her cries and tears pierced his heart; and the temptation overcame him. She assured him she would never receive the Gospel; so that if he did not yield, they could never come together. When restored to a right mind, he resolved to go to Serampore, and to take his mother with him, that she might at least be under the preaching of the Gospel."

"On their arrival at Serampore she assured him again, that 'she would never embrace the Gospel.' He prevailed upon her, however, to go and hear it. One day brother Ward took an opportunity of conversing with her. After this she told Deep Chund, 'they were good words, and touched her heart.' A sermon preached by John Peter, just before his departure for Orissa, also greatly affected her. She went home weeping on account of her sins. 'I am a great sinner (said she to Deep Chund); what will become of me?' 'My dear mother (said he), if you believe in the Lord Jesus Christ, your sins will be pardoned.' He conversed with her a great deal on the way of salvation. About a week after this, Krishnoo preached at Serampore, and she was much melted under his sermon. From this time she discovered great sorrow for sin, and an increasing pleasure in attending on the means of grace. At length she expressed a desire publicly to join her Lord in baptism. It was very affecting to hear her relate her conversion before the church, exclaiming, as she did with tears, 'O what a great sinner have I been! Can there ever have been such a sinner? I have no hope of salvation but by Jesus Christ. He is my only refuge.' She now confesses that she used to think Christ was the true Saviour, but feared losing her cast."

"On the third of June, a young Hindoo, of the writer cast, was baptized by Mr. Marchman, named Nuvakishura. His mother wept, and entreated him to return to heathenism; but he withstood it, endeavouring to sooth her in the tenderest manner, and inviting her to Jesus Christ as the only Saviour."

"The accounts from Calcutta are very encouraging. Their free school had fifty boys in April, and might have had many more. About the same time several soldiers attended the chapel, and asked to be baptized. Early in May, it was supposed there were between twenty and thirty religious men amongst them."

"We are going on as usual with the translations. I hope we shall be able to send to England this year, the Pentateuch in Sungskrit; the prophets in Orissa, the New Testament in Hindoostanee and in the Mahratta, and the Gospels in Chinese. We have begun printing in the language of the Seiks, and are cutting types for the Telinga and Carnata."

(To be continued.)

VIEW OF PUBLIC AFFAIRS.

SPAIN.

MARSHAL SOULT, having collected reinforcements from different quarters, advanced with an army of 25,000 men to the relief of Badajoz, and came within sight of our forces drawn up to meet him, on the afternoon of the 15th of May, the river Albuera lying between. On the approach of Soult, General Beresford had deemed it expedient to suspend the siege of Badajoz, which had been proceeding with great vigour, and to remove his heavy artillery and stores to Elvas. The troops employed in this service rejoined the army on the evening of the 15th. At three, the next morning, it was also joined by the Spanish forces under General Blake, who appears to have marched all night to effect the junction. Their number was 9000 men. The British amounted to about the same number, and the Portugueze to about 7 or 8000 men. We had, therefore, as large a numerical force as the enemy; but it was considerably weaker both in cavalry and artillery, and laboured under the serious disadvantage of being composed of the troops of three nations. The battle commenced at nine o'clock on the morning of the 16th, and continued without intermission till two in the afternoon; when the enemy was driven across the Albuera, to the position from which he had advanced in the morning. The contest, while it lasted, proved most sanguinary. The enemy having forced the Spaniards to retire from a height which they occupied, and which commanded our whole line, it became necessary to the safety of the army to regain it. This was effected by a body of British troops, after an obstinate resistance, at the point of the bayonet. General Houghton, who commanded them, fell in the act of cheering his men, his breast pierced with four musket balls. During the struggle for his position, one of our brigades was attacked in the rear, by a body of Polish cavalry, whom a heavy storm of rain had concealed from view, and who, when seen approaching, were mistaken for Spaniards; and, being entirely broken, suffered immensely. A howitzer, and about 300 prisoners, were taken from us on this occasion. In his object, however, the enemy was completely frustrated. On the night succeeding the battle, he commenced his retreat in the direction of Seville, and left Badajoz to its fate.

Our loss was dreadfully severe. In the previous operations of the siege, we had lost in killed forty-seven British and forty-five Portugueze, and in wounded 463 British and 152 Portugueze. In the battle of the 16th, the British loss consisted in thirty officers, besides General Houghton and Colonel Duckworth, and 850 non-commissioned officers and men, killed; two Generals (Cole and Stewart slightly) and 166 other officers, and 2567 non-commissioned officers and men, wounded; fourteen officers, and 530 men, missing. The Portugueze lost only 192 killed, 261 wounded, and 26 missing. The loss of the Spaniards has been stated at about 1000 in killed and wounded; making a total loss to the allied army, on that day, of about 5550 men. Most of the missing, however, have returned, it is said, since the battle, having contrived to effect their escape. The enemy left on the field of battle about 2000 dead, and the prisoners taken from him where about 1000. The wounded appear to have amounted to at least 5000 men. An intercepted letter of General Gazan states, that he had more than 4000 wounded with him, besides many who had died on the road. There were also 320 wounded at Almendralejo. Five French generals were either killed or wounded. This battle appears to have been fought with singular gallantry. Of the 57th regiment it is said, that their dead were found lying, as they had fought, in ranks, and every wound was in front. Many striking traits of individual heroism are also recorded, which shew that our military is in no degree inferior to our naval spirit. It is dreadful, however, to contemplate the quantity of human blood which has been shed; and how many families have been covered with mourning. The siege of Badajoz has been resumed, and it was expected soon to fall. General Beresford's army has been reinforced from that of Lord Wellington, and has been joined by his Lordship himself. Some reinforcements have also arrived from England. Massena, Junot, and Loison, had gone to Paris, leaving Marmont and Regnier in the command of the army of Portugal, the head-quarters of which were at Salamanca; and it was expected that they would attempt a junction with Soult, Sebastiani, and Victor, with a view to another general battle.

The accounts of the battle of Albuera, given by the Spanish generals, confirm those of our own in all their parts, and shew that the utmost harmony prevailed among the allied chiefs. Previous to the action, the chief command had been offered to the Spanish generals, as being of superior rank to General Beresford; but they declined it on the principle that the general who had most troops in the field had the best right to command. The French accounts, both of the battle of Albuera and of that of Fuente d'Honor, have also been published. They bring no new facts to light, and yet they claim the victory in both cases. As usual, they carefully diminish their own loss, and exaggerate that of the enemy. Not only the victory, however, but the fruits of victory, in both cases are ours. It has not heretofore been the policy of French generals to retreat after victory, and to leave the enemy whom they had beaten in the quiet possession of the very object of contest.

FRANCE.

On the 10th of June, the baptism of the young King of Rome took place; but it was not attended by a single member of his mother's family. Orders were issued to celebrate the day with rejoicings in every town of France, and to build monuments, "to perpetuate the remembrance of this great day." The bishops, by circular letters, invited the people to pray to God for blessings on the infant. Every where young girls were to receive marriage portions with soldiers of distinguished bravery. Games, horse races, foot races, &c. were to take place, and bells and cannon to be heard all day.

On the 16th instant, Bonaparte made his annual speech to the Legislative Body. He notices the birth of the King of Rome as fulfilling his own wishes, and satisfying his people with respect to the future. Holland has been united to the empire, of which it is but an emanation. America is making efforts to cause the freedom of her flag to be recognized, which he will second. The union of the Valais to France conciliates the interests of Switzerland with those of the empire at large. The conduct of England having made an inland communication with the Baltic indispensable, he has been obliged to possess himself of the Ems, the Weser, and the Elbe. He adds, and the remark deserves the deep attention of England, "It is not my territory that I wished to increase, but my maritime means." The finances are represented as in a prosperous state; there will be neither any new tax nor the augmentation of any old one. A part of the speech is occupied with the affairs of religion. Alluding to the pretensions of the pope, by which so much evil has been produced in time past, he adds, "I have put an end to this scandal for ever. I have united Rome to the empire. I have given palaces to the popes at Rome and at Paris; if they have at heart the interests of religion, they will often sojourn in the centre of the affairs of Christianity. It was thus that St. Peter preferred Rome to an abode even in the Holy Land." What the particular changes are which Bonaparte meditates, does not appear, but a national council has been convened with a view to promote "the exaltation of the faith of the Christian religion, and the peace and union of the church;" all the members of which, on their first sitting, made a profession of their faith.

The most interesting part of Bonaparte's speech is that which regards England and the Spanish Peninsula: the change of tone is remarkable. "The English bring all the passions into play." "They lay hold of all circumstances which arise out of the unexpected events of the times in which we live. It is war over every part of the continent that can alone ensure their prosperity. I wish for nothing that is not in the treaties I have concluded. I will never sacrifice the blood of my people to interests that are not immediately the interests of my empire. I flatter myself that the peace of the continent will not be disturbed." (He probably alludes in this passage to the discussions with Russia, which are said to have terminated amicably.) "The King of Spain is come to assist at this last solemnity. I have given him all that was necessary and proper to unite the interests and hearts of the different people of his provinces. Since 1809, the greater part of the strong places in Spain have been taken by memorable sieges. The insurgents have been beat in a great number of pitched battles. England has felt that this war was approaching its termination, and that intrigues and gold were no longer sufficient to nourish it. She found herself therefore obliged to change the nature of it, and from an auxiliary she has become a principal. All she has of troops of the line have been sent to the Peninsula. England, Scotland, and Ireland are drained. English blood has at length flowed in torrents, in several actions glorious to the French arms. This conflict against Carthage, which seemed as if it would have been decided in fields of battle, on the ocean, or beyond the seas, will henceforth be decided on the plains of Spain! When England shall be exhausted; when she shall

at last have felt the evils, which for twenty years she has with so much cruelty poured upon the Continent; when half her families shall be in mourning; then shall a peal of thunder put an end to the affairs of the Peninsula, and the destinies of her armies, and avenge Europe and Asia by finishing this second punic war."

It is impossible to read this passage without recalling to mind one of old who resembled its author in not a few particulars; and in reply to whose boastings it was said, by One who is higher than all the kings of the earth, "I know thy abode, and thy going out, and thy coming in, and thy rage against me.—Therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest."

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

1. The re-appointment of the Duke of York to the situation of commander-in-chief, was made the subject of a motion by Lord Milton, intended to convey a censure of that measure. The motion was supported only by forty-seven members of the House of Commons, the number voting against it being 296. The minority consisted chiefly of persons attached to no particular party, both the great parties in the House uniting to sanction the restoration of his Royal Highness to his former office. We were sorry to perceive that, in the course of the debate, it was strongly maintained by several of the speakers, that the House had nothing to do with the private vices of any individual, but were bound, in canvassing his fitness for office, to abstract their view from any such consideration, and to regard only his public conduct. We can hardly conceive any proposition either more false or more mischievous. It is one, we trust, to which neither parliament nor the public will ever assent.

2. Of Sir Samuel Romilly's five bills, introduced with a view to ameliorate the state of our criminal laws, only two, namely, those which modify the punishment attached to stealing from bleaching grounds in England and in Ireland, have passed into a law.

3. A vote of credit has passed for three millions, for the service of the present year.

4. A discussion has taken place in both Houses on the petition of the Catholics; and a motion made for going into a committee to consider of their relief from existing disabilities, was negatived, in both by large majorities.

5. An act has passed for the liberation of insolvent debtors, in the terms of former acts of the same description.

6. An act has passed for regulating the registers of births, marriages, and deaths, in the different parishes in the kingdom, and for establishing a central office of registry which shall superintend and comprize the whole.

7. A motion made by Sir F. Burdett, for the abolition of the punishment of flogging in the army, was negatived, on the ground that the dislike of Parliament to this mode of punishment had been already sufficiently indicated by a clause in the late mutiny bill; and that for the present any further interference with the discipline of the army would be inexpedient. We were happy to observe, that there were no persons who spoke in the debate, who went so far as to defend the practice; there seemed, on the contrary, to be a general feeling against it. It was judged on the whole, however, to be more politic to leave the progressive alleviation of the evil to the government and the commander-in-chief.—It is impossible for any one who has ever witnessed a military flogging, not to rejoice in the prospect of its less frequent use. Two colonels were mentioned with distinguished honour, whose regiments are in the highest state of discipline, but who have entirely excluded the use of the cat-o'-nine-tails. These are, the Duke of Gloucester and the Duke of Grafton.

8. It is finally determined that a bridge shall be erected over the river Thames between London and Blackfriars bridges; to go from Queenhithe to Bankside.

9. The thanks of both Houses of Parliament have been voted to General Beresford, his officers, and soldiers, and also to the generals, officers, and soldiers of the Portuguese and Spanish forces who were engaged in the battle of Albuera.

10. A motion was brought forward in the House of Commons by Mr. Marryatt on the 13th inst. for an address to the Prince Regent, praying him to give British laws and a British constitution to Trinidad; its real object being, to place that island on a similar footing, as to its interior government, with our other West Indian colonies. This, in effect, would be to give to a small oligarchy of Europeans—these Europeans, also, for the most part, the scum and refuse of the earth—an absolute power, not merely over their slaves, but over all the free coloured people in the colony; both which classes, *British laws*, as they are strangely called

in the West Indies, not only exclude from all participation whatever, directly or indirectly, in legislative power; but from the right of forming juries, either in whole or in part, even for the trial of each other; and also, which is a still more monstrous abuse, from giving evidence in any cause in which a white person is a party. What would have made the introduction of such a system into Trinidad a peculiarly outrageous perversion of justice was this; that it would have displaced the Spanish slave code, which, though, until lately, it has never been acted upon is in reality the existing law of the island. This code is eminently distinguished by the considerate humanity of its provisions with respect both to slaves and free people of colour. It fell, of course, into entire disuse when the island came into our possession, and all trace of it seemed to have been lost. The same murderous system of management was consequently established in Trinidad as in the other islands, and the waste of African life in clearing and settling plantations was enormously great. A very able and upright chief judge having been appointed about three years since (Mr. G. Smith), immediately set about a reform in this and other particulars. He determined, among other things, that justice should be administered to the slaves agreeably to the laws of the island; and that the Spanish *Lex Scripta*, respecting slaves, should take place of the fearful system, the *common law* of our islands, by which the negro is reduced to the level of the brute. Hence it is, that Mr. Smith has been thwarted, and opposed, and vilified by the planters of Trinidad, as arbitrary and tyrannical. The governor (Hislop), himself a planter, and slave owner, took part with the planters, and at last drove Mr. Smith to the necessity of quitting Trinidad and returning to England, where he now is. Governor Hislop, however, has been recalled, and Mr. Smith is now likely to return with renewed powers.—Mr. Marryatt's motion met of course with the most determined opposition from the whole body of abolitionists; and so convincing were the statements on this subject of Mr. Wilberforce, Mr. Stephen, Mr. Brougham, and others, that it was negatived without a division.

DOMESTIC INTELLIGENCE.

The King's disorder, about the close of the last month, experienced, we are concerned to state, a very considerable increase. Its violence has since somewhat abated; but his recovery has been very slow, and he appears still to be materially less advanced towards a complete restoration to health than he was two months ago.

On the 19th instant, a most splendid fête was given by the Prince Regent, at Carlton House, to about 3000 of the nobility and principal gentry residing in London.

Viscount Melville died suddenly, at Edinburgh, on the 20th ult.

The cause of Sir Francis Burdett, Bart. against Mr. Colman, Serjeant at Arms of the House of Commons, came on to be tried before a jury in Westminster Hall, on the 19th instant. The only point for the consideration of the jury was, whether, under all the circumstances of the case, Mr. Colman used an unlawful species, or an excessive degree of force, in executing the Speaker's warrant. It was attempted to be shewn that no force was wanted beyond that of constables: the door might have been broken open by them without the aid of the military (for it was admitted that the door might legally be broken open); and having been broken open, Sir Francis might have been carried to the Tower without a military escort. These points, however, were not proved. On the contrary, it was shewn, that whatever might have been the demeanour of the Baronet on the occasion, the tumultuous state of the populace at the time left no room to hope for a peaceable and unresisted execution of the warrant; and that the only probable means of executing it, was by calling in the aid of such a military force as would overawe the mob, and frustrate all attempts at resistance. The jury were of this opinion, as well as the judge, and they found a verdict for the defendant. Thus has this effort to deprive the House of Commons of its constitutional privileges ended in placing them on a less dubious footing than ever.

NAVAL INTELLIGENCE.

Our cruizers on the Mediterranean station have been particularly active. A convoy of eleven sail going from Ancona to Corfu with supplies, having taken refuge under the town of Ortana, was attacked, and the whole captured and brought off by the boats of the Cerberus man of war. A party of men was landed in order to cover the service, which they did effectually, driving all before them, and planting their colours on the gates of the town.—About the same time, a convoy of twenty-five vessels, having sailed from Otranto for Corfu, was met by the Magnificent man of war, and twenty-two were captured. They were loaded with ordnance and naval stores, but chiefly with corn, and they had on board 350 soldiers to re-inforce the gar-

rison of Corfu. Four more vessels with corn were captured the same evening.—About the end of last month, the boats of the Sabine sloop of war succeeded without loss in cutting out, from the roadstead of Sibiona (a place at the mouth of the Guadalquivir, to the north of Cadiz), five privateers which had greatly annoyed the commerce of Cadiz, although they were moored under a battery, and were defended by their crews, amounting to twenty-five men each. The crews, it is stated, had been marched from Antwerp for the purpose of manning privateers. It is some abatement of these advantages, that, as appears from the French papers, a British sloop of war, called the Alacrity, has been taken near Corsica by a French vessel.

An unfortunate rencounter has taken place between an American frigate, the President, and a British sloop of war, the Little Belt, in the American seas. They met in the night time, and, it is said, mutually hailed, but received no answer. A shot was fired; the shot produced a broadside, and the broadside an action of about a quarter of an hour before the mistake was discovered. It does not clearly appear from which vessel the first shot proceeded. Thirty men are said to have been killed and wounded on board the Little Belt, but only one man on board the President.

The High Court of Admiralty proceeded a few days ago to the adjudication of a case, on which twenty-two others depended. A vessel, called the Fox, had sailed from America for a port in France; but was detained by British cruizers, on the ground of her violating the blockade established by our orders in council of April 1809. On the part of the claimants it was contended, that the Milan and Berlin decrees of Bonaparte having been repealed, our orders in council fell to the ground of course. The judge consented to admit proof of such repeal, if it could be given, and allowed the claimants time to procure it. None, however, could be produced. The Fox was therefore condemned, and all the other vessels share the same fate.

ANSWERS TO CORRESPONDENTS.

A FRIEND TO MANKIND; A FRIEND TO TOLERATION, BUT AN ENEMY TO ITS ABUSES; A CHURCHMAN; DAVID; AN OLD WOMAN; have been received.

The case of *One of our distressed Readers*, we would recommend it to him to lay open to some pious and experienced Christian friend.

The best account of the Herculaneum MSS. is given in a work of the Rev. Mr. Hayter, lately published.

INQUIRER; PHEBE; T. T. BIDDULPH; A COUNTY MAGISTRATE; T. Y.; N—Σ.; TITUS; ACADEMICUS; J.; and A YOUNG CLERGYMAN; will be inserted as soon as it can be done with convenience.

We intend writing a few lines to the Correspondent who has done us the honour to notice our remarks on his poems.

ERRATA.

Number for May,—p. 274, col. 2, line 14 from bottom, for *Ireland* read *Iceland*.
p. 276, col. 1, l. 29, for *circumstances* read *circumstance*.
l. 32, dele *and*.
l. 2. from bottom, for *Maletem* read *Meletem*.
p. 279, col. 1, l. 12, for *conquest* read *conquests*.
p. 280, col. 2, l. 46 and 47, for *translators* read *transcribers*.
p. 281, col. 2. l. 16, for *interpretation* read *interpolation*.
p. 284, col. 1. l. 9, for *particular* read *practical*.

THE

CHRISTIAN OBSERVER.

No. 115.] JULY, 1811. [No. 7. Vol. X.

RELIGIOUS COMMUNICATIONS.

QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW, COLLATED WITH THE SEPTUAGINT.

(Concluded from p. 344.)

1 Peter.

ii. 3. THIS is rather a reference to Psalm xxxiv. 8, than a quotation: yet it seems evident that the Apostle had in mind the words of the Psalmist, and even those of the Septuagint. Εγευσασθε ὁτι χρηστος ὁ Κυριος (*1 Pet.*); Γευσασθε και ιδετε ὁτι χρηστος ὁ Κυριος (*Sept.*) The Septuagint accords to the Hebrew.

—. 6. (*See on Rom.* ix. 33.) A great part of the passage seems to be taken from the Septuagint (*Is.* xxviii. 16), yet with some variations. Ιδε τιθημι εν Σιων (*1 Pet.*); Ιδε εγω εμβαλλω εις τα θεμελια Σιων (*Sept*); λιθον ακρογωνιαιον, εκλεκτον εντιμον (*1 Pet.*); λιθον πολυτελη, εκλεκτον, ακρογωνιαιον, ενλιμον, εις τα θεμελια αυτης (*Sept.*) Each gives the general meaning of the Hebrew, but not an exact translation.

—. 7. (*See on Matt.* xxi. 42.)

—. 9. Βασιλειον ιερατευμα, εθνος ἁγιον (*1 Pet.*); Εσεσθε μοι βασιλειον ἱεραλευμα, και εθνος ἁγιον (*Sept. Ex.* xix. 6.); "A kingdom of priests," &c. (*Trans. of Heb.*). Λαος εις περιποιησιν (*1 Pet.*); Εις περιποιησιν (*Sept. Mal.* iii.) "My jewels:" *Segullah*, "My special treasure."

—. 22. Ὁς αμαρτιαν ουκ εποιησεν, ουδε ευρεθη δολος εν τω στοματι αυτου —(*Sept. Is.* liii. 9), Ανομιαν ουκ εποιησεν, ουδε δολον εν τω στοματι αυτου. The Septuagint is the more literal translation.

—. 24. Ὁυ τω μωλωπι αυτου ιαθητε—(*Sept. Is.* liii. 5), Τω μωλωπι αυτου ἡμεις ιαθημεν: "And by his stripes healing to us" (*literal from the Hebrew.*) The Apostle, in applying it, uses the second person, not the first.

iii. 10—12. The Septuagint translates the Hebrew throughout in the second person singular; but the Apostle, in quoting it, uses the third person singular, "Let him," &c. This is the only variation which need be noted. The Septuagint is an exact translation of the Hebrew (Ps. xxxiv. 12—16.)

—. 14, 15. Τον δε φοβον αυτων μη φοβηθητε, μηδε ταραχθητε. Κυριον δε τον Θεον αγιασατε—(*Sept. Is.* viii. 12), Τον δε φοβον αυτου ου μη φοβηθητε, ουδε μη ταραχθητε. Κυριον αυτον αγιασατε. Either rendering gives the meaning of the Hebrew. Αυτων (*1 Pet.*) seems to give the sense better than the singular αυτου (*Sept.*); but the Hebrew will admit of either. The Hebrew is, JEHOVAH *Sabaoth*. The next verse of the Septuagint differs materially from the Hebrew.

iv. 8. This is a translation from the Hebrew, and widely different from the Septuagint (*Prov.* x. 12.) "All sins," is translated, "The multitude of sins." (*See on James* v. 20.) "Friendship hideth all who are not contentious." (*Sept.*)

—. 18. Almost verbatim from Septuagint (*Prov.* xi. 31.) "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." (*Trans. of Hebrew.*)

Revelation.

i. 11. Ὁ πρωτος και ὁ εσχατος. (*See also Rev.* i. 17; ii. 8.)—*Sept. Is.* xli. 4, πρωτος, και εις τα ερχομενα

εγω ειμι—*Is.* xliv. 6. Εγω πρωτος, και εγω μετα ταυτα—*Is.* xlviii. 12, Πρωτος, και εγω ειμι εις τον αιωνα. In all these places the Hebrew is, "The first and the last," which, no doubt, the Apostle quoted, or literally translated.

ii. 23. The Apostle evidently refers to *Jer.* xvii. 10; but his words are neither a quotation from the Septuagint, nor a translation of the Hebrew. They, however, give the exact meaning of the passage as spoken by Jesus Christ, though originally introduced by, "Thus saith JEHOVAH."

—. 27. This is nearly a quotation of the Septuagint (*Ps.* ii. 9); the person being changed from the second to the third. The Septuagint exactly translates the Hebrew.

iii. 7. Την κλειδα τυ Δαβιδ, ὁ ανοιγων, και ουδεις κλειει, και κλειει, και ουδεις ανοιγει—*Sept. Is.* xxii. 22, Την κλειδα οικυ Δαυιδ, επι τω ωμω αυτυ, και ανοιξει και ουκ εσται ὁ αποκλειων, και κλεισει και ουκ εσται ὁ ανοιγων. The Septuagint is a literal translation; but the Apostle merely gives the general meaning.

vi. 16. Και λεγουσι τοις ὀρεσι, και ταις πετραις, Πεσετε εις ἡμας και κρυψατε ἡμας — *Sept. Hos.* x. 8, Και ερουσι τοις ορεσι, Καλυψατε ἡμας, και τοις βουνοις Πεσατε εφ ἡμας. The Septuagint is a more exact translation of the Hebrew than the quotation here made. (*See Luke* xxiii. 30.)

vii. 16. Ου πεινασουσιν ἐτι, ουδε διψησουσιν ἐτι, ουδε μη πεση επ' αυτους ὁ ἡλιος, ουδε παν καυμα—*Sept. Is.* xlix. 10, Ου πεινασουσιν, ουδε διψησουσι, ουδε παταξει αυτους ὁ καυσων, ουδε ὁ ἡλιος. The order of the words of the Septuagint accords to the Hebrew: in other respects, the translation of each equally accords to the Hebrew.

xii. 12. This is a reference to *Ps.* xcvi. 11, and *Is.* xlix. 13; but it cannot be called a quotation.

xiii. 5. Στομα λαλων μεγαλα (from *Sept. Dan.* vii. 8.)

xiv. 8. Επεσεν, επεσε Βαβυλων (*Rev.* xviii. 2, *the same*)—*Sept. Is.* xxi. 8, πεπτωκε, πεπτωκε Βαβυλων. The Hebrew is equally well translated by both; but the quotation is not from the Septuagint.

xviii. 4. This verse refers to several passages in Isaiah and Jeremiah, but it cannot be called a quotation. It comes nearest to *Jer.* li. 6, but is neither a quotation of the Septuagint, nor a translation of the Hebrew.

—. 7, 8. The same may be said of these verses, as compared with *Is.* xlvii. 8, 9.

xix. 3. The clause, "Her smoke," &c. is an exact translation of the Hebrew *Is.* xxxiv. 10; but whether intended as a quotation or not, is not clear.

—. 15. (*See on* ii. 27.)

xxii. 13. (*See on* i. 8, 11.)

The references to the Old Testament, in this book, are numerous; but few of them can be called quotations. Dr. Randolph makes only one in the whole book (ii. 27.)

Concluding Observations.

1. It must be evident to every one who carefully and impartially examines the quotations in the New Testament from the Old, that the number of those which *undeniably* accord to the Septuagint, where that translation *materially* differs from the Hebrew, is exceedingly small; so small, as scarcely to bear any proportion to the whole number, amounting to much above two hundred. Dr. Randolph states that there are six, but I can only find five (*Matt.* xv. 8, 9; *Acts* ii. 25; vii. 42, 43; *Rom.* x. 18; *James* iv. 6); I mean of those which he has pointed out: for there are some others, in which he supposes the Hebrew text to be corrupted, of which he adduces eight; but I cannot find so many.

2. A large proportion of the quotations are so consonant in meaning to the Hebrew, though the words of the Septuagint are used with some variations, that it is not easy to say, whether the sacred writers intended to quote the Septuagint, or

to translate the Hebrew: but being conversant in the Septuagint, the words of that version occurred to them in translating.

3. There are, however, a considerable number which immaterially differ from the Hebrew, and are evidently taken from the Septuagint.

4. But there are, likewise, several instances of an evidently *intentional* renouncing of the Septuagint translation, in order to adhere to the Hebrew; when the Septuagint so materially differs from the Hebrew, as to render the passage unsuitable to the purpose of the sacred writer in producing the quotation, or when it was palpably erroneous. Dr. Randolph states the number of these instances to be thirteen.

5. Many quotations contain words found in the Septuagint, and yet vary from it in other parts, agreeing with the Hebrew; yet in some respects they vary also from the Hebrew. This seems to indicate that the sacred writers did not act with that exact conformity to a preconceived plan which modern learned men suppose.

6. It is also manifest, that in the epistles, addressed in general to churches, consisting of converted Hellenists, or Gentiles, the quotations are uniformly made from the Septuagint, or with express reference to it, *except* where some important reason induced the sacred writer to deviate from it. For, as it appears to me, the Septuagint was the only version of the Scriptures generally known in the churches, the members of which were mostly strangers to the Hebrew. Every material deviation from it, by preferring the Hebrew in the epistles, is, on this very account, proportionably a stronger proof that the writer did not intend to sanction the translation in opposition to the original.

7. When any quotation decidedly accords to the Septuagint, and varies from the Hebrew, it should be considered whether the variation materially alters the general meaning, and whether it interferes with its suitableness to the special purpose for which it is adduced. Where neither of these is the case, it may be inquired, whether, as the Septuagint alone was familiar to the readers of the epistles, and no harm would arise from the deviation, the sacred writer might not see good to take the passage as he found it. Thus the evangelists, Matthew and Luke, are generally supposed to have extracted the genealogies of the Messiah from the public records, though, in some respects, defective.

This, if admitted, will reduce the deviations of quotations from the Hebrew text in the New Testament to a very small number: and there will be seldom need to have recourse to the *strong measure* of charging a material corruption on the Hebrew text: I say *seldom*, for they who would maintain that no such corruptions exist, seem to take an untenable ground. If, however, the quotations in the New Testament are to be regarded as the *criteria*; a candid and careful examination of them must induce the conviction, that no ancient book extant has come down to us in such complete preservation as the Hebrew text of the Old Testament: and from long and patient investigation of other documents, I am persuaded that this is really the case.

8. One thing more has powerfully impressed my mind on the subject, which I do not recollect to have met with in any writer, and which appears to give a higher and stronger sanction to the Septuagint, in one material point, than almost any other consideration. The original names of the one-glorious, self-existent, and eternal God have been generally considered as replete with meaning and instruction: nay, some have formed theories, which seem to imply that they are essential to correct views of Christianity; at least they build very much upon them. I am far from denying that the able student of the sacred lan-

guage may derive much instruction himself from this source, and communicate it also to others: indeed, I am fully convinced that this is the case. The undeniable fact, however, is this: that the Septuagint scarcely ever uses any of these Hebrew names. JEHOVAH, JAH, ELOHIM (or ALEIM), SHADDAI, &c. are not found in that version, but simply Κυριος, Θεος, with epithets of Greek derivation (except *Tsabaoth* in a few instances). Now, in this respect, the sacred writers of the New Testament have uniformly followed that version. In no quotation do they substitute the Hebrew name; not even where the other parts of the quotation vary from the Septuagint! Nay more: the whole New Testament is written on the same plan; and the Hebrew names and titles of JEHOVAH are seldom even referred to, except "I AM THAT I AM," in a few instances. This, at least, shews that the Greek translators did not act materially wrong in that part of their plan, and that the Hebrew names are not *essential* to a right understanding of the Christian covenant.

Thus I close my remarks, which I have endeavoured to make with impartiality. I confess myself to be comparatively a novitiate in these studies, and shall be thankful for correction or information on the subject from my more learned brethren; and especially to be informed, whether any other translation of the Old Testament, or any part of it, except the Septuagint, is supposed to have been extant when the New Testament was written. T. S.

To the Editor of the Christian Observer.

AN highly esteemed Christian friend sent me, some time ago, a passage of a very singular nature respecting the prophetical numbers 2300 and 1260, from the French of Monsieur Count de Gebelin, which would seem to shew that these numbers are of a very peculiar astronomical nature, and (to make use of the words of the friend who sent me the extract) that it is hardly *possible* but that 2300 must be the true number given by the Holy Spirit, in Dan. viii. 14. The passage is as follows:

"Extrait du Caractére de Daniel par Monsieur Count de Gebelin.

"Ajoutons à ces traits, la parfaite harmonie qu'offrent les nombres prophetiques avec ce que la nature astronomique a de plus exact; harmonie qui auroit été inconnue, si un savant de nos jours, l'un des plus grands astronomes de notre siécle n'avoit rapproché la Revelation de la Nature; etude qu'on dedaigne, et qu'on devroit faire cependant, lors même qu'on ne verroit que l'homme dans la Revélation, puisque ce seroit l'effort le plus prodigieux de l'esprit humain, l'effort de l'homme le plus profond dans la connoissance de la nature, l'effort d'un homme divin dont jamais aucun mortel n'approcha; en sorte que se vouer à l'ignorance de ces choses, c'est ce priver de très belles connoissances.

"La découverte de ces *Cycles parfaits* dont nous parlons ici est consignée dans les *Remarques Historiques, Chronologiques, et Astronomiques, sur quelques Endroits du Livre de Daniel* qui sont à la tête des *Memoires posthumes de M. de Chesaux, imprimées a Lausanne en* 1754. Cet auteur plein de genie et de savoir demontre, que les nombres prophetiques de Daniel 2300 et 1260, ainsi que leur difference 1040, etoient autant de *Cycles parfaits*. Cycles qui sont harmoniser, tout a la fois *l'année solaire, le mois lunaire*, et *le jour*, qui jusqu' ici avoient été cherchés en vain, et qu'on avoit fini enfin par regarder pour chimériques au impossibles; de la meme nature, en un mot, que *la pierre philosophale* et le *mouvement perpetuel**. Il ajoute, que ce

* By consulting Prideaux's Connections, Part ii. Book iv. the reader will find how

sont les deux seuls nombres ronds qui fussent cycliques et qui le fussent de maniere que leur *difference* fut elle même un cycle parfait et l'unique.

" Il observe en particulier, sur le cycle de 1040, qu'il est le plus exact qu'on connoisse, et même qu'on puisse trouver, *à moins que d'aller au dela d'un espace de tems trois ou quatre fois plus long* que celui qui s'est ecoulé depuis les plus anciennes observations jusqu'a nous: il ajoute, qu'il est d'autant plus etonnant que personne ne s'en soit aperçu qu'il suffiroit pour cela de comparer le Livre de la Nature avec celui de la Revelation.

" Ajoutons que *M. de Cassini, et M. de Mairan*, à qui l'auteur avoit communiqué son manuscrit et ses decouvertes, ne purent discouvenir de leur vérité ' quoiqu'ils ne pussent comprendre,' dit le dernier avec une ingenuité admirable, ' *comment & pourquoi elles etoient aussi réellement renfermées dans l'Ecriture Sainte.*'

" Commes ces cycles concourent egalement avec nombre d'autres circonstances trés remarquables cet auteur termine ainsi ses remarques.

" ' Pourroit on à tant de traits réunis meconnoitre dans l'Auteur de ces anciens et respectables livres, le Createur du ciel et des choses qui y sont, de la terre et de ce qu'elle renferme, de la mer et de ce qu'elle contient.' "

As the works of M. Chesaux are not to be found in this part of the kingdom, I have not had an opportunity of referring to them. And I do not, at any rate, possess the necessary qualifications, to enable me to judge of the accuracy of his calculations. But it seems worthy the attention of any scientific Christian in the metropolis, to examine these calculations, and communicate the result of his inquiries to the public.

One thing is certain, that there is no previous improbability in the discoveries said to have been made by M. Chesaux. When we consider the awful solemnity with which the annunciation of one of the prophetical periods is accompanied (Dan. xii. 7.) we must see that the Spirit of God attaches to these periods the highest possible degree of importance. The discoveries of M. Chesaux confirm the ideas we have thus been taught to form of their importance, by shewing us that they are not written only in the Scriptures, but that, to guard against the numbers being corrupted or changed by man, God has, with his own finger, engraved them on the system of the heavens.—The eternal Word and Wisdom of God,

> ..... " when in his hand
> He took the golden compasses, prepared
> In God's eternal store, to circumscribe
> This universe and all created things,"

did (if M. Chesaux's discoveries be true) establish a very remarkable relation between those periods, which were in due time to be revealed to his servants the prophets, as measuring the duration of the prevailing power of the enemies of the church, and the apparent diurnal and annual revolutions of the heavens. And when we consider that both the natural and moral universe of God, are probably full of unseen and unknown relations, which it may be our delightful employment to trace and adore, in a more advanced stage of our existence, there is, I am sure, nothing incredible in the discoveries of M. Chesaux.

TALIB.

To the Editor of the Christian Observer.

I TAKE the liberty of acknowledging, through the channel of your valuable work, my obligations to your correspondent H. N. T. S. for the very friendly manner in which he has spoken of me, and of my puny

much pains, and to how little purpose, has been spent, in endeavouring to discover a perfect astronomical cycle.

effort practically to illustrate the excellent liturgy of our church.

If, in speaking on the subject which has engaged the critical attention of H. N. T. S., I have incautiously *asserted* in one passage, what I haved treated as *conjectural* in other passages, I cordially beg his pardon. I received my view of the matter from Bishop Stillingfleet's Origines Britannicæ*, and followed him without further inquiry than what he afforded me. My situation in the ministry has not admitted critical investigation; and if I have been enabled to suggest only "*practical*" hints which may be rendered useful, it is all I have aimed at. My essays were chiefly written early in the mornings of a winter season, before those interruptions commenced, to which I am hourly exposed throughout the day. I am fully conscious that they savour too little of the lamp.

The account which I have given of the martyrdom of St. Thomas, is conveyed in the very words of Cave, to whom I have made a general acknowledgment of obligation. The geography of India is now better understood than it was when that learned author edited his biographical sketches.

As these errors do not affect my main object, I do not consider them as any serious evils. But, if my work should be so far honoured as to proceed to another edition, I shall thankfully attend to the friendly remarks of your correspondent.

There is, however, another instance of censure passed on me by H. N. T. S. which, as I do not perceive that it is deserved, I shall also notice. It occurs in his last note but one. He thinks that, in my essay on the Collect for the 5th Sunday after Trinity (vol. ii. p. 471.),* I have made the period of our Lord's nativity to synchronize with the rest which the churches enjoyed after the termination of the persecution which commenced with the death of Stephen; and that I have identified the political tranquillity of the former with the ecclesiastical tranquillity of the latter. I have carefully read the passage as it stands in my essay, and cannot discern the "inadvertence" charged on me. Let the whole drift of the paragraph be considered, and I conceive that no such anachronism or identification will appear. "We look up to God as the governor of the universe. We consider his church as the great object of his care, and we beseech him to order all things in the course of his providence so as to promote its welfare. And forasmuch as it appears to us, that a peaceable state of the world is best calculated to promote his glory and the advantage of his church, we pray, without pretending to prescribe to his wisdom, or to direct his measures, that peace may universally prevail among men. We recollect that the time of our Lord's nativity was an æra of general tranquillity among the nations of the earth*; and that the churches throughout all Judea, and Galilee, and Samaria, having rest from tumult and persecution, were edified, and, walking in the fear of the Lord, and in the comforts of the Holy Ghost, were multiplied."

My object was to produce two instances of tranquillity, distinguished both as to their time of occurrence, and their nature, in which peace had proved beneficial to the church, for the purpose of justifying the petition of the collect.

I have endeavoured, Mr. Editor, to be as concise as possible in these remarks, being unwilling to occupy your valuable pages in what I consider to be of small importance,—my own vindication. I remain your obedient servant,

THOS. T. BIDDULPH.

Bristol, June 15, 1811.

* In a note annexed to my missionary sermon, I have stated the authority on which the Bishop founds his opinion that St. Paul preached in Britain.

* In the former edition, there was a semicolon after "earth;" and it should have been retained in the latter.

FAMILY SERMONS. No. XXXI.

2 Cor. v. 10.— *We must all appear before the judgment-seat of Christ.*

It is said to have been the custom in Egypt, when kings died, and were thus reduced to a level with their fellow-creatures, for their subjects to bring them to trial, and to pass sentence on their past lives. And the expectation of this trial is said to have had such an effect on them as to have produced a succession of the best kings who ever governed any country. But how feebly does such a practice represent to us the judgment spoken of in the text! Can words describe a more awful prospect? Can they bring before us a fact in which every man is more deeply interested? Do not all human concerns shrink into nothing, when compared with this? Let us then, as we are reasonable creatures, as we value our souls, give our attention to this solemn subject. The text establishes several points which I shall examine in their order.

I. *There will be a future judgment.*—I need not say that the text is not the only passage which declares the same truth. Numerous are the passages in which this awful event is placed before us, in language which may dismay the boldest unbeliever. There are few, however, who *avow* unbelief on this point. But here, as in a multitude of other cases, there is much secret unbelief, which, if not so mischievous to others, is yet as ruinous to those who harbour it. And even in the minds of those who believe this truth, how feeble is the influence of that belief! It may be of use, therefore, with a view to confirm our faith, and to realize in our minds this awful scene, if I attempt to shew the *reasonableness*, or rather the *necessity*, of a judgment to come.

1. It is necessary, in the first place, in order *to vindicate the holiness of God.*—It is essential to our notion of God, that he be a rewarder of virtue and a punisher of vice. "He who cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him." But if we look abroad into the world, we continually see the good afflicted, and the bad prospering. This world is plainly not the place of reward or punishment; nor are the consequences which attend virtue and vice here, such as to mark the feeling with which God regards them, such as to vindicate his holiness. The expression of the divine feelings then is delayed for some future state, in which it will clearly be seen that he renders "to every man according to his deeds;" —"indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil—but glory, honour, and peace to every man that worketh good."—Let the impenitent recollect this: let them recollect that punishment is only delayed, not remitted. The time will come, when the Judge "shall be revealed in flaming fire, taking vengeance on them that know not God and obey not the Gospel."—Let the penitent also understand this. God does not forget "to be gracious:" he only defers reward till it can be unchangeably given, and till we shall be no longer prone, as now, to abuse the blessings of God.

2. A future judgment is further *necessary, on account of the nature of religion and of sin.*—Religion is no single act of well-doing, nor is a state of sin a single act of evil-doing. Religion is the habit of doing right, and a state of sin the habit of doing wrong. A man whose principles, whose habits, whose love and faith and penitence, are such, in the main, as become the disciple of Christ, may, through the force of sudden temptation, or in a moment of peculiar weakness, violate, in a single instance, the law which he honours. A man may also occasionally perform an act, or feel a sentiment, right in itself, whose habits and principles are generally offensive to God. In these

cases an instant decision would ill agree with the plan of the divine government. It is in the future judgment, that the justice of God, and the sincerity of man, will have room to display themselves. God will decide not upon a day, but a life; not upon a single act, but a habit; not upon a single or occasional instance of virtue or vice, but on those numberless good and evil qualities, dispositions, and actions which distinguish the saint and the sinner.—Let the *impenitent* lay this to heart. In this world a character for virtue is cheaply earned. A few acts of charity, a small shew of amiable qualities, will serve the worldly judge. But God looks at the life, at the words and actions of every minute, at that flow of the thoughts, that course of the feelings, that chain of principles and motives which alone make the man.—Let the *true penitent*, on the other hand reflect, that God, on this scheme, can forget the sin which condemns him for ever in the judgment of the world; that God, though he overlooks not even a single sin unrepented of, looks chiefly to the ruling principles, and the prevailing habits. Only repent truly of your sins, and believe the Gospel with a living faith, and, whatever the world may say, for you there is hope in the end.

II. Having considered the certainty, as well as the reasonableness, or rather the necessity, of a future judgment, I proceed to consider, in the second place, its *universality*. —None shall be exempt from it. "We must *all* stand before the judgment-seat of Christ." On this head, as on the former, I might observe, that the passages establishing it are innumerable, and certainly there are few so bold as openly to deny it. But still there are many who make a sort of exception in their own favour, which serves to defeat all the good they might otherwise derive from the doctrine.

1. The poor and ignorant man says, "However God may judge others, there will be a milder rule for judging me: to me, little is given, and therefore little will be required me." Now, whatever truth there might be in this excuse, in a case where instruction was impossible, it can apply to none who possess the opportunities of knowledge, and neglect them. It can apply to none who know enough of their Bibles to make this excuse. In this country, at least, there are few, if any who do not know enough of the demands of God and the duties of man to deprive them of all apology for sin. The day of judgment will bring them also to the trial. The *small*, as well as the great, will stand before God on that day. It will be determined with respect to every man, whether he has indeed acted up to the light which he possessed; whether he did not love darkness rather than light, because his deeds were evil. Let none of us, then, dare to presume on an ignorance which, instead of being an excuse for our sins, is perhaps itself our greatest sin, being the parent of all the rest.

2. The man visited by tedious and severe afflictions is sometimes disposed to think that the day of judgment has little to do with him. "I have sinned, it is true," he will say; "but have I not also suffered? God punishes the sinner either in this world or the next: he has sent me my portion of affliction here: I have little fear for eternity." But on what authority do such notions rest? Does God ever speak of sorrow as an expiation or atonement for sin? Sorrow has its proper office. It is designed to alarm the conscience and soften the heart; and godly sorrow worketh repentance unto life. But it was never designed to take place of the atonement of Christ, or of the sanctification of the Spirit. The man, indeed, who improves afflictions to purposes of piety, humility, and penitence, though he sow in tears, will reap in joy. Those who do not will exchange the lighter afflictions of time, for

an eternal weight of misery; the disquiets of this life, for the agonies of another; and grief which, at the worst, may be endured, for the worm which never dies, and the fire which is never quenched.

3. A third class, very different from the last, consists of those who, because their outward circumstances are prosperous, assume that the judgment of God is already pronounced in their favour, and that they have therefore little need to prepare for the judgment-seat of Christ. As the one concludes that the sufferings of this life will preserve them from the sufferings of another, so the other imagines that their prosperity here affords them a sufficient promise of happiness in the world to come. God, they flatter themselves, would not bless those with success, with whom he was displeased. Their sentence, they therefore think, is already passed; and if they also shall be called to stand at the judgment-seat of Christ, it will be rather to swell his triumph than to submit to his scrutiny. But here I would again ask, what is the ground of such an expectation? Does not the Bible often present to us the very worst men in the most prosperous circumstances, as if, by bestowing wealth on them, God meant to shew how little value he sets upon it? "When I went into the sanctuary, then saw I the end of these men. Surely thou didst set them in slippery places." In what awful language is the fall and judgment of one of the mightiest and most prosperous men the world ever saw described. "How has the oppressor ceased! Hell from beneath is moved for thee, to meet thee at thy coming. Thy pomp is brought down to the grave: the worm is spread under thee, and the worms cover thee." And in another place, "Hell hath enlarged herself and opened her mouth without measure: their glory, and their multitude, and their pomp, and he that rejoiceth shall go down into it."

4. Lastly, there are professors of religion who, deeming themselves the children of God, though they obey not the truth, may reason thus: "My interest is secure in Christ. My life is hid with Christ in God. My sins are forgiven; my fate sealed. My name is written in the book of life. God witnesseth with my spirit that I am a child of God, one adopted into his family: I cannot be cast out. Why therefore should I think of the judgment-seat of Christ, as a thing which will affect me?" But are such professors of religion already judged and acquitted? Who, then, are those who shall say, "Lord, Lord," to whom Christ shall answer, "I never knew you?" Who are those that shall plead the works they have done in his name, and yet be spurned from his feet as men unknown to him? Let none of us presume on our profession, that we shall not also stand before Christ to be judged. Our profession is to be measured and weighed, our sincerity to be estimated, our solid worth to be tried, by the balance of the sanctuary. We may have a name to live, and yet be dead; dead to all the real ends of our being, to the honour of God, to the real good of our fellow-creatures. "We must all stand before the judgment-seat of Christ, that every one may receive the things done in the body according to that he hath done, whether it be good or bad."

III. I would, in conclusion, make a few observations on the nature of this judgment, drawn from the character of the judge before whom we must all stand.

1. We may be assured that every thing will be there decided on the principles of the Gospel of Christ: And what are these? That by faith we are saved; by faith we are justified;—that faith worketh by love; that faith without works is dead. What then is our hope? Are we trusting in our moral lives, in our having abstained from certain sins, and practised certain virtues? "By grace," says the

Apostle, "are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Faith in a crucified Redeemer is the only shield which can be interposed between us and the anger of God: it is the only plea of the guilty, the only refuge of the destitute. But there are many empty pretenders to faith. Is our faith then of a barren and unfruitful kind? Is our faith of a kind which can leave us useless, unkind, unjust? When a fellow-creature is in distress, can we withhold our help? When the poor are in want, can we withhold from them a share of our plenty? Are we believers in Christ, and yet proud, or harsh, or idle, or worldly, or covetous, or surly, or passionate, or dissipated? Can we believe, and yet neglect Christ, and the creatures of Christ? If so, let us go to the 25th chapter of St. Matthew's Gospel, and study there the most awful scene which perhaps even the hand of inspiration ever unveiled to the eyes of man. "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me; depart, ye cursed, into everlasting fire prepared for the devil and his angels." Surely, scenes and sayings such as these ought to affect us. Weak as is the faith of many, cold and scanty as is their benevolence and practical piety, how can they rest in quiet while such judgments hang over them? Does the guilty criminal feel no emotion on the eve of his trial? And shall not we? Shall every trumpet of heaven summon us to watch and pray, and shall we sleep on and take our rest? Will men never rouze but with the last thunders? Will they never awake but to see God face to face? Shall not *we* at least look forward to this last tremendous day, rehearse it in our thoughts, prepare for it by all that faith and prayer and vigilance can, through the blood of Christ, and the power of his Spirit, effect for us? O let us be ready, for we know not the hour when the Son of man cometh!

2. But if Christ is to be the judge, let us consider the awe on the one hand, and the consolation on the other with which his presence will invest the trial. The impenitent must all stand before the judgment-seat of Christ; they must see the author of that Gospel which they have so long refused to hear—the author of those invitations which they have rejected, and of the promises which they have not believed. Those who have thus trampled on the cross of Christ shall behold the once crucified Saviour exalted at the right hand of God. Those who have thus crucified him afresh shall see the head, once crowned with thorns, adorned with many crowns. They shall behold "a white cloud, and one sitting upon it like to the Son of Man, having on his head a golden crown, and in his hand a sharp sickle," and they shall hear "a voice saying to him, Thrust in thy sickle and reap, for the time is come and the harvest of the world is ripe." And it is added, "they shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and they shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Can such language describe the final state of the impenitent, and of us if we are so? Is it to be believed that any creatures should be so fallen, so corrupt, so hardened, as to continue in sin, while surrounded by declarations such as these; whilst language is exhausted to frame curses deep enough and loud enough to awe them into submission? Is this our condition? Are we still impenitent? Are we yet followers of the world, forgetful of eternity, negligent of Christ? O let us call up before our eyes the awful images with which Scripture clothes the day of judgment. Let us consider all that is implied in that short sentence, "We must all appear before

the judgment-seat of Christ;" and let us turn to the Lord, for he will yet have mercy upon us, and to our God, for he will yet pardon.

But, on the other hand, what an unspeakable consolation is it to the humble disciple of Christ, that he also is to stand at the judgment-seat of his crucified Master! If we are of this happy class, we shall go to no tribunal with the laws of which we are unacquainted; we shall go to be judged by the everlasting Gospel: We shall behold the Lamb of God that taketh away the sins of the world; we shall see him, once despised and rejected of men, once degraded and crucified for our sakes, now exalted to the throne of his Father, now robed with the glory which he had laid aside, now able to fulfil his promises, to accomplish his redemption, to reward his servants. "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." The power of his grace and the efficacy of his blood are not exhausted. "Fear not: I am the first and the last. I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and of death." As I before asked whether there were among us hearts hard enough not to be awed by the threatenings of religion, so I now ask, Are there hearts hard enough not to be softened by its promises and invitations? What more could God have done for his vineyard? What strains of encouragement, of love, of grace, are left untried by the kindness of God our Saviour? O may our hearts be touched by them! May the all-sufficiency of divine grace appear in our progress and confirmation in holiness! May Christ and his salvation be precious in our eyes! In the different stages of life, and on the bed of death, may this be all our consolation and all our desire! Then shall we rejoice before him at his coming. Then shall we join that blessed assembly above, who rest not day nor night giving glory to God and the Lamb. "Worthy art thou to receive power and riches, and wisdom and strength, and honour and glory; for thou wast slain, and hast redeemed us to God by thy blood, and hast made us unto our God kings and priests, and we shall reign for ever and ever. Amen."

To the Editor of the Christian Observer.

If the clerical gentleman who proposes a very important question, through the medium of your correspondent NASCITUR, will condescend to notice the remarks of a lay brother, the following are much at his service, provided you will allow them a place in your valuable publication.

I conceive, then, that a clergyman, who believes those peculiar doctrines which distinguish Christianity from all other religious systems, is bound, both as a minister of the Gospel and as a son of the church, to preach those doctrines to his parishioners as soon as he enters upon the duties of his cure. The reasons assigned for this need not be very numerous, but to me they appear extremely cogent.

On being inducted into the living, he undertakes the "cure of *souls*." The souls of all his parishioners are committed to his care. His calling and duty is to "watch for *souls* as one that must give an account" of them. He is "*to feed the flock*," and that not with the empty husks of mere ethics, or the dry speculations of "philosophy falsely so called," but with "the bread of life," without which the souls must perish of that "flock which God will require at his hands." Let him then institute a few computations in moral arithmetic; and first let him ascertain the value of the soul.

"Knows he th' importance of a soul immortal?
Behold this midnight glory; worlds on worlds!
Amazing pomp! redouble this amaze;

Ten thousand add, and twice ten thousand more;
Then weigh the whole; ONE *soul outweighs them all;*
And calls th' astonishing magnificence
Of unintelligent creation poor."

Suppose next, that, according to a prudent plan of *gradually* introducing the light of the Gospel into his parish, he lets six months pass away before he throws upon his congregation the full blaze of evangelical truth: suppose, too, that his parish contains a thousand souls who have no saving acquaintance with the Christian religion. Let him compute how many of these will probably *die* in the course of that six months, and he will find that they will be at least *eighteen*. Now, since "faith comes by hearing and hearing by the word of God; for how shall they hear without a preacher?" the great probability is, that these *eighteen* souls have "perished for lack of knowledge," and gone to their final "account with all their imperfections on their head."

In opposition to this statement, it may, I am aware, be urged, that a clergyman, by a slow and gradual introduction of evangelical principles into his sermons, may insinuate himself into the favour of his people, and thus ultimately gain more to the fold of the great Shepherd. But this, I fear, is neither more nor less, than doing evil that good may come. It is certainly infringing upon apostolic precepts, and deviating widely from the primitive pattern. The great command to "preach the Gospel to *every* creature," is doubtless binding upon every clergyman so far as to preach the Gospel to every creature in his parish, who does not attend to scriptural truths delivered by other ministers of the Gospel. So that, if *eighteen* souls die before he commence his operations as a minister of *the truth*, he manifestly breaks this command. He is also "inwardly moved by the Holy Ghost" to take upon himself the office of a Christian minister: he therefore ought to appropriate the language of an apostle to himself—"*Woe* unto me if I preach not the gospel;" and, in fact lies under the weight of that *woe* so long as he neglects so to preach. He is likewise bound to imitate the example of those who "*ceased not* to teach and preach Jesus Christ;" and is under the same obligation as Timothy was, "to shew himself *approved unto God*, a workman that needeth not to be ashamed, rightly dividing the word of truth: to preach the word; to be instant, *in season, out of season;* to reprove, rebuke, exhort, with all long-suffering and doctrine; to watch in all things; and make *full proof* of the nature of his ministry."—From these passages, I think it evident that no Christian minister can safely, and without violating his allegiance to the great Head of the church universal, blench for a single week from a full and unequivocal statement of the genuine doctrines of the Gospel.

Let us next notice what is required of him as a clergyman of the church of England. On induction into his living, he *must* read before his congregation, the *thirty-nine articles*, and declare his unfeigned assent and consent to them. Also, conformably to the 59th canon, "Every parson, vicar, or curate, upon *every Sunday* and holy-day, before evening prayer, shall, for half an hour *or more*, examine and instruct the youth and ignorant persons of his parish in the ten commandments, *the articles of the belief*, and in the Lord's prayer; and shall *diligently hear, instruct, and teach them the catechism set forth in the book of common prayer.*" Now, this duty of instructing and catechising the young persons of the parish, thus enjoined *weekly*, will most probably be as new and extraordinary to the parishioners, as any doctrinal pecularities a clergyman can introduce into his sermons; and will doubtless expose him to as much odium and contumely from the thoughtless and irreligious. And

farther, I do not see how he can faithfully discharge this duty of *instructing and teaching* the articles of the belief, without clearly explaining the plan of redemption, and inculcating Christian conduct upon Christian motives, that is, without doing *immediately* what the querist takes for granted may be postponed: for I am totally at a loss to conjecture upon what principles a clergyman can be compelled to instruct the *children* of his parish in the peculiar truths of our holy religion, and yet justified in leaving the parents of those children and other grown persons to grope in the darkness of ignorance, until a prudent time arrives for him to "bring those doctrines before his audience."

I presume the fathers of the English church may be safely referred to, as highly worthy of imitation on such an occasion as the one we are now considering: for surely no parish can now be found in England of which the inhabitants are less disposed to be taught the truths of pure and undefiled religion, than they were in the time of the sixth Edward, when the land was just emerging from the "thick darkness" of Popery. Yet, what was then done? The first three homilies on "reading the holy Scriptures," on "the *misery* of all mankind," and on "the *salvation* of all mankind," shew, that it was not then thought prudent to waste much time in discussing "the points on which the pastor and his new flock were speculatively agreed;" but, on the contrary, to convince them, as soon as possible, that they were in a state "of condemnation to death everlasting," and then to urge them to adopt the only plan of justification before God.

For my own part I can imagine no plan that would bid fair to be more useful, on a clergyman's induction into a living where the genuine doctrines of the church had been neglected, than the first time he enters the pulpit to take up with him the book of Homilies, which, by the 80th canon, are always to be at hand, and, either by reading the three sermons I have above mentioned, or quoting from them and commenting upon them, prove that the doctrines he means to enforce from that pulpit, and to exemplify in his life, are the doctrines contained in the Homilies of the church, as well as in the articles he has just been reading at the desk. Such a procedure would forcibly strike the minds of the thinking part of the congregation, would convince them that their new rector or vicar, whatever he might be in other respects, was a faithful son of the church, and might, under the blessing of God, awaken some minds to a concern about eternal things, who, in less than the six months I have before spoken of, may be called to exchange worlds, and thus, through the prompt instrumentality of this diligent servant of God, enter upon an "inheritance incorruptible, undefiled, and which fadeth not away."

I am, &c.

ACADEMICUS.

To the Editor of the Christian Observer.

The following thoughts on the question communicated by NASCITUR, (number for May, p. 291) have forcibly struck my mind; if they have not been anticipated by other correspondents, their appearance in your miscellany may excite farther inquiry and lead to an ampler discussion of the subject.

The grand end which a Christian minister has in view, is the promotion of the spiritual and eternal welfare of the people committed to his charge. To the accomplishment of this end he will find nothing more favourable than the possession of the goodwill and affection of his flock; whilst, on the contrary, he will find nothing more disadvantageous to his labours, no greater bar to his usefulness than prejudice, suspicion, and want of confidence on

the part of his people. This being allowed, it appears that the question of Nascitur may be easily answered; for it is clearly the duty of a minister to avoid whatever has a tendency to interfere with his usefulness, and consequently it becomes his duty carefully to refrain from giving occasion to prejudice against himself or his doctrine. Now I can hardly conceive how the peculiar doctrines of the Gospel can be plainly, familiarly, and broadly preached among a people unaccustomed to them, without calling forth that virulent opposition and bitter prejudice, which the pride of the human heart is so ready to betray. Every thing will be heard with suspicion; offence will naturally be taken: the minister will be generally disliked and his ministry despised and forsaken, till many will probably withdraw themselves altogether from hearing what so much disgusts them, and thus close, by their determined prejudice, every avenue to future conviction. To prevent so unhappy an occurrence, it seems the duty of a clergyman, entering on a cure where the peculiar doctrines of Christianity have been little or not at all insisted on, to preach and act at first with caution, anxious to avoid shewing any invidious distinction between himself and his brethren; and careful, whilst he endeavours to conciliate the goodwill and esteem of his flock, by shewing how far he and they agree, not for a moment to betray those grand and fundamental points, which he rightly conceives to be the basis of all true religion, and of which his hearers for the present may have very indistinct or even erroneous notions. Whilst he chiefly dwells on points which are acknowledged by all, let him take every opportunity of interweaving with his discourses those sentiments that will perpetually occur to his own mind, and which may be introduced without violently shocking his hearers. Let him gradually lead them from one step to another, and they will almost imperceptibly follow; let his tone of preaching be raised, as the disposition of the people to hear grows stronger. There is every probability that he will not proceed long on this plan, before evangelical truth will become welcome to his people; and that, the divine blessing resting on his labours, the servant of Christ will see of the travail of his Redeemer's soul and will be satisfied. In the prosecution of this plan, a clergyman will find himself wonderfully assisted by our excellent Liturgy, which on this occasion presents itself as of peculiar value: it is a sort of standard to which appeal may constantly be made, a rallying point round which all are agreed to assemble, a form of sound words, which the generality at least of the members of our church unite in using, and to which they are willing to give full assent. This being the case, a minister may always use its venerable language without exciting disgust; and, by quoting its authority, may often shew his hearers and himself to be speculatively agreed on points, which, if they had heard them detached and separate, they would have condemned as rank methodism and wild enthusiasm.

I am well aware, that to my whole reasoning it may be objected, that to act in the gradual and insinuating way above recommended, is indeed in worldly affairs prudent and commendable, but that, in the concerns of religion, it is to yield to an unbecoming cowardice; that *prudence* here is but another name for *indifference*, and *caution* but another word for *fear*. It may be urged, that to conduct oneself with so much anxious solicitude, is to intimate that the success of the Gospel depends on human endeavours rather than on divine power: striving to accommodate matters, and to reconcile fallen man to Gospel truth, by softening down that truth to his taste, is, it may be said, no better than adding to or taking away from the words of the Sacred Oracles. But, before we yield to these objec-

tions, let us recollect that the plan proposed is far from authorising any dereliction of evangelical truth, any the least declension from sound doctrine. The Gospel message is still to be delivered in all its purity, with all its unbending firmness; but it is to be couched in terms, which may render its acceptance more probable; it is to be proposed in a manner, which may, if possible, prevent its outward form from being any longer disgusting. It is true that the grace of God can, and without doubt in numerous instances does, render the Gospel effectual, when it is published without any such precautions as those above-named; but I would ask, does not the economy of God in general require, for the accomplishment of any purpose, the best exertions of human reason, and does not the Divine Being promise to superadd his blessing to *our* endeavours? Are we not endowed with faculties to discern the best methods of proceeding, and are we not excpeted to take those methods while we earnestly implore divine assistance? It must be allowed that the Gospel will, after all the labour of Christ's faithful ministers, and all their endeavours to make it attractive and engaging, be by many rejected, and by all, in an unregenerate state, disliked and treated with indifference. On the blessing of God must all success depend. All this, however, being allowed, a minister must use the means best calculated to make his exertions successful; and, being conscious that he does so, he may, with some degree of confidence, expect to see fruit from his labours.

N—Σ.

To the Editor of the Christian Observer.

My attention has been drawn to a paper in a late number, p. 294, from a female correspondent, respecting "the Difficulties of a Country Clergyman's Wife," in her mode of visiting the poor. Feeling myself not uninterested in the matter, I have given it some consideration, and take leave to communicate the result of my reflections to your inspection. I take it for granted that she, with every real Christian, daily consults the word of God for "instruction in righteousness," and that she prays with the royal Psalmist, "that it may be a lamp to her feet, and a light to her paths." She desires earnestly that the law of God may be her delight and the rule of her life. Having therefore this object in view, she contemplates with admiring love the character of her Saviour, and in him beholds the grand exemplar of true Christian virtue. She sees that the law of love was all fulfilled in Him, who was himself perfection. Every opportunity which presented itself he improved in doing good; but in a more peculiar manner did he direct the grand scope of his beneficence towards the poor. He announced to them, that one leading principle of his Gospel consisted, in its being preached to the *poor*, and emphatically styled them *blessed*: "Blessed are ye poor, for yours is the kingdom of God." He who was lord of all, condescended to perform the most menial offices, in order to teach his followers an example of humility; yet if we follow him through the whole course of his labour of love, I think we never read that his condescension subjected him to contempt, or betrayed those around him into an undue familiarity. On the contrary, the inspired writers give us many proofs of that respect and deference which were paid to him on all occasions. In all their prefatory addresses to Him, he was ever accosted by the titles of Lord, Rabbi, or Master, and these were only so many acknowledgments of his confessed superiority of distinction above themselves. There was doubtless exhibited in him, a majesty of manner, blended with such conciliating sweetness, that, whilst the one forbad the appearance of irreverence, the other

constrained the sick, the weary, and heavy-laden to go to him for rest. Hence the Christian, being spiritually united to Christ by faith, partakes of the spirit of Christ, and this vital union becomes influential in producing, in the life and conversation, an humble conformity and resemblance to *him*. Perhaps we cannot have a better criterion of the sincerity of our love to Christ, than by forming a due estimation of what is our measure of love to the poor of the flock—*for his sake*. This holds good of all Christians, whether in the higher or middle rank of society. In perfect accordance with the example of our blessed Redeemer, an apostle enjoins, "that we condescend to men of low estate," and "that we do good unto all." It follows by consequence, that these injunctions being given, we are to obey them. It appears to me that the obligations of this Christian charity, as it respects the spiritual and temporal wants of men, are proportionably greater or less, according to that station in life we are called by Divine Providence to fill. Now, I apprehend that every real Christian entertains an exalted view of the sacred importance of the ministerial office, and of the magnitude of those various requirements, religiously, and relatively connected with it. Permit me then to ask, if the ambassador of Christ is not only to be a teacher in divine things, but an ensample to all in every thing that is lovely and of good report, should not the wife of a clergyman be exemplary beyond the ordinary walk of a more private character? St. Paul, in his apostolic charge to Timothy, teaches, that the wives of ministers, are "to be found faithful in all things." This evidently implies, that "*they are peculiarly bound*," conscientiously to evidence their suitableness as helps-meet for their husbands; that by practically commending religion, and by their humility, love, and zeal for God's glory in promoting the present comfort and final salvation of sinners, they may adorn the doctrine of God their Saviour in all things.

Having attempted to shew what was the line of conduct pursued by our Saviour for our imitation; very briefly sketched out the important situation of a Christian minister, in order to prove that the wife of a minister *is* under peculiar obligations to advance the good of her fellow-creatures; it only remains to offer one or two hints respecting the mode. First, that *familiarity* of which Louisa complains, I think, may ever be prevented by herself maintaining an even course betwixt an appearance of haughtiness, and any thing like the equalizing of her deportment to a level with those with whom her duty demands she should have frequent intercourse. It does not appear incumbent upon her to protract her visits to any immoderate length, or to share with a cottager's family in a meal. In this respect, she may have carried her condescension to an unnecessary length. Though it is a sacred duty to communicate, and to be ever ready to assist the poor, and those in humble life to the best of our ability, yet it is no where required that we leave the station "assigned us by Providence," by making them our *companions*. *Here* I admit that *familiarity* may breed contempt, but in no other case. My second hint respects dress. If Louisa sees her poor neighbours (I mean those of the younger part of her own sex) imitating *her* mode of dress, ought she not to admonish them of the obvious impropriety, and to warn them of the consequences in which an inordinate love of dress may involve them, whether in a religious or moral view? Louisa's silence may appear to them a tacit sanction of their proceedings; but if she manifests her disapprobation, doubtless her word would have an influence, perhaps greatly beyond her expectations.

I will conclude my observations by reminding Louisa, that her path

of duty is clearly marked out to her in the holy Scriptures, and that it only remaineth to her to exercise watchfulness and circumspection; for her station in life makes her a *standard of imitation* to others, and especially to her inferiors. May she, and the wife of every minister, diligently strive to be more and more conformable to the character given by St. Paul, by proving "that they *are* found faithful in all things."

PHŒBE.

To the Editor of the Christian Observer.

In your number for January 1811, p. 3, you have inserted the following note, on which I beg permission to make a few remarks: "It is much to be lamented, that no means have yet been devised by our bishops for obviating the difficulties which stand in the way of employing missionaries of the church of England. They refuse to grant ordination, except under regulations which may be very proper as they apply to England; but surely a different rule would be expedient in the case of persons who engage in foreign missions."

In the southern parts of England, it is required, in general cases, that a candidate for holy orders shall be a graduate of one of our universities. But in the northen dioceses, the bishops do not insist upon this qualification. A schoolmaster, or any other person of competent learning, especially if he can make it appear that he was originally designed for the church, may, without difficulty, be ordained; and I never heard that our bishops have been too strict in their requirements in regard to human learning. It is certain, however, that men of piety and zeal, with a very small stock of learning, might be useful as missionaries abroad; but here lies the difficulty: Were the bishops to ordain illiterate men, many of them would, in all probability, finally settle in England. After ordination, they would be capable of holding any preferment which they could procure. The reputed difficulties of a missionary life, the anxiety of friends, some slight indisposition, a fancied debility of constitution, prospects of usefulness in England, together with that love of ease and respectability which is natural to the human heart, would unite in forming a temptation more powerful than is generally conceived. It is, I presume, a view of this difficulty which has led both the Society for promoting Christian Knowledge and that for Missions to Africa and the East to apply to the German Lutheran church for ordination. I am well aware that there are men in the nation, who look with hesitation and suspicion to that quarter. However this be, I conceive that a considerable remedy for the inconvenience above stated lies within our own island. The strictest disciplinarian will allow, that there is in Scotland a regular episcopacy, unconnected with any religious establishment. The act of Parliament which tolerates the Scotch episcopalians expressly provides, that clergymen ordained by the Scotch bishops shall not be capable of holding preferment in the church of England. This is an arrangement purely political. If missionaries then were ordained by the Scotch bishops, they would be accounted clergymen with full powers in every part of the world; but, for political reasons only, they would not be able to settle to any advantage in England.

Another plan of proceeding has occurred to me as practicable, and I will now take the freedom to unfold the outlines of it; and I am of opinion, that as far as it could be carried into effect, it would obviate existing difficulties. Let pious young men be taken up and educated for the ministerial office, under the express stipulation, that when they are in full orders they shall go abroad. I would not require them

to promise that they would become strictly missionaries: they might be chaplains, and yet, if men of a right spirit, they might be equally as useful as those under a more appropriate character. Their place of education should be within the northern dioceses. I would initiate them only so far into the learned languages, as to enable them to pass with credit an examination before the bishop. During the whole time of their education, I would employ them one day in the week, in superintending a petty school *gratis*, in some neighbouring village where such a convenience might be wanted. This, I conceive, would not retard their progress in learning, and it would inure them to acts of benevolence, and give them a practical acquaintance with an employment which they would find extremely useful in foreign parts. In general cases, the space of three years, well-spent, might qualify them to pass an examination. I would then procure them a title in some obscure country village. And if, by a gratuity, I could enable some poor, aged, and infirm incumbent to keep a curate for a little while, I should not think the money improperly expended. There my young man should officiate as curate for a time, still bearing upon his mind the most lively impression of his obligation to go abroad; and, when in priest's orders, I would call upon him for the fulfilment of his engagements. It is probable, that in some cases I might fail of success; but what human proposal is without its defects? My plan would have these advantages. It would require no "legislative provision;" it would involve the bishop in no difficulties; it would create no suspicion, and would require no explanation on my part, because it would ask no favours. And yet it would admit of a very easy explanation, and a bishop who should oppose it must be an open and avowed enemy. In obstinate cases, I would apply to the Scotch bishops; but in general, I should have no need of that expedient. I cast no reflection on German ordination, but I still vastly prefer the institutions of our own church; and I conceive that it has never yet been fairly tried, what the church of England can do, with her present provisions.

Either of the plans I have proposed appears to me better than that suggested in your work, p. 204, that "men should be ordained for foreign service, without deriving from such ordination any legal title to exercise their ministerial functions in the United Kingdom." A mission conducted on this plan would amount to a banishment for life, and I apprehend few would be found willing to undertake the difficult office under such circumstances. And if it be said, that a missionary may return to his native land, and have recourse to his former employment, and so become secularized again; such a provision would make a fundamental alteration in the constitution of the church of England, and on that account would be in the highest degree objectionable. Having suggested these hints, I withdraw. I blame no man; and least of all, am I willing to search for opportunities of casting censure upon our bishops.

T. W. R.

To the Editor of the Christian Observer.

THE Christian Observer's Review of the Quarterly Review, "on Evangelical Sects," has suggested, I have no doubt, to many of your readers, as well as to myself, a wish to obtain a satisfactory answer to the following inquiry:

Where is the most authentic account of the doctrines and discipline of the Wesleyan Methodists to be found—the most correct statement of the religious tenets which they hold and inculcate, and of their platform of religious discipline. I need not add, that the statement wished for is one which the *Methodists themselves* acknowledge to be correct.

Perhaps Dr. A. Clarke, (whose name has occasionally appeared in the pages of the Christian Observer), or some other correspondent qualified to answer this question, will, by doing so, obligingly meet the wishes of the

INQUIRER.

MISCELLANEOUS.

To the Editor of the Christian Observer.

A PERUSAL of the observations inserted in a former number of your valuable work, On the Moral Construction of a Will, has induced me to revise a few remarks which I put together, about two years ago, on a similar subject. If you do not think them unworthy a place in the Christian Observer, they are at your service,

I am, &c.

X. Y. Z.

HINTS RELATIVE TO THE DUTY AND MODE OF MAKING A WILL.

Notwithstanding few of the duties that devolve on mankind are of greater importance, or require a closer and calmer consideration, than those which relate to the disposition of property after death, it is a melancholy fact that there are few, if any, in the discharge of which men more frequently fail to give satisfaction to those who are interested in them. The law has provided regulations for those cases in which men die without leaving directions on this subject; and in them consanguinity in its different degrees furnishes the basis of the rule by which the property is distributed. But though it be admitted that these provisions are sometimes as proper as can well be determined, they are often insufficient to embrace claims for remembrance, which in justice ought not to be overlooked; and the proportions in which survivors receive benefit, according to those rules, are, often also, widely different from those which would meet the wishes, if they could be collected, of the person whose property is thus disposed of. It surely, therefore, cannot be inculcated too often, or too strongly, on mankind in general, be their age and situation whatever they may, seriously to consider, and correctly to point out, in what way they are of opinion the property they possess may be best distributed, when Providence shall deprive them of the power to make use of it.

It is much to be lamented that men are apt, time after time, to put off this important duty. One of the most common reasons for this procrastination appears to be, the difficulty of making up the mind in what manner it may be best performed. But the difficulty will not be diminished by delay; and the same reason for procrastination, if permitted to continue its influence, will prevent a will from being ever made. Sudden deaths are not unfrequent. Health, as well as life, is continually in danger: and in the last sickness the powers of the mind are not unfrequently so much enfeebled by the weakened state of the body, that the difficulty of the work must of course be much increased by it.

It should be remembered also, that a will has not any operation until the death of the testator; and it is capable of revision as long as the testator lives, and as often as he may think it necessary. However desirable it may be, therefore, to make a will perfect at once, this perfection is not indispensible; and if a will be made seriously and de-

liberately, it can scarcely fail to afford a greater security for the just distribution of property than if a person die without leaving any directions concerning it. Revisions of a will are not only allowed, but are often highly desirable; and it has been the custom of many wise and good men, regularly to perform this duty on some fixed day in every year, as on a birth-day, or a new year's day, in order, not only to improve their wills by making those alterations which a change of circumstances may render necessary, but also to impress more powerfully on their own minds a sense of the transitory hold they have on all earthly possessions.

It is scarcely necessary to add, that in revising, no less than in making a will, it is essentially important to abstract the mind from unjust prejudices, as well as unreasonable partialities.

In making and revising a will, it is also of the highest importance to be perspicuous in expressing the intention, and accurate in the observance of legal forms. From a deficiency in either of these respects, a very different disposition of the property may perhaps take place from that which the testator intended. A solicitor, therefore, whose honesty and ability, and, if possible, whose friendship can be depended upon, is of the first importance in order to assist the testator in this business. For though a solicitor has nothing more to do, professionally, than to put into legal words, and to make perspicuous the intention of his client, he has often the power to give a bias to the client's mind, and to bring to his recollection both circumstances and persons, which, without a hint from the solicitor, the testator might have wholly overlooked.

It has been the opinion of many good people, that a will ought not to be criticised, because survivors cannot fully comprehend the motives by which the testator was influenced when he made it. But those that are disappointed will naturally complain; and if the disappointment be undeserved, it surely affords a matter of just regret to all.

Without adverting to the numerous disproportionate legacies, of which we continually hear, there is too much reason to apprehend that many persons have been omitted in wills, not only from a misconceived opinion, entertained by the testator, relative to their character and claims, but sometimes also from an absolute forgetfulness, at the time of making the will, of their very existence. Believing this to have happened much more frequently than is generally imagined, I beg leave to submit the following hints to the calm consideration of those who sit down to execute this important duty; and if but one person be preserved, by their means, from doing an unintentional injury to those who have a just, if not a legal claim upon them, it will afford ample reward for the little trouble that has been taken in putting them together.

Before I proceed to consider the different parts of a will, one of the first objects for a testator's consideration is the choice of able active and conscientious persons to fill the offices of executors, guardians, and trustees; the nature of which offices, as well as the difference between them, will be best explained by the solicitor employed to indite the will. It is obviously desirable for a testator to obtain from the persons whom he intends to nominate for these offices permission for this purpose; and a sense of gratitude for the favour conferred will incline him to leave such executors, guardians, or trustees, a token of regard proportionable, in some degree, to the property bequeathed, and the probable trouble that may devolve upon them. It should be remembered that executors are not obliged to accept the office; and that if all of them refuse to act, one of the next of kin may take out a letter of administration in the same way as if no will had been left.

It may not be unuseful to remark here also, that when two or more are interested nearly alike in the property bequeathed, it is not advisable to make either of them the executor of the will: and for a similar reason, when two or more children are interested in the will of a parent, it is more desirable to commit the execution of it to one or two kind and able friends, or at least to join these with one of the children, than it is to leave the whole of the execution to one or even two of the children without a coadjutor.

Though some persons consider a will as having a reference solely to the affairs of the body, and confine themselves in it to the distribution of their worldly possessions, others feel it a duty to begin their will with a confession of faith, and a commission of their souls to Almighty God. They think the example of our Saviour, whose last words were, "Father, into thy hands I commend my spirit," highly proper to be imitated on an occasion not wholly unlike to it: others again, take this opportunity to impress good advice on their children and near connections. To neither can there be justly made on these accounts the smallest objection: but as such transactions do not necessarily appertain to the proper business of a will, the form of words in which they are introduced must be left to the discretion of those who think it right to adopt them.

After committing the soul to Almighty God, the next concern naturally is to make a provision for the decent interment of the body. It is rarely necessary, however, to urge this, since it seems congenial to the best feelings of survivors to embrace the last opportunity that can occur of paying respect to a deceased relative or friend. But, becoming as this duty is, when kept within proper limits, it has some times run into the most extravagant excess. In ancient times, absurdly expensive and even barbarous honours were bestowed on the dead. Not only slaves, and captives taken in war, were sacrificed at their funerals, but wives also have voluntarily submitted to be burnt on the funeral pile with the bodies of their deceased husbands. In many pagan nations, we read that a similar practice still prevails. And in our own age and country the pageantry that is occasionally exhibited by mock mourners, hired for the purpose, who have sable dresses, but vacant and even merry faces, is not only ridiculous, but sometimes also reprehensibly injurious, the expense that attends the funeral bearing no due proportion to the rank of the deceased, and essentially diminishing the little property that is left for survivors. In order to restrain this foolish, though perhaps amiable extravagance, testators have not unfrequently thought it right to add an express clause in their wills, that no more than a fixed sum shall be expended upon their interment.

After a care for the soul, and directions for the decent interment of the body, the next point for the consideration of a testator is the payment of his just debts. This should be provided for in the amplest manner. By the laws of England, real estates are not liable to the payment of debts incurred by simple contract, that is, those by oral evidence, or by notes that are unsealed. But if a man wilfully omit to introduce this direction in his will; with a view to prevent his creditors from receiving their right, it has been justly said, he dies with a deliberate fraud in his heart, and leaves an indelible stain on his character.

If again, a man be conscious that he has done an injury to the character, estate, or person of another, the time of making a will is very likely to bring the circumstance to his recollection; and his duty manifestly is to make instant reparation for it: —but if this, unhappily, be omitted during life, it should be done with ample interest after death.

The remarks hitherto made may be said with some propriety to ap-

ply to the immediate and personal concerns of the testator. I now proceed to consider that part of a will which is more properly distributive.

The first person who has a claim on the testator's recollection, is the wife. It is not possible, in each individual case, to determine the proportion of a husband's property which the wife has a just claim to enjoy;—but when it is considered that the wife has made her interest one with that of her husband, and that, whilst they live, they partake, or ought to partake, mutually, both of cares and comforts, it appears to be the duty of the husband, as far as he is able, to enable her to hold the same rank in society after his death as she enjoyed with him during his life. The law, in default of a will, or of a settlement that bars the dower, or of the customs of particular places, gives the wife one third of the income of her husband's real (that is landed) property; together with one third of the whole of his personal property, if there be children, and one half of his personal property if there be no children. Various circumstances may render an alteration in this proportion both right and necessary; and it is not unusual for husbands to confine the legacy to their widows to an annuity during their lives. A husband, however, discovers a very defective degree of affection and confidence, if he so confine the legacy, either in amount or duration, as to prevent his widow, not merely from continuing in the same style of living which she enjoyed with him, but from an ability to acquire the attentions of her children and those connected with her by occasional liberalities, and by the hope of a testamentary remembrance, when she also is taken away by death*. It appears also to be harsh and cruel, unless very strong reasons urge a contrary disposition, to confine the income of a widow to the time of her widowhood. If her comfort be the object intended in the bequest, why should that which might prove the greatest, and which perhaps has been found to be such by the testator himself, be only permitted on condition of relinquishing all the rest?

Next to the wife, the children of the testator become naturally the objects of his most anxious concern.

The claims of children on a parent differ on various accounts. When large landed property is under consideration, it is the frequent usage in this country, as well as the law in cases of an entail, and when no testamentary disposition is made, to give the greater part, if not the whole of it, to the eldest son. This custom seems to be derived from the old feudal system of keeping up the rank and consequence of the family; and when estates have descended for many generations in this way, a kind of moral right, as well as legal claim, seems attached to the practice. When, however, estates, instead of being hereditarily acquired, are derived from the exertions of the present possessor, it should be well considered whether a more equal distribution among all the children, with a preference to the eldest, be not more consonant to the laws of

* Not long since, we were informed in the public newspapers, that a man of high rank in this country died, and bequeathed estates that produced an income of 13,000*l.* per year to his eldest son; but to his wife, to whom he had been married more than twenty years, and by whom he had had several children, he left an annuity for her life of only 700*l.* The lady, in addition to this, had a jointure from a previous marriage of 1000*l.* per year; but the two sums united were insufficient to enable her to support an establishment in any degree similar to that she had enjoyed during the life of her husband. Many instances of the same kind might be adduced, in which a small annuity only has been left to the widow, and a large fortune to one, and sometimes to several children. It has not unfrequently happened that the children, under these circumstances, have, much to their honour, instantly rectified the error of their father, and made their mother easy and independent. So we are informed was done in the case above alluded to. But it is to be regretted that a widow should be put to the painful necessity of accepting such a favour.

nature, and more conducive to domestic peace and harmony.*

Personal property is not liable to the same mode of division, when a person dies intestate, with that which obtains with regard to landed property. On the contrary, personal property is divided in equal proportions among all the children, male and female, except the wife survive her husband; in which case, as has been above observed, previous to the division that takes place among the children, the widow is entitled to one third of the whole personal property, in addition, if there be no bar to the dower, to one third of the rent of the landed property during her life.

When children are young, whether they be of one sex or the other, their claims on the parent, with the exception that has been above stated, appear to be nearly equal †: but when they are arrived at mature age, variations may be proper, on account of the different expenses that may have been incurred by each, and the difference that prevails in their conduct and character. When the comfort of a parent has been particularly increased by the attentions and assiduities of one child, who, perhaps, for many years, has been devoted to the service of the parent, whilst the other children have been almost wholly occupied in advancing their own individual interests, it cannot be thought an act of undue partiality, if the parent testify his sense of those assiduities by a legacy greater than is left to the other children; but in all such cases, the reasons for making a difference should be clearly expressed, and the disproportion should not be so great as to furnish just ground for envy or variance between the child who has the preference and the other children of the family *.

If one child, by a long continuance in misbehaviour, have embittered a parent's life, and greatly marred his comforts; and if, in addition to this, no signs can be discovered of his returning to a right conduct, it must certainly be both just and proper to make a difference between this child and others who have uniformly behaved dutifully and affectionately. But, even in the worst of these cases, an abandoned child is still a child, and some provision should, if possible, be made for him. His present or his future wife, also, with such family as may descend from him, should be remembered, and provided for; the utmost care being taken to prevent the portion which is left to him, or to them, from being squandered or misapplied by his prodigality and imprudence.

It may be doubted whether there be any good reasons for a general preference of sons to daughters in a will. Experience by no means justifies the

* We read in the Old Testament, that a preference was given to the first born; but this was a law peculiar to the Jews, and it was only a double portion, and not the whole that was thus given. See Deut. xxi. 17.

† A prudent provision should always be made for the maintenance and education of children during the time of their minority, the advance of a part of the principal sum that is intended for them should be permitted, when the sons are of a proper age to be settled in a profession; or in case the daughters marry before they are twenty-one years of age.

* A grandchild who has been thus devoted to the service of a grandfather or grandmother, or of both, has a claim upon them nearly equal with that of a child; and if this grandchild be arrived at years of discretion, and has been separated from its parents, for the benefit of such grandfather or grandmother, during the greatest part of its life; he or she has a claim to a greater or smaller provision in the after part of life, in proportion to the abilities of the testator; and it seems an act approaching to injustice and cruelty, to leave the whole of the property to the parents of this grandchild, and to send him or her back to be dependent upon such parents, without any provision, in the same way as if the grandchild had never been separated from them.

opinion that daughters are more deficient either in sense, prudence, or humanity (which are the chief requisites for the right employment of property) than sons are. But if, notwithstanding the truth of this remark, there be just cause to apprehend that a daughter may contract an imprudent marriage, or be induced, from ignorance in commercial concerns, or from the specious and pressing solicitations of needy relatives, to intrust her property on hazardous securities, it may not be ill-judged to invest some part of her fortune in the names of trustees, for her sole and separate use during her life, for the benefit of her husband after her death, and, after the decease of both, for the use of her children.

The right order of civilized society requires that none but legitimate children shall have a legal claim on the property of a parent; but the laws of humanity strongly enforce, on every parent, the duty of providing for his children, whether they be born within or without the pale of wedlock. The degree, in which such children shall be provided for, must depend on a variety of circumstances; such as the manner in which they have been brought up and received in the world, the temper and conduct they evince, and the claims which other children, if there be any, have on a parent *.

When a testator has no children, a very different disposition of his property becomes of course necessary from that which has been above pointed out. If the wife survive the husband, she has a still stronger claim than if there were children (according to the length of time that they have been united, the harmony that has subsisted between them, and the part the wife has had either in acquiring or pre-

* Although it be not often necessary to caution men against giving away too much of their property, or giving it too soon, yet instances have sometimes occurred, in which parents have been so improvident as to give to their children the whole or the greater part of it, and afterwards have become dependent, either on them or others, for their own maintenance and support. In order to shew the imprudence of such an act, there is not any occasion to advert to the common observation, that affection naturally descends, and that children are more apt to forget parents, than parents are to forget children. It is sufficient to advert to the great difference that there is between the young man who enjoys all the powers that fit him for exertion and enterprize, and the old man whose powers either fail or begin to fail, and who requires the property that he possesses to be the staff of his age, and the prop to his respectability and usefulness.—The more common passion with old persons, however, is that of grasping their property too closely, and of hoarding it, as it too often seems, for the sole pleasure of leaving a large fortune to be enjoyed by those who come after them. The absurdity of this all men are ready to admit when applied to others; the misfortune is, that few apply it to themselves. If the rich, particularly those who have no families, would take the trouble to calculate what is likely to be the extent of their annual expenditure; and if a liberal provision be made for producing this amount, with a moderate surplus for accidental claims, it might be well worth their while to try the experiment, at least for a year or two, of giving away, in a discreet manner, the superabundance of their income. By doing this, they would have an opportunity of judging whether the immediate beneficial effects, produced by their benevolence, would not afford them more real satisfaction than the consciousness of accumulating an enormous mass, to be enjoyed after their death, by persons whose mode of using it they cannot calculate, and who, it is more than probable, will very soon forget the donor from whom they received it. Parents, in particular, are inexcusable, if, either from parsimony or any other cause, they deprive their children of that education and assistance which are necessary to make them useful and respectable, in the stations to which they are destined. These stations may be defined to be such as approach, in some degree, to the rank and condition of the parents themselves; or, if this be not practicable, to those which others of a like rank in life, and who are esteemed fit examples by the wise and good, are accustomed to provide for their children.

serving the accumulated property), not only to enjoy the interest that accrues from it during her life, but the power of distributing more or less of it after her death. If, however, the marriage took place at a late period of the husband's life, and neither an addition, nor any essential improvement in the property has been made in consequence of the marriage, it may be doubted if the wife have a reasonable claim to the enjoyment, either of the whole of the property, or even to the whole of the income arising from it. If a handsome provision be made for her, so that she be enabled to continue a way of living, not wholly unlike to that in which she moved during her husband's life, some are of opinion that she has no just cause to make a complaint.

If a testator has neither a wife nor children, the next persons who have a natural claim upon him are, first, his parents, and then his brothers and sisters.

(To be continued.)

To the Editor of the Christian Observer.

You have had notice of some copies of the Syriac Scriptures of the Old and New Testament, recently brought from the Indian Christians of Travancore, by the Rev. Dr. Buchanan. None of these copies have as yet been regularly collated: they have, nevertheless, been partially examined, and compared with the text in the London Polyglot Bible; and the result has been, that those Indian copies are found to agree with the printed text, in all the instances which have come to notice; and hence I have no scruple to pronounce their general integrity; a circumstance, Sir, that ought to be known, as well for the honour of the sacred writings in general, as for their integrity and pure conservation in the Syriac language.

There are five copies of the Pentateuch of prime note, 1. The Hebrew original. 2. The Samaritan. 3. The Chaldee. 4. The Syriac, and 5. The Greek. The Chaldee version, may be dated so early as the captivity, and the Syriac prior to the Greek, from many proofs drawn from its internal evidence. I know, very well, the current tradition respecting the Chaldee version of the Pentateuch; but, being critically acquainted with that text, as well as the Syriac, I am convinced from many observations, that the pretensions of Onkelos are not to be confounded with the original compilation of that text, and also, that the Syriac bears marks of antiquity in preference to the Greek.

The Syriac text of the historical and prophetical books is certainly very ancient, as is the same text of the apocryphal books. This uniformity of the copies, as well as their common agreement with those in other languages, fully attest; all conspiring to evince their antiquity and genuineness.

The Syriac text of the New Testament is allowed, by the most learned writers, to have been written in the apostolic age, and by some to be the work of apostolical men. The Syrian writers contend for the originality of their text of the New Testament, with all that strenuousness that is common with the Greeks and Latins in regard of the Greek text. But, however this be, certain it is, that the Syriac text of the New Testament is of prime note, and bears testimony to its reputed authority and antiquity. The learned Bishop Walton, In Prolegom. Operis Bib. Polyglotti, hath this remark, "Ostendit versio Syriaca Nov. Test. faciem nativam textus originalis, ejusque integritatem testimonio suo confirmat." But the Syrian Christians will not admit their text of the New Testament to be denominated a *version*, which implies another, or original text. Dr. Buchanan, when in India, and at a conference with the Syrian bishop and his clergy on this point, strongly

contested for the Greek, and found them most averse to such conclusion. Their Scriptures, however, confirm the truth of the Gospel against the Jews and Mohammedans, who do not scruple to charge the Christians with corrupting the word of God. The Mohammedans charge both Jews and Christians with such corruptions; but the Syriac and Greek copies recoil upon them with united force; and as for the Jews, the copies of their own Scriptures, in the languages of divers nations and communions of Christians, confute their objections altogether.

It is certainly a point worthy the consideration of the learned, that the Syriac copies of the Scriptures have a sameness and uniformity all over the world—also that the Scriptures in this language have been preserved by means unknown to the Greek text, and by a system of rules similar to the *Massorah* with the Jews, by which every word and sentence of the text has been registered with an exactness no where paralleled except in the Hebrew text of the Old Testament.

Yours, &c.

T. Y.

To the Editor of the Christian Observer.

As we are frequently favoured with observations in your valuable miscellany, on political subjects, in which the welfare of the nation is interested; permit me to offer a few remarks on one which is confessedly of great importance—I mean, those projected alterations in the constitution of the House of Commons, which are styled by their authors a REFORM IN PARLIAMENT.

The epithet REFORM has something very attractive to a well-disposed mind; but then we ought cautiously to guard against the magic of the term, lest we should be led to suppose that *alteration* and *reformation* are synonymous. It is certainly begging the question to insinuate that any proposed alteration will in reality amend the constitution, till we have shewn in what manner it will effect an improvement.

Though the sentiments of those who are most loud in condemning the present constitution of the House of Commons, do not perfectly agree; yet there is one point in which they seem to concur, that is, in the propriety of extending the privilege of voting for members of parliament. In the sessions of the two last years, it was proposed, as a great improvement, to extend the power of voting to all persons who pay taxes.

It deserves a serious consideration, whether this extension of the elective franchise is likely to diminish the venality so justly condemned; or to procure the election of persons the best qualified to understand the complex interests of the nation, and discharge the duties of a senator with the greatest purity and firmness.

It is a well-known fact, as might indeed be expected, that venality abounds the most in those places, where the electors are in the lowest rank of life. To lessen, therefore, the qualification of electors, will be a most certain method of increasing bribery and corruption;—and as taxes are paid by all householders who are not themselves objects of parochial relief, the right of choosing the members of the House of Commons would extend to a prodigious number of persons who are utterly incapable of understanding the real interests of the nation, or appreciating the qualification of candidates for the important office of senators.

The history of civil society, in all periods of the world, shews the ignorance and inconstancy of the multitude in matters relating to the public welfare. And since the proportion of the laborious class of mankind, who are not paupers, is very great in this nation, the choice of our senators must be much influenced, and in many cases absolutely determined, by those who are incompetent to make that choice with discretion.

The term REFORMATION naturally induces the idea of restoring a thing to its former state of purity. We are led, therefore, to consider the original conformation of the House of Commons; and in this investigation we shall find no traces of universal suffrage, or such an approach to it as our modern reformers hold out. The choice of our representatives in parliament was committed to those who, by their rank in life, might be supposed capable of forming a right judgment of the qualification of the candidates, and to be above those vulgar prejudices and motives, which too often sway the multitude.

If real *reformation* is the object, the privilege of voting for members of the House of Commons should be confined to men of that rank which may correspond with the freeholders of forty shillings per annum, in the reign of Henry III. or Edward I.—Such a reformation would demonstrate a pure spirit of patriotism in those who supported the measure. To change the original qualification of the electors, is to *innovate*, not to *reform*.

If ever this nation should make the dangerous experiment of extending the privilege of election to all who pay taxes, the ruin of our excellent constitution would not be far distant. The empty professions of specious demagogues would soon dazzle the eyes of the multitude; and the interests of the state would not long be safe in the hands of representatives chosen by popular clamour.

At the last general election, I had an instance of the wisdom of that numerous class of persons who, by useful employment in honest labour, are enabled to pay taxes, yet are not the best judges of the laws or interests of the state. Being called upon twice, by my office of a magistrate, to suppress a riot, caused by the tumultuous support of a popular candidate, I found, upon reasoning with some of the ringleaders, that they were emboldened, in making an assault upon some of the most respectable inhabitants of the place, by the idea, that as there was no parliament existing, the laws had also for a time ceased to exist.

The necessity of having a regard to property in those who were to choose our senators, directed the original formation of the House of Commons, and ought now to direct those who would really *reform* that branch of the legislature.

These sentiments are not the result of a party-spirit: they are the dictates of that sound wisdom which existed before this nation was possessed of a regular government.

Let us hear what the wise son of Sirach has delivered as the wisdom of his time.

"How can he get wisdom that holdeth the plough, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? He giveth his mind to make furrows; and is diligent to give the kine fodder. So every carpenter and work-master, who laboureth night and day; the smith also sitting by the anvil; so doth the potter sitting at his work; all these trust to their hands: and every one is wise in his work. Without these cannot a city be inhabited"—but "they shall not be sought for in public counsel, nor sit high in the congregation: they shall not sit on the judge's seat, nor understand the sentence of judgment. They cannot declare justice and judgment—But they will maintain the state of the world, and all their desire is in the work of their craft." Ecclesiasticus, chap. xxxviii. ver. 25, &c.

Let the people of England study this sound wisdom, and they will then make no fatal experiments.

A COUNTRY MAGISTRATE.

REVIEW OF NEW PUBLICATIONS.

Fifth Report of the Directors of the African Institution, read to the Subscribers on the 27th March 1811; with an Appendix and List of Subscribers. London: Hatchard. 1811. price 2s. pp. 143. and viii.

WE have been in the habit of briefly noticing the Reports of the African Institution as they have appeared. We are induced to give to the present Report a more extended consideration, with the view of bringing before our readers several important questions, connected, more or less, with the interesting subject of the Abolition of the Slave Trade.

In our last volume (p. 779), we took occasion to state, that the acts already passed for the purpose of prohibiting this traffic, were found ineffectual to their object. The trade, however, having been declared illegal, it was incumbent on the legislature, on proof of the inefficiency of their former measures, to adopt such farther provisions as might ensure the due fulfilment of their intentions. This proof having been adduced, it was accordingly resolved, that early in the next session, Parliament would take into consideration the means necessary for repressing the daring violations of the law, which had been brought to light. The framers of the act of 1807, by which the Slave Trade had been totally prohibited to British subjects, were aware, even at the time of its enactment, that it fell far short of the exigency of the case. The course most consonant to their feelings, and to their views of equity, would have been at once to have placed this murderous traffic on the same footing with piracy; at least to have pronounced any participation in it to be a felonious act. It was on this principle, that the act of 1807 was originally framed by lord Grenville. He was induced afterwards to new-model it, and to admit of the substitution of pecuniary penalties, for the more appropriate pains of robbery and murder. The considerations which influenced the leaders in this great cause, to adopt the more lenient course, in the first instance, were these:—The legislature of this country had for many years sanctioned and encouraged this trade; it would, therefore, have seemed a violent procedure to have passed, at one step, from acts of encouragement, to denunciations of death and transportation:—Accustomed, too, as Parliament, and the public in general, had been to view this trade as one of the ordinary transactions of commercial life, and slowly and reluctantly as many had yielded to the proofs of its aggravated criminality, it was doubtful whether they might not have revolted from the apparent harshness and severity of such inflictions:—Many persons also connected with the West Indies, who were disposed to concur in a legislative prohibition of the Slave Trade, might have been induced to oppose the measure, had it gone the length of branding the persons engaged in it as felons; it being obvious, that if the African trader were thus stigmatized, some share of his infamy would be reflected on the West Indian purchaser. In short, it was apprehended to be necessary, in order to ensure the success of the bill, that it should be limited, for the present, to a distinct declaration of the illegality of the trade, and a prohibition of it under heavy pecuniary penalties. When it was once declared to be illegal, no man would dare afterwards to avow that he had any interest in opposing those ulterior provisions, which might be shewn to be necessary for carrying into effect the intentions of the legislature. This expectation has proved to be well founded: for when the bill, for attaching the pu-

nishment of transportation to the crime of trading in slaves, was lately brought forward in parliament, not a voice was raised against it in either house.—We have thought it due to the leaders in this cause thus briefly to explain the reasons, as stated by lord Grenville himself, of their having, in the first instance, stopped short of those measures of just severity to which they have since resorted, and which indeed they foresaw would be necessary for the accomplishment of their object. Some evils may appear to have been incurred by this more lenient course: it has been insufficient to prevent a considerable contraband slave trade: but how much greater would those evils have been, if, through their precipitancy, the bill had at that time been lost. Our readers will also recollect how critical was the moment of its passing. In an hour after it had received the Royal assent in the House of Lords, the ministers who had framed and proposed and supported this most beneficent measure laid at his Majesty's feet the seals of their respective offices. And although the bill had received the active support of Mr. Perceval and Mr. Canning, and also of lord Harrowby, and other friends of the succeeding administration in both houses, yet it was impossible not to feel great anxiety, until it had passed into a law, lest something should have occurred, in that moment of political change and party violence, to frustrate the hopes that had been raised of seeing an irreversible sentence of condemnation pronounced on this cruel and disgraceful traffic.

The present parliamentary year had no sooner opened, than the Directors of the African Institution appear to have employed themselves in preparing a bill which might strengthen the too feeble provisions of the former acts. That bill has received the Royal assent, and is now in operation. Its main object is to inflict the punishment of transportation, not exceeding fourteen years, or of confinement and hard labour for a term not exceeding five years, nor less than three years, on all persons, subjects of Great Britain, or residing in any part of the British dominions, who shall be convicted either of reducing any person to slavery, or of carrying away, buying, selling, or using such person as a slave, or of detaining, confining, or embarking on board of any vessel, any such person for the purpose of being sold or dealt with as a slave, or of fitting out, or navigating, or of being in any way concerned in fitting out or navigating any vessel, either employed or intended to be employed in the Slave Trade: in short, of being engaged, either directly or indirectly, by themselves or their agents, in this trade. This punishment admits of a mitigation in the case of persons acting as petty officers, servants, or seamen; who are to be punished, as guilty of a misdemeanour, only with imprisonment, not exceeding two years; and to such persons a promise of complete impunity is held out, in case they shall, within three months after their arrival at a British port, give information on oath against the principals in the crime to which they have been accessaries, so that such principals may be prosecuted to conviction. Offences under this act are very appropriately directed to be tried according to the provisions made for the suppression of piracy in an act of the 28th of Henry VIII. and of the 11th and 12th of William III.—The present act is not to be construed as repealing any of the former acts for the Abolition of the Slave Trade, in respect of forfeitures and pecuniary penalties; and a power is conveyed by it, to all governors of forts and settlements on the coast of Africa, and to all persons deputed by them, of making seizures and prosecuting offences under those acts.

We are sanguine in hoping that this new law will very materially abridge, if not wholly abolish, that contraband Slave Trade which British subjects and British capital, dur-

ing the last two years, have been engaged in carrying on. On this point, we shall quote the authority of the Directors of the African Institution.

"'It is obvious, that, while the punishment of trading in Slaves is confined to confiscations and pecuniary mulcts, the only consideration with the individuals who are still unprincipled enough to embark in it will be, whether the profits of their crime be more than adequate to the pecuniary loss which they risk by the commission of it.

"This view of the subject has been exemplified on a variety of occasions, and it is strikingly confirmed in a letter received a few weeks since from Mr. Smith, the acting Judge of the Vice-Admiralty Court at Sierra Leone, dated 12th December, 1810. This gentleman expresses himself as follows:

"'I have had my hands pretty full of admiralty business lately; but it appears to me, that hardly any thing will put a stop to this abominable traffic. The profits are so extremely high, that if they save one cargo out of three, they will still make money.'

"Such being the case, it became necessary that a punishment of a very different nature should be attached to this crime. And the Directors cannot but hope, that the risk of an arraignment and trial for felony will do more to deter men possessing capital, from engaging in the Slave Trade, than the infliction of the severest fines." pp. 10, 11.

There is one clause in the act which seems to us to require a few observations. It is that which excepts from the operation of this law all persons selling, removing, or transferring slaves within the British West India Colonies, provided such slaves shall have been imported before the first of January 1808; for if imported subsequently to that period, they are legally entitled to freedom. We do not mean to deny the propriety, all things considered, of this exception; and yet we find it hard to reconcile our minds to the circumstances which render such an exception necessary or expedient. There is something extremely revolting to British, and still more to Christian, feelings in the parliamentary recognition of a state of slavery, unless it be for the purpose of mitigating its harshness.—Jealous as this nation has always been on the subject of personal liberty, it is not easy to account for the worse than apathy with which it has regarded the open and undisguised oppression of hundreds of thousands of our fellow-subjects, who are shut out not only from all participation in British rights, but are destitute even of the *shadow* of legal protection, except in what regards life or limb. We have often brought before our readers a view of that frightful system of bondage which prevails in our colonies. We are unwilling that the impressions of its enormity should be weakened by any apprehension that the Abolition of the Slave Trade has as yet had the effect of materially softening its rigours. It is a system which stands still pre-eminent in cruelty and injustice; for we are bold to affirm that there is no condition of slavery now existing on the face of the globe, and that there never has existed a state of slavery, not even among the Romans, whose slave code was by far the most rigorous of any, which may not be called mild in comparison with the slavery of our West Indian Colonies. And yet this slavery, known and proved to be thus inhuman and oppressive, is continued, is recognized, is sanctioned even by a British Parliament, without one direct step being taken for the alleviation of its miseries. It is indeed most strange that such a monstrous anomaly as this should ever have existed. It will be stranger still, if, after its true nature has been fully and accurately ascertained, it shall continue to exist, without an attempt, at least, to abate its evils.

Let us contemplate the state of a slave in the British West Indies. He is, in the first place, the absolute property of his master, and may be sold by him at pleasure, precisely in the same manner as he may sell a horse or a mule. Nor is the master bound, in making such a transfer of a fellow-creature, to consider for one moment, either the character of the individual to whom he conveys by the deed of sale his right of property, nor the ties of husband, father, wife, or child, which may be sud-

denly and eternally broken by the transfer. In the eye of *colonial* law, the negro slave is a *thing*, not a person. He has absolutely no political existence, nor any civil rights. He can neither sue nor be sued. The testimony of ten thousand slaves witnessing a murder would avail nothing against a person of free condition. Not only would not a free person be convicted on such testimony, but such testimony would not even be received. Laws, it is true, have lately been passed in the colonies which make the murder of a slave a capital felony, and which prohibit, under certain pecuniary penalties, the maiming, or the immoderate corporal punishment of slaves. But these laws, forced from their petty parliaments by a desire to avert any direct interference of the mother country in their interior legislation, after having answered the purposes of delusion, have been allowed, for the most part, to sleep. It is, indeed, vain to expect that laws will be efficient which are opposed to the feelings and prejudices of almost the whole community, by whom, in the capacity of magistrates and jurors, they are to be executed.—Laws have also been passed for regulating the food, clothing, hours of labour, and religious instruction of the slaves. But it is admitted on all hands, that these laws were never intended to be operative; and that under the existing system, it is impossible they should. The answer of Governor Prevost, of Dominica, to an inquiry of the Secretary of State (Earl Camden) on this subject, is fully applicable, nor has any one attempted to deny this, to the case of all the islands. "The act of the legislature of Dominica," observes the governor, in a letter dated Jan. 17, 1805, "entituled 'an act for the encouragement, protection, and government of slaves,' *appears to have been considered, from the day it was passed until this hour,*" (it had then been in force about eight or ten years), "*as a political measure, to avert the interference of the mother country in the management of slaves.*" "Having said this, your Lordship will not be surprised," he adds, "to learn that the bill has been wholly neglected." If further proof were wanting, that the *meliorating* laws of the West Indies, as they have been called, were enacted merely to blind the eyes of superficial but well meaning men in this country, and to supply a convenient argument to the friends of the slave trade and slavery, it might be furnished in abundance. The Report before us affords a striking confirmation of this view of the case. It is contained in the Appendix marked U. and is there inserted in order "to exemplify the nature of the bondage into which it is the object of the Institution, to prevent the natives of Africa from being any longer reduced." We proceed to lay the statement before our readers.

"*Case of the King v. Edward Huggins, sen. Esq.*

"The defendant, Edward Huggins, sen. Esq. is an eminent planter in the island of Nevis; has been peculiarly successful of late years, while other planters have in general had very opposite fortune; and, has, in consequence, been extending his possessions progressively, by new purchases of estates and slaves: so that at present he is said to own above six hundred negroes*.

"Unfortunately, he is an instance of the frequent, though short-lived, success that attends a rigid exaction from the slaves, by means of severe discipline, of more than ordinary labour. Among other abuses, of which, during the Abolition-controversy, the existence was denied in Parliament, this gentleman has practised that of compelling his unfortunate slaves to perform night-work in the field, when the moon-light makes it practicable; and the kind of labour in which on those occasions they are employed, is that of carrying out dung from the home-stall to the fields, in wicker baskets, on their heads. —(See a description of this work in the Parliamentary Evidence on the Slave Trade; especially that of Sir Ashton Byam, attorney-general of Grenada, a witness called on the part of the anti-abolitionists.)

"Night-work (except in crop time, for the purpose of more speedily cutting and grinding the canes) is prohibited by a recent law of the islands composing the Leeward Island government. A General Council and Assembly of those islands were convened at

* The number, we have heard, has since been increased by fresh purchases.

St. Kitt's in 1798, in consequence of the earnest applications of his Majesty's Government (pursuant to a parliamentary address) to the colonial governors and legislatures, to obtain laws for the protection of slaves and the melioration of their state; and an act was passed for those purposes, by the tenth section of which it is enacted, that the slaves shall not be turned out to work before five o'clock in the morning, nor after seven in the evening, except in crop time, or from some evident necessity, under the penalty of five pounds.

"Whether Mr. Huggins's slaves had heard of this law, or whether the repugnance of injured nature to his oppresions produced involuntary opposition, is not known; but so it was, that some desertions, or some appearances of insubordination, were asserted to have been produced by the illegal exaction of night-work in carrying out dung. No insurrection, no any forcible resistence of the master's authority, was proved, or even pretended, on the the part of Mr. Huggins; and had such crimes been committed, the civil magistrate in the West Indies is always ready enough to punish them; nor is the bringing slaves to judicial punishment attended with any trouble, expense, or delay. Mr. Huggins had therefore no excuse for taking the law into his own hands, if the offence had been of a public kind. But it is understood to have amounted to no more than the private fault of non-obedience to unlawful commands of the master or his agents, or, at most, to desertion from the estate.

"This gentleman, however, was resolved on a vengeance, not only extra-judicial, but such as no magistrate, even in cases of the most heinous public offences, is empowered by law to inflict.

"Here it is necessary to say something of the mode of corporal punishment to which Mr. Huggins had resort, and its limitation by the colonial law.

"The ordinary punishment of slaves, is a whipping with the cart whip, or, as it is called in Jamaica, the Cattle Whip, because it is the same which the drivers of carts or waggons in the West Indies apply to their mules or other cattle when working in a team. The same instrument coerces the labour of slaves in the field; but when applied as a punishment for past faults, and in a solemn way, its inflictions are much more severe. The slave, instead of receiving a lash or two horizontally, or obliquely, over his jacket, shirt, or trowsers (which, nevertheless, is sufficiently painful), is laid down on the ground, his arms and legs being extended, and generally held down, and his body laid bare from the back downwards. The lash is then applied vertically, by the driver or executioner, who stands at the proper distance to make the sufferer feel the full power of his torturing instrument. The report of the lash is louder than that of the long whalebone whips of our London carmen; and its effect so severe (except when the drivers are humanely forbid *to cut*, as the phrase is), that blood is drawn, and the skin stripped off, by every lash; till at length, if they are numerous, the poor victim's flesh, from the small of the back or hips down to the middle of the thigh, is not only excoriated, but cruelly mangled and torn. Such deep incisions are often made, that the parts, after they are healed, retain a shocking appearance during the rest of life.

"From this account of the punishment, it will not seem strange that the number of lashes has been limited, by general practice as well as law, to a number less than forty. In most of the penal slave laws of the colonies, there is no medium in the scale of punishments, when inflicted by judgment of law, between thirty-nine lashes of the cart whip, and mutilation, banishment, or death; and ten or twelve lashes are in general held an adequate punishment for common domestic offences—at least by merciful masters. The meliorating acts, as they are called, for the protection of slaves, have in this respect attempted, or affected, to controul the master's authority; and the acts of the Leeward Islands already referred to, in the fourteenth section, has enacted, That if any person shall "cruelly whip" his slave, he shall be liable to an indictment in the superior court of criminal jurisdiction of the island, and, on conviction, shall be punished by fine or imprisonment, or both, at the discretion of the court. The slave, so cruelly whipped, is also, if it be thought necessary for his protection, to be sold to another master.

"After these explanations, the nature of Mr. Huggins's conduct will be better understood.

"Not content with gratifying his vengeance by punishment within the bounds of his plantation, where he might have laughed at public justice, by suffering none but slaves to witness his oppressions; he was resolved to shew his contempt of the law, and of the feelings of his more humane fellow-colonists, by making the public market-place of Charlestown, which is the seat of the insular courts and government, the theatre of a dreadful execution upon his unfortunate slaves.

"Accordingly, on the 23d of January 1810, he went, attended by two of his sons, on horseback, with upwards of twenty of his devoted victims, men and women, in custody of the drivers, through the streets of Charlestown, to the market-place; and there proceeded to indulge his cruelty to the utmost, during more than two hours, in the face of day, and in the sight and hearing, not only

of free persons, but magistrates, who offered him no interruption.

"To one negro man he gave, by the hands of expert drivers, no less than three hundred and sixty-five lashes; to another, one hundred and fifteen; to a third, one hundred and sixty-five; to a fourth, two hundred and fifty-two; to a fifth, two hundred and twelve; to a sixth, one hundred and eighty-one; to a seventh, one hundred and eighty-seven;—to a woman, one hundred and ten; to another, fifty-eight; to a third woman, ninety-seven; to a fourth, two hundred and twelve; to a fifth, two hundred and ninety-one; to a sixth, eighty-three; to another, eighty-nine; and to various other women and men, various other cruel measures of the same punishment.

"The poor sufferers were, of course, dreadfully cut and mangled; but they were conveyed to the plantation of their savage master, and attended by his surgeon, who, at his request, had been present at the execution, and who, though a justice of peace, had not interfered, as such, to prevent or forbid the crime. By his evidence at the trial which afterwards took place, it would appear that none of them died, though he admitted that many of them had suffered severely from fevers, the effects of their punishment. But by a subsequent account from the island, it appears that one of the women who was the most severely whipped, has died since the trial, or has since been discovered to be dead.—Either this, or some other female sufferer, cried out during the whipping, that she was with child; but was disregarded, and her punishment went on. Among the circumstances of cruelty which have been mentioned, one of the drivers was brother to one of the men whom he was compelled to lacerate in the presence of the unfeeling master.

"At the time of this outrage on humanity, public decency, and law, no less than seven magistrates were in Charlestown. Two of them, the Rev. William Green, who holds two livings in the island, and is a justice of the peace, and the Rev. Samuel Lyons who also holds two livings there, and is a member of the council, were within hearing of the lash, and must have known of the cruel and illegal cause, yet did not at all interpose. The same has been already remarked of the surgeon, Dr. Cassin. He admitted, at one of the trials which took place, that he was sent for by Mr. Huggins to attend in his professional character, and that having counted two hundred and thirty-six lashes given to one of the negroes, he said he thought it was enough; but Mr. Huggins replied, he did not want his advice, unless he thought the man could bear no more, on which he, the witness, retired. Another justice of the peace, Mr. Edward Huggins, jun. was seen looking on at the execution the greatest part of the time.

"But though some of the magistracy of the island were thus negligent of their duty, and appeared to regard the meliorating act, as all such acts, it is to be feared, are regarded in every island which has passed them, viz. as laws never meant to be obeyed; the House of Assembly at Nevis, to its honour, considered this transaction as one that they were bound in humanity, and from regard to the credit of the colony, publicly to reprobate, and to make the subject of legal investigation. On the 31st of January 1810, eight days after the fact, they came to a resolution to that effect, which they ordered to be printed, and to be transmitted to England, and circulated throughout all the islands, together with the evidence laid before them as to the facts of the case.

"The Council concurred in this resolution, except as to the printing and publishing the minutes; but they had been published previously to this opinion of the Council, in the Gazette of St. Christopher, by order of the House of Assembly.

"It should here be observed, that as there is no newspaper at Nevis, the Gazette of St. Christopher is the common organ of all official publications by the Government of Nevis.

"Perhaps to publish the evidence at all in that stage of the proceeding was premature; but the Assembly seems to have thought that the audacious publicity and notoriety of the act demanded from them a public reprobation of it, lest it should redound to their own disgrace, and be a subject of scandal in Europe. Whatever credit, however, the resolution may reflect on the individuals who passed it, the event has too well proved that the society in general does not deserve to share in it.

"An indictment was preferred, and found against Mr. Huggins, on the Act of the Leeward Islands before referred to; and early in May, 1810, it came on to be tried in the Court of King's Bench and Common Pleas at Nevis, when the facts, as here stated, were fully proved; and indeed not disputed on the part of the defendant. He contented himself with attempting to prove that the slaves had been disorderly; but nothing like forcible resistance to the master's authority, or even mutinous or disrespectful language to him, or to any white person, was proved against them by any of

his witnesses. The whole offence brought home to them was, their absenting themselves from the estate at night, to avoid carrying out dung by moonlight; and even in this offence some of the sufferers were not implicated. One of them had only neglected his duty as a watchman.

"It may seem strange, after reading the act on which the indictment was founded, that any evidence of this kind should be received, since no offence on the part of the slaves could justify the cruel conduct of the master. But it will be thought still stranger, perhaps, that the defendant's counsel should argue to the *jury against their obligation to respect the act itself, speaking of it in the most contemptuous way, and intimating that it was passed merely to satisfy the clamours of some individuals in England, whom it was necessary to appease.* Such, however, appears to have been the nature of the defence; and the defence was effectual. Mr. Huggins, after a short deliberation by the jury, was acquitted!!!

"It may be thought, that at least the offender will be discountenanced hereafter by the more respectable members of the society. On the contrary, a party was making in his favour, to turn his opponents out of the Assembly at the present year's election, and place in their stead a majority, who may expunge the resolution recorded against him; and by the last accounts, two of his sons were just returned. The president of the council, being his son-in-law, is the less inexcusable for taking an active part on his behalf; and the influence of his own property and possessions in that small island is very considerable. But in the West Indies a master, prosecuted for the abuse of his power over his slaves, is always sure to find zealous partizans in abundance, among the many who are conscious that the case may be their own.

"Mr. Huggins is so well aware of this, that he has not been content to stand on the defensive. He has prosecuted, in St. Christopher, the printer of the Gazette in that island, for inserting the minutes sent to him by order of the Assembly; and the prosecution has been so popular there, that one jury staid out of court a long time (it is said three days) because they could not agree in finding the defendant not guilty, though satisfied of his innocence in point of intention.

"A juror at length was withdrawn, and a second trial afterwards had, when the following verdict was found: 'Guilty of publishing a libel, issued by the House of Assembly of Nevis, under a mistaken opinion that it was not a libel, and that the authority of that body justified his publishing their resolutions.'

"The printer was sentenced to a month's imprisonment, and to find bail to keep the peace for three years." pp. 43—60.

The above statement is fully confirmed in all its parts by papers which have been laid on the table of the House of Commons, (many of which are inserted in the Appendix to this Report), and particularly by the notes of evidence taken during the trial by the counsel employed, not only for the prosecutor, but for the defendant; the letters of Governor Elliott to the Earl of Liverpool; and the letters of J. W. Tobin, Esq. a planter of Nevis, to the Governor.

It ought to be known, that to the exertions of the gentleman who has just been mentioned, Mr. Tobin, it is owing, that these atrocious proceedings have attracted the notice of government and the public. Mr. Tobin is himself a West Indian planter; but he has nobly emancipated himself from those shackles of prejudice by which most around him continue bound; and he has dared to be singular enough to advocate, in a West India colony, the cause of the oppressed negro. To his lasting praise be it recorded, that he has spared no pains, and scrupled no sacrifices of personal ease and comfort, to bring to light and to punishment the atrocities of which we have given an account; and though assailed, as might have been expected, with the vilest slanders, as well as with threats of legal prosecution, he has continued to pursue, with a firm and unbending mind, his honourable course. He has, indeed, one peculiar source of protection from personal violence: he is blind, and cannot therefore be called out to pay with his life the forfeit of his humanity. But this defect, on the other hand, serves to make his exertions, and the mental elevation which has dictated them, the more meritorious.

Before we close this review, we

shall have the gratification of recording a second instance of the same manly and generous spirit, which has recently occurred in another of our islands.

Mr. Tobin, in writing to Governor Elliott on the subject of Huggins's conduct, has thrown additional light upon it.

"Coming from a country where the fountains of justice still remain pure, and the liberty of the press is respected, your Excellency must, I am persuaded, on your arrival here, have experienced the same feelings of surprise and indignation, which the respectable part of this community did, on hearing a VERDICT of ACQUITTAL pronounced against one of the actors in that bloody scene! The evidence on the trial was still stronger than in the affidavits; for it appeared, not only that several of the negroes received more than two hundred lashes, but that a still severer torture was inflicted on one of them, by the continued application of two cart-whips, to make him confess, what he persevered in declaring he was ignorant of; and this was sworn to by two respectable witnesses. One of the women received two hundred and ninety-two lashes. She is still alive! But, another, of a weaker frame, and whose punishment was far less, died, after a lingering illness, the 22d of June last. Had they all died, the act by which they suffered being, according to the declaration of that jury, a legal act, the authors of it would have been perfectly GUILTLESS; and every overseer in the country, however ignorant or brutal, left at full liberty to whip, mutilate, and destroy, at his pleasure, the slaves committed to his charge. But, fortunately, the verdict of a jury makes no precedent in law; and CRUELTY, by the English law, which is in full force here, is still cruelty. It was not defined by our ancestors, or its limits marked out by line and compass, but left to the heart of man to determine: and deeply it is to be lamented, that in this small community such an appeal is found insufficient."

"Mr. Huggins, the author of these evils, when I was here sixteen years ago, was then as distinguished for his cruelty as in the present day, and his conduct held in abhorrence by every good man in the community, and by no one more than by Mr. Cottle, since become his son-in-law, neither deficient himself in understanding or humanity. Mr. John Stanley, late attorney-general for these islands, some years since, assured my father, that he was examined before a committee of the House of Commons respecting a murder committed by Mr. Huggins, who has not scrupled to acknowledge to a friend, that he shot a negro. It was understood at the time, that the body had been thrown into a negro hut, and burnt with it. An inquest was taken on the body of another negro, who died shortly after a most inhuman flogging; but the overseer, who is still in the island, refused to give any satisfactory evidence to the grand jury who examined him. Two wretched suicides, weary of life and the sufferings they endured, have been taken out of a cistern with their chains about them. Not whips and chains alone, but iron collars armed with spikes, have been used, and I believe still are, as instruments of punishment by this man. Ignorant and brutal as he is, he has amassed an immense fortune, and still is grasping at the possession of more land and more negroes. His doctrine was, that it was cheaper to buy negroes than to breed them. He has publicly boasted of five attempts against his life by poison; and there are medical men who well know the facts. In the first six months after he took possession of the estate called Pinnings, nine negroes died without any epidemic disease. A wretched old woman came to me a few days ago, to tell me she was compelled to work in the field. She was a favourite house-negro in her former master's family, and had nursed one of his children. Being ordered to throw a mixture of gunpowder and salt-water on the mangled bodies of the negroes whipped in the market-place, she refused, and incurred the displeasure of her master; and her intellects have since been evidently disordered. An English groom, who had been witness to many of these shocking scenes, quitted the estate with horror, and returned to England, where his testimony will have some weight, as he bears a very good character. The negro, Fanny, who died, had not been accustomed to hard work for many years before Mr. H. got possession of the estate: but he put her into the field, and she was one of those ordered to carry out dung by night. She never worked with the hoe again after the whipping, and died of an atrophy. Of the three who composed the jury on the inquest, two were on the jury which acquitted Mr. Huggins; and the coroner was one of the magistrates, who, with unconcern, beheld the flogging in the market-place. This inquest was never returned to the Secretary's office, as is usual, and was not to be found when called for by the grand

jury, who, fortunately for the country, did not pre on either of the Mr. Huggins's, or we should have witnessed a trial more scandalous than the last." pp. 84, 8 , 85.

A letter accompanies these heart-sickening communications from the Earl of Liverpool to Governor Elliott, in which he states, that the narrative of Mr. Huggins's unparalleled severity had made the deepest impression on the minds of his Majesty's government. "It might have been hoped," observes Lord L. "that the fear of disgrace attendant on an outrage of humanity, so publicly exhibited, would have been sufficient, in any civilized country, for its prevention; but it never could have been supposed possible that so flagrant a violation of the clause of the act, called the Melioration Act, could be submitted to the cognizance of a court of justice, and be exempted from the punishment which the judge is empowered to inflict on conviction of the offender." Had his Lordship passed a few years in the West Indies, and been acquainted with the interior structure of a West Indian community, his surprize would have been somewhat differently placed. It would have been excited by the novel circumstance of an accuser and prosecutor having been found there, bold enough to unveil such a transaction, rather than by the impunity which has attended it.

The view which Governor Elliott takes of the subject, in a letter which does not appear in this Report, but which is among the papers laid on the table of the House of Commons, is exceedingly just. The root of the evil, he remarks, lies deeper than in the remissness or culpability of the individuals who conduct the government of those islands; and he represents it as originating in the very frame of society. The acquirements of education among the white inhabitants, consisting of "managers, overseers, self-created lawyers, self-educated physicians, and adventurous merchants, with little real capital and scanty credit, are very unequal to the task of taking a share in the government." And be it remembered, that to this class, so constituted and so qualified, the most important functions of government are entrusted. "The prevalence of principle, either moral or religious, is also (he fears) not to be fairly calculated from the repetition of the hackneyed expressions, of which an ostentatious use is frequently made in addresses, and on all occasions meant to meet the public eye at home. To collect, from such a state of society," continues the Governor, "men *fit* to be legislators, judges, or jurymen, is perfectly impracticable."

We are happy to perceive that lord Liverpool, with an expression of becoming indignation, has conveyed to Governer Elliott, the commands of the Prince Regent, to remove from their honourable situation, any magistrates who actually witnessed the atrocities of Mr. Huggins without interference, and who have no better justification of their conduct to allege, than ignorance of the duties attached to their office; and he desires that this may be done "with that degree of publicity that may mark to the community to which they belong, his Royal Highness's reprobation of such culpable remissness on their part."

So much space has been already occupied with the evils of the West Indian system, that there are some important features of it which we shall be obliged to leave almost wholly untouched. We allude particularly to the insufficiency of food; and to the system of coercing the labour of the negroes by means of the cart whip, which is universally prevalent in the West Indies. Particular instances of such cruel conduct as that of Mr. Huggins are only of occasional occurrence. The two evils which we have now mentioned, on the contrary, are of regular, unceasing, and therefore most powerful operation. During the hours of labour, the negroes are actually *driven* to exertion, by either the application, or the dread, of the impending lash, in the same way as

a team of horses is driven in England. And while they are thus incited by brute force, in a climate requiring indulgence, to efforts far beyond their strength in respect both of intensity and duration, their allowance of food is, in a vast number of cases, exceedingly scanty and inadequate, as we should be prepared to prove from documents furnished by the West Indians themselves. On this branch of the subject, however, we cannot at present dwell.

But what, it will be asked, is the remedy which it is in the power of Parliament to apply to these admitted and enormous evils? Has not the mother country resigned to her colonies, by formal acts, the right of interior legislation; and does not the case of America furnish a practical and conclusive illustration of the danger of interfering with such a right? We reply, that the contest with America was a contest respecting taxation, and not legislation. If we were to admit in the fullest extent, that the population of every British colony inherited an exclusive right to tax themselves, yet no such right of legislating for themselves can be inferred from the principles of the British constitution, and still less from the universal usage in similar cases. In truth, the laws of Great Britain, are, *ipso facto*, the laws of every British colony, until either by charter, or by act of parliament, a power of local legislation is conferred upon it, or rather delegated to it. It hardly requires an argument to shew, that if this power should be systematically abused to purposes directly at variance with those for which it was conferred;—if instead of being employed for the only legitimate ends of all government—the protection of subjects, and the maintenance of their just rights by an equal and impartial administration of the laws—it is made the instrument of subjecting to the extremity of degradation and wretchedness, to the most grinding oppression which has ever disgraced any country whether barbarous or civilized, nine-tenths at least of the whole mass of the population;—it then becomes the indispensible duty of those who have too rashly delegated such a power, to inquire into its misapplication; and, if some less summary remedy does not promise to be efficacious, even to annul the grant. Is it to be endured that the five or six hundred white inhabitants of Nevis, for example, shall combine to reduce to the condition of brute beasts not less, perhaps, than ten thousand of their fellow-subjects? and, though depending entirely on the naval and military force of the mother country for the means of safety from internal revolt, shall yet question the right of Parliament, even to take cognizance of their internal administration, however flagrantly unjust and oppressive it may be proved to be; because, forsooth, they have, at some time or other, received what they chuse to call a *British* constitution! The principle has been fully admitted, that if the electors of a particular borough should grossly abuse their privileges, they may be disfranchised by act of parliament; and instances have occurred, even in our own memory, of the disfranchisement of boroughs, which contained many more voters than Nevis contains free inhabitants. Why should the charter of Nevis be held on a different tenure? Besides this, the charters, or constitutions, given to the different islands, expressly stipulate that nothing shall be enacted by their legislatures, and therefore, by inference, that nothing shall be in force as law, which is inconsistent with the laws of England. On this ground alone, there is not a single charter granted to a West India colony which has not been forfeited; for there is not a single colony in which the gift of what is called a British constitution has not been employed as the means of establishing a system of tyranny and despotism, not merely alien to the liberal spirit of British legislation,

but revolting to every feeling of common humanity.

But the objection we are considering stands opposed to precedent as well as to principle. Innumerable are the acts to be found in the statute books of this country, which go directly to legislate for the colonies; and even the famous declaratory act of Mr. Grenville, while it renounces the right in the imperial parliament of taxing the colonies, is so far from renouncing the right of legislating for them, that it solemnly affirms the existence of such a right, and the determination of Parliament to maintain it inviolate.

It would carry us too far from our present purpose, were we to discuss at large this important, but greatly misconceived, subject. All we propose to do is to enter our protest against that novel and mischievous doctrine, which, for the purpose of saving in its integrity the right of individuals to oppress and crush, for their own emolument, thousands and hundreds of thousands of their fellow-creatures and fellow-subjects, would divest the imperial parliament of all authority to inquire into the exercise of powers which itself had incautiously delegated, or to redress and prevent wrongs, which, but for the protection it affords to the wrongdoer, would not be endured by the sufferers, perhaps, for a single day. For our own parts, we should be reluctant to have recourse to the violent remedy to which we have thought it right to advert; and we should therefore rejoice if the colonial legislatures would themselves begin the work of reformation. But we do not see how Parliament can avoid looking into the case, now that it has forced itself into notice, without a complete dereliction of its duties. To the disgrace of Great Britain and her colonies, the British slave code is more severe in its provisions than, perhaps, any other. Compared with it, the code promulgated by the Spanish government is freedom itself. A copy of this code has been laid on the table of the House of Commons, and is inserted in the Appendix to the present Report. We will briefly notice its principal provisions.

Every master is obliged to instruct his slaves in the principles of religion, taking care to explain to them the Christian doctrine every holiday, on which they are not to be obliged, nor even permitted to work, either for themselves or for their masters *, excepting at the time of the crop. The justices of the district, and the magistrates, are to determine the quantity and quality of food and clothes to be given to the slaves by their masters. The justices and magistrates are also to regulate the work to be done in the course of the day; giving the slaves two hours of each day for their own use and advantage; taking care that no slave shall be required to work who is sixty years old, or younger than seventeen; and that the women shall not be employed in any business which is not conformable to their sex, or in which they must mix with the men †. Their times of diversion, the commodiousness of their houses, the sufficiency of beds and bedding, and the erection of proper infirmaries are made the subject of specific regulations. Masters must not allow the unlawful intercourse of the sexes, but must encourage matrimony; nor must they hinder their slaves from marrying with those of other masters. And in case of such marriage, the wife shall follow her husband, whose master shall buy

* In the English islands, Sunday is the universal market-day. On that day also, the slave is, in many cases, compelled to labour for the purpose of raising food for himself and family. The master's avarice will not allow him even this respite from toil, which the Almighty has mercifully provided both for man and beast.

† In the English islands, the women not only work in the same place with the men, but in general are compelled to perform the same kind and quantity of agricultural labour.

her at a fair valuation; and if he refuse, the master of the wife shall have the same power. The punishment of a slave by a master or steward (and none else have power to punish in any degree) must not exceed the number of twenty-five lashes, and these must be given in such a manner as not to cause any contusion or effusion of blood. Offences requiring a greater punishment, must be prosecuted and punished in the case of a slave, as in the case of any other delinquent. Masters or stewards, failing in any of the points above specified, are to be fined 50 dollars for the first offence, 100 dollars for the second, and 200 dollars for the third; and in case of committing the same fault again, shall be liable to still heavier inflictions. When masters or stewards are guilty of excess in punishing their slaves, causing them contusion, effusion of blood, or mutilation of members, besides paying the above fines, they shall be prosecuted as criminals, and be punished according to the nature of the crime; and the slave, if capable of working, shall be sold to another master; but if unable to work, he shall not be restored to his master, but shall be maintained at his master's expense. If any person, excepting the master or steward, shall injure, chastise, wound, or kill a slave, he shall be dealt with exactly as if he had committed the same offences towards a free person. Masters are obliged to deliver in a yearly list of all their slaves with distinction of sexes and ages: and when a slave dies, they must inform the justice of it, within three days, with a view to the investigation of the causes of his death; and if they fail in this, they shall be bound to prove his natural death, or to submit to a prosecution. Slaves have a right to a weekly portion of time for their own benefit, and they may also redeem themselves at a fair price. All female slaves who have cohabited with their masters, are entitled to freedom. In failure of lawful children, the illegitimate offspring, of whatever colour, may, after any act of acknowledgment by the father, inherit his property, and succeed to the mother's without any such act.

We are aware, that even if all these salutary regulations were, in terms, admitted into our colonial statute book, they might prove as inefficacious as the meliorating acts which now exist there. We do not want in the colonies new laws merely, but a new administration of justice. The crimes to be repressed are chiefly the crimes of the oligarchy of white inhabitants, who, whatever differences they may have on other points, in every thing that regards the laws regulating slavery and protecting slaves, are, for the most part, so knit together by common feelings of pride and prejudice, and are so wakefully alive to the minutest circumstance which may tend to lessen the importance of the white as compared with the black population, that while judges and juries are selected exclusively from this body, and while human nature continues to be what it is, little hope can be entertained that justice will be fairly administered between master and slave. In the Spanish colonies, the security of the slave has arisen from this, that the judges who were empowered to redress his grievances, were directly amenable to the Crown for their conduct, and were independent of colonial legislatures and colonial juries. And until a system in some respects analogous to this be adopted in our own colonies; until judges of respectability shall be sent from England, possessing a due share of legal knowledge, and wholly unconnected with the islands in which they are to officiate, armed also with powers which may enable them to interfere summarily for the redress of oppression, little improvement is to be expected. And even in this case, not only will the colonial laws require a thorough

revision; but the judges themselves, with whatever care they may be selected, will stand in need of the vigilant superintendance of the supreme government at home, and should be made to feel that they are loaded with a weighty responsibility.

Another regulation which we conceive to be absolutely indispensible to the due administration of the colonial governments is, that no person who fills the situation either of judge or governor, or even of secretary to the governor, shall possess a foot of land in the West Indies, or shall be the owner of a single slave. Hitherto our policy has been directly the reverse of this. Governors have, for the most part, been appointed to the charge of West Indian colonies, not from any consideration of their qualifications for the office, or of their superiority to those vulgar prejudices which have so fatally perverted the course of justice in our West Indian islands; but for the very reason which should have been regarded as an unsurmountable bar to their appointment; namely, that they were possessed of property in land and slaves, within the colony over which they were placed. The fatal consequences of such a mode of selection do not require to be particularised: they are of themselves sufficiently obvious; and unhappily a number of facts, of recent occurrence, might be mentioned, in illustration of the evils with which it is pregnant. If government, therefore, would succeed in their wishes and endeavours (which we believe to be very sincere) to reform our West Indian system, they must begin by entirely reversing this ancient line of policy. They must not only not permit any owners of West Indian estates to fill the offices we have mentioned, but they must forbid persons who accept these offices to acquire any such property, on pain of immediate dismissal. This regulation may seem harsh, but it is indispensible. The happiness of thousands of our fellow-subjects, is not for one moment to be put in competition with the interested views of any individual, however exalted.

But we expect to be told that our exposition of the enormities of the West Indian system is contradicted by the evidence of facts. Mr. Huggins, it is true, has been acquitted, notwithstanding the most irrefragable proof of his guilt; but then another culprit of a similar description has recently suffered, in a neighbouring island, the extreme sentence of the law. The execution of Mr. Hodge, a planter of Tortola, for the murder of his slave, is a triumphant refutation of all that has been alleged respecting the frame of West Indian society, and the inefficacy of West Indian meliorating laws. This argument has been already adduced in the House of Commons; but had some papers which have since been presented to Parliament, been at that time on its table, a much more conclusive answer might have been given to the argument, than, under the ignorance which then prevailed respecting the real facts of the case, it could possibly receive. A copy of the papers in question have just reached us; and, after having attentively perused the tale of horrors which they unfold, we are willing that the justness of our views of West Indian policy shall be tried by this document. We are willing to rest their vindication on the details of that very transaction, on which the friends of the colonial system have somewhat incautiously relied for the defence of that system.

The facts sworn to in the different depositions, which led to the apprehension and trial of Mr. Hodge, we will now proceed to detail; but before we do this, we are bound to apprise such of our reader as are not armed with strong nerves, that they will do well to pass over the succeeding fourteen paragraphs.

1. In January, 1806, a slave named Welcome, belonging to Mr. Hodge, was employed by him as a

hunter, to go in quest of runaway slaves. After hunting for four or five days, he returned home unsuccessful; in consequence of which he was laid down by Hodge's order, and severely cart-whipped. He was *immediately* sent out to hunt a second time, and in a few days again returned unsuccessful; when, with his old wounds uncured, he was a second time, by Hodge's order, laid down, and severely cart-whipped. Welcome was immediately sent out hunting a third time; and returning in a few days, with the same success as before, he was again severely cart-whipped by Hodge's order, and put in very heavy irons, with a pudding on each leg, and a crook round his neck; and in the night-time was confined in the bilboes or stocks. He was at the same time allowed little or no food, and consequently became so weak, that he could scarcely walk. In this condition, with dreadful sores, occasioned by his former whippings, he was ordered to go to a neighbouring estate; but being unable to proceed, he fell down on the road, and, being carried home, he was again cart-whipped, and died in consequence the same night.

2. Mr. Hodge having suspected two female slaves, Margaret his cook, and Else a washer woman, of a design to poison Mrs. Hodge and his children, he poured a quantity of boiling water down their throats; and having, after this, severely cart-whipped them and chained them together, he sent them, in a state of entire nakedness, to work in the field. Both these slaves languished for a short time in a miserable condition, and then died. On the day that Margaret died, one of the deponents going into the kitchen and observing she was stupid, asked her what was the matter; on which she pulled a handkerchief from her head, and shewed two very severe wounds, which, she said, Mr. Hodge had given her. She soon after fell on her face, and, being carried to the sick-house, died that evening. Mr. Hodge had been heard to say, that he was resolved neither of these women should live long.

3. Some time before the death of Margaret, one of the deponents saw, in the sick-house, a child about ten years of age, named Tamsen, with the skin entirely off. The deponent asked the sick-nurse what was the matter with the child; but the sick-nurse refused to give an answer, and seemed afraid, lest her master should know that the child had been seen. On inquiry, it appeared, that the child had been dipped, by Hodge's order, into a copper of boiling liquor.

4. In the year 1807, a slave called Tom Boiler, a stout, hale, hearty man, was by Hodge's order, and in his presence, laid down and flogged without intermission, for at least an hour. After this infliction, he attempted to rise, but could not. He was taken up and carried to the sick-house, whence he never came out, but died in about a week. No doctor was called to attend him.

5. Soon after the death of Tom Boiler, another slave named Prosper, was by Hodge's order, and in his presence, laid down, and for more than an hour cart-whipped without intermission. He was then taken up by Hodge's order, and, with his hands tied behind his back, lashed to a tree. Hodge then ordered the driver to use "close quarters,"—meaning by this expression a more cruel and severe cart-whipping than is ordinarily used, the whip in this case being shortened and going all round the body, cutting every part, particularly the stomach and belly, and making at the same time comparatively little noise. In this situation, Prosper was beaten till he fainted, his head hanging down backwards, and was no longer able to bawl. He was then carried to the sick-house, where, within a fortnight, he died.

6. A slave named Jupiter, about

nineteen years of age, was, by Hodge's orders, severely cart-whipped, put in heavy irons, crook puddings, &c. and allowed little or nothing to eat. He was also burnt in the mouth with a hot iron. He shortly after died.

7. On the 27th March, 1807, a new negro slave belonging to Hodge was cart-whipped, in his master's presence, in the most cruel manner. He died in two or three days after. When his body was carried out on a board to be buried, it was seen by one of the witnesses in a shockingly lacerated state.

8. A free man, named Peter, was hired by Hodge, as a cooper, at two joes per month. This man, though free, was repeatedly cart-whipped at close quarters, and in every other way, by order, and in the presence of Hodge, who also put chains upon him, and had him worked with the field negroes. Peter soon died.

9. In 1808, a young slave named Cuffy, was by order of Hodge, and in his presence, severely, and repeatedly cart-whipped, chained, &c. "He was cut to pieces," and had hardly any black skin remaining. After a cart-whipping, which lasted upwards of an hour, he was carried to the sick-house, where he died within a week.

10. Mr. Hodge frequently caused the children on his estate, about nine years of age, to be taken up by the heels, and dipped into tubs of water with their heads downwards, and kept there till stifled, then taken out and suffered to recover and breathe, when they were again treated in the same manner, and so repeatedly, until they have been seen to stagger and fall. On this, Mr. Hodge has ordered them to be taken up and suspended to a tree by their hands tied together, and in this situation cart-whipped for some time at close quarters. Among others, a mulatto child, reputed to be his own, named Bella, was repeatedly cart-whipped by his order; and he was also seen repeatedly to strike the child with a stick on the head, so as to break her head; and also to kick her so violently as to send her several feet on the ground.

11. A slave named Cudjoe, a smart active fellow, was so severely and repeatedly cart-whipped and otherwise ill-treated by Hodge, that he died. Another slave named Gift, who had also previously been in good health, after having been severely cart-whipped and chained, was again, with his wounds unhealed, subjected to a further severe cart-whipping, and died the same night. One of the deponents saw the body carried out for burial in a dreadful state of laceration.

12. A negro woman named Violet, belonging to Mr. Hodge, was confined and severely flogged and cut by him for the alleged crime of stealing candles. She died in consequence. A boy, a son of this woman, run away through his master's flogging him. When brought back, he was put in chains, and so severely flogged that he died. One of the deponents saw the boy a week before he died, and perceived, from his swelled and lacerated state, that he could not possibly recover.

13. A boy named Dick, whom Mr. Hodge charged with having stolen his geese, was very often flogged severely and in quick succession, at close quarters and otherwise; in consequence of which he died. He had also been put in chains, and had his mouth burnt with a hot iron.

14. One of the deponents, besides swearing to several of the above facts, stated that for several years, during which the deponent resided on Mr. Hodge's estate, Mr. H. had been guilty of repeated and excessive acts of cruelty towards his slaves. Another deponent, who had lived, at different periods, as a manager, on the estate of Mr. Hodge, called Belle Vue, and who was also a witness to many of the atrocities detailed above, swore, that at most of the numerous and severe cart-whippings inflicted by Mr. Hodge on his slaves, he was not actually present, Mr. Hodge generally choosing to inflict

them without the presence of any competent witness; but that, in addition to the instances at which he happened to be present, and which are mentioned above, there were many others where he saw only the effects of Hodge's cruelty, in the lacerations, burnt mouths, &c. of the slaves. He was satisfied these cruelties were inflicted by Hodge himself, as otherwise he should have heard him inquire, and complain, concerning these marks of suffering in his own negroes. It was scarcely possible to remain in the sick-house on account of the offensive smell proceeding from the corrupted wounds of cart-whipped slaves. When this deponent first went to live on Hodge's estate, there was upon it a fine gang of upwards of a hundred able negroes; but when the last wife of Hodge died, in 1808*, that number was so reduced by cruelty, and absconding in consequence of cruelty, that negroes enough were not to be found on the estate to dig her grave; and therefore, the deponent and Daniel Ross, Esq. one of the magistrates who signed his deposition, assisted in digging it. He could not remember the names of all the negroes who had died in consequence of the cruelties of Hodge; but he knew the number to be great: sometimes three and four have died in the course of a day and night. On such occasions, no doctor was ever called in. He lived in all about three years with Mr. Hodge; and in that time, he was satisfied that Hodge lost sixty negroes, at least, by the severity of his punishments; and he believed that only one negro died a natural death during the same period.

Such then are the dreadful facts of this case. On their being brought before Governor Elliott, he immediately issued a special commission for the trial of the offender. The trial took place on the 29th of April, and lasted from ten in the morning till half past five on the morning of the 30th. The jury, after deliberating for two hours, brought in a verdict of Guilty, on the first indictment, which was for the murder of Prosper; (there were five other indictments in reserve); and sentence of death being passed upon him, he was executed on the 8th of May.—But this is not all which appears on the face of the parliamentary papers; and if we were to stop here, dreadful as the details have been, it would give our readers a very inadequate idea of the real nature of this singular case.

It appears, then, that Mr. Hodge had been permitted for years to proceed in his course of wholesale murder, not only with perfect impunity, but even without inquiry. And yet we will venture to say, that there was not a magistrate, or a man in that small island, to whom his shocking barbarity was not a matter of notoriety. At length, in consequence of some violent party animosities, he was arraigned for murders committed four or five years before. But for these party violences, his conduct would probably never have become the subject of legal investigation. The individuals who ultimately engaged in the prosecution, and those also who were brought forward as evidences on the trial, had continued members of the same small community with Mr. Hodge, during the whole period that the work of death was notoriously proceeding on his plantation. And the very person who took the lead in the prosecution, though he was an assistant judge, and perfectly well acquainted with Hodge's character and conduct, had not only lived in habits of intimacy with him—until these party differences arose, in the course of the last year, to which we have already alluded—but had even employed his influence to protect him from prosecution*. Then, and not before, did this assistant judge

* She died insane; her intellects, it was believed, having been disordered by the shocking scenes she was forced to witness.

* We assert this fact on the very best authority. A gentleman, distinguished for his probity and humanity, who endeavoured, during a temporary residence at Tortola, to bring

and his party begin to inquire after the proof of Mr. Hodge's cruelties and murders; and then, and not before, were the first depositions taken on the subject. It deserves also to be noticed that this unhappy man continued to be the Honourable Arthur Hodge, member of his Majesty's council for the Virgin Islands, till after his committal, when he was suspended from his seat in council by Governor Elliott.

We have already mentioned, that the jury took two hours to consider of their verdict, and when it was at length returned *guilty*, it was accompanied by a recommendation of the prisoner to mercy by a majority of the jurors. To this recommendation, Governor Elliott, with a becoming firmness, refused to pay any attention. Such, however, was the state of irritation produced by the novel and unprecedented circumstance of a white man condemned to death on account of the murder of his own slave, and such the dread of an attempt on the part of the white population for his rescue, that Governor Elliott, who had judged it prudent to proceed to Tortola in person, that he might be at hand to watch the course of events, felt himself under the necessity of proclaiming martial law, calling out the colonial militia, and availing himself of the aid of a frigate, in order to awe the turbulent into submission. In consequence of these measures, the threatened disturbance was prevented, and the sentence of the law was regularly executed. The Governor observes, in his dispatch, "The state of irritation, and I may almost say of anarchy, in which I have found this colony (Tortola), rendered the above measures indispensible for the preservation of tranquillity, and for ensuring the due execution of the fatal sentence of the law against the late Arthur Hodge. Indeed, it is but too probable, that, without my presence here as commander-in-chief, in a conjuncture so replete with party animosity, unpleasant occurrences might have ensued."

The reply of Lord Liverpool to these communications, is so highly honourable to him and to his Majesty's government, that we deem it right to give it entire. It is dated the 20th June, 1811.

"I received your several dispatches from No. 34 to No. 41 inclusive, and however deep the indignation which your former letters, in reference to the case of Mr. Huggins, have excited, and however strong my apprehension that the law, as at present administered, is inadequate to the prevention of similar excesses, I could still little have expected the additional detail of cruelties that is therein conveyed.

"The individual by whom they were perpetrated, has suffered the severest and most ignominious punishment the law can inflict; and it only now remains for me to express an earnest hope, that this rare example of just retribution may effect that change in the treatment of the unfortunate slaves, which it should require no other motives to produce than the common feeling of humanity towards a fellow-creature, or even the common regard to public decency.

"I am commanded, by his Royal Highness the Prince Regent, to convey to you the high satisfaction he has derived from your anxious endeavours, on this occasion, to secure impartial justice on the trial, and the solemn execution of the sentence; and his full approbation of your conduct, in not permitting the intercession of the individuals, who partly composed the jury by which Mr. Hodge was tried, to suspend the termination of that iniquitous career which he had but too long been suffered to pursue.

"You are authorised to make every reasonable compensation to those individuals who may have

Hodge to justice for some gross acts of oppression towards a free person of colour, was frustrated in his humane attempt chiefly by the instrumentality of this very assistant judge. See also the letter of Mr. Musgrave, in the printed papers.

been inconvenienced by personal attendance on the part of the prosecution.

"I have received the further command of his Royal Highness the Prince Regent, to desire that you will take an opportunity of publicly assuring the Council and Assembly of the Virgin Islands, that his Royal Highness has had the greatest pleasure in witnessing their anxiety to co-operate with you in the cause of humanity and justice; and you will acquaint them, on the part of his Royal Highness, that his Royal Highness cannot receive from them a more flattering assurance of their regard to the wishes of their sovereign, and of the interests they feel in supporting the honour of the British name, than their anxious endeavours to ameliorate the condition of that class of beings whose bitter and dependant lot entitles them to every protection and support."

Taking then a review of this boasted proof of West India humanity and justice, as it has come to us through the only authentic channel, will it not be admitted by every impartial reader, that our views of the subject, instead of being weakened, are, in truth, greatly strengthened by it? The statement, taken in all its parts, goes directly to establish the necessity of those measures of parliamentary inquiry which we have ventured to recommend as the only remedy which, in existing circumstances, is at all likely to be efficacious.

But we must now quit this part of the subject with a single observation. Many of our readers may have been surprised to perceive, by the reports of the parliamentary debates, as given in the newspapers of the day, with what promptness the friends of the abolition united to resist the attempt which was made to give what are called British laws to the island of Trinidad. Unhappily, in the West Indies, as we have shewn, British laws mean neither more nor less than the communication of a power to the white inhabitants to oppress, at their pleasure, the slaves and the free people of colour. It was thought much better, therefore, with a view to the happiness of these classes of the population, which outnumber the whites in the proportion of about fifteen or twenty to one, that the Crown should retain, in its own hands, the sole and exclusive right of legislation; and that until a constitution should be framed, which might extend protection to all classes of his Majesty's subjects, the iron despotism of our other West Indian colonies, should not be allowed to displace, in this island, the humane and considerate provisions of the Spanish slave code.

The Report before us contains an additional proof of the cruel injustice of West Indian law, as now administered. We allude to the memorial of a free negro man, of the island of St. Vincent, named *John Wise*, addressed to the President and Directors of the African Institution, and inserted in the Appendix, p. 87. This man, in 1797, had been sold by the executor of his deceased master, to one Claude Alexander, a free mulatto of St. Vincent, who employed him as a mariner on board a sloop, called the Revenge. This sloop, in a voyage to one of the other islands, was, in October 1801, taken by a Spanish privateer, and carried to Cumano, where being condemned in a Spanish court of admiralty, the ship and cargo with the slave-seamen on board, and among the rest this John Wise, were sold at public auction. Wise was purchased by an American, who carried him to St. Croix, and there sold him to a Dr. Gordon of that island, in whose service he continued until January 1807, when Dr. Gordon died at Bath in England, whither Wise had accompanied him. Dr. Gordon, in consideration of his faithful services, manumitted him, and settled upon him, by his last will, twenty pounds a-year for life. After the death of Dr. Gordon, Wise continued for some time in England; but in July 1810, he embarked as a steward on board the

Theresa of Bristol, bound to Trinidad, at the wages of four pounds fifteen shillings per month. On the 18th day of November, the Theresa touched at St. Vincent's on her homeward voyage, and on the 19th Wise was seized and brought on shore by the warrant of a justice of peace; and being claimed by Alexander as his runaway slave, was, without any hearing, or the permission of explanation, first committed to gaol as a runaway, and afterwards, in defiance of all justice, delivered up in bondage to Alexander.

A gentleman, whose name deserves, with Mr. Tobin's, to be held up to the gratitude of all good men, Hugh Perry Keane, Esq. formerly of Lincoln's Inn, being made acquainted with the case of Wise, did immediately and gratuitously take it up; and having applied in vain, both to Alexander, and to the justice of peace for his release, sued out a writ of Habeas Corpus, before William Taylor, Esq. the chief justice of the island. Mr. Keane stated before the judge, the various circumstances which had divested Alexander of all further right to Wise as his slave; and supported his statement by affidavits of respectable persons in the Island, who were acquainted with the main facts of the case; and particularly with his capture and subsequent condemnation and sale at Cumana, whereby Alexander had become legally dispossessed of all property in him; and also with his transfer at St. Croix to Dr. Gordon, and his residence at Bath with that gentleman, by whom he had been manumitted. But all this evidence proved unavailing, and the chief justice ordered Wise to be delivered up to Alexander as his slave. An exception was taken to this decision by Mr. Keane, which was to be heard in the month of May 1811; and in the mean time, Alexander entered into a recognizance to produce Wise, before the court, on that occasion. Wise, however, foreseeing the probable effect of all attempts to redress his wrongs in St. Vincent's, and being informed that he had no remedy by appeal to any tribunal in Great Britain, has applied to the Directors of the African Institution to interfere in his behalf, which they of course will be most anxious to do.

Now, is it possible to conceive a case of greater injustice than this, solemnly and deliberately sanctioned by the highest legal authority in the island of St. Vincent? Is not such mal-administration as this a fit subject of parliamentary inquiry? No man, under similar circumstances, would have attempted, even in a West Indian court, to reclaim a ship, or a bale of goods, or, in short, any commodity whatever, excepting a negro slave. Here is a man, who, having been torn from all his connections, and consigned, by the rights of war, to a new master, and having in that master's service earned his freedom by his good conduct, is iniquitously made to forfeit that freedom, merely by returning to a colony enjoying, forsooth, a British constitution and British laws. It is one most disgraceful peculiarity of the slave law of the British colonies in general—a peculiarity which, we believe, distinguishes it from every other slave code on earth—that it presumes every black or mulatto person a slave, till the contrary is strictly and technically proved; and this without providing, for a free man of colour, the means of legally asserting his freedom when it is invaded, however able he may be to prove it. He can of course bring no action while held in custody by a person claiming to be his master; and if a voluntary protector interfere, no other remedy can be found than the writ of Habeas Corpus, the proceedings on which are ill adapted to try a disputed question of fact. By the same monstrous code, the greatest length of possession gives no right of freedom, nor any protection against its invasion.—There is, indeed, no positive law in any island which establishes these ini-

quitous rules, nor any principle which can make them legal in colonies, where, by express constitutional enactment, as we have already observed, as well as by the maxims of common law, the code of the mother country, in force at the time of their settlement, ought to subsist till altered by acts, either of Parliament, or of the interior legislatures. But West India courts and West India juries will adhere to their own notional law of slavery, as long as they are under no other controul than that of their own petty and illiberal legislatures.—To such a length are these abominable practices carried in the West Indies, that a negro or mulatto, though in the possession of freedom, and claimed by nobody as a slave, is liable to be seized and sold on account of the public; unless either an owner appears and establishes a right of property in him, or his freedom can be legally proved, within twelve months after his apprehension. So that, as has lately happened, a man of colour, born in England of free parents, and who of course can have no document of manumission to exhibit, may be seized, on going to the West Indies, by the first person he meets, and committed to gaol as a runaway slave. He will, in that case, be advertised for twelve months in the newspaper of the island; and, if not claimed in that time, will then be sold by auction to the best bidder. This very case appears to have lately occurred; and thus has a free born Englishman been recently and cruelly enslaved in an English island, boasting an English constitution and English laws. But is such a state of things to be endured? It is impossible.

In a former part of this Review, we have stated, that all slaves unlawfully imported into the West Indies, are by act of Parliament declared to be *ipso facto* free. But the case of John Wise proves how nugatory are such enactments. West Indians will import and retain slaves in the teeth of a thousand such acts, until some means are taken by Parliament to make their decisions respected by the insular courts. Will every wretched African, who may be imported contrary to the abolition acts, find a Hugh Perry Keane to advocate his cause? And if he should, we have seen how unavailing the exertions even of this generous and enlightened friend of humanity have proved, when the sphere of their operation has been a West Indian court of judicature.

We do not feel that any apology is necessary for having occupied so much of the time of our readers with these details.—They are, indeed, harrowing to the feelings; but it is necessary that the real nature of our colonial institutions should be understood by the public. It is only a small part of the case, however, which our limits will allow us to place before them. In order to a full exposure, much more lengthened details and discussions than we can now venture upon will be necessary. Our object has been merely to excite attention to the subject.

We have done, however, for the present, with the West Indies, and in the sequel of this Review, we will endeavour to confine ourselves within very narrow limits.

The attention of the Directors of the African Institution, during the past year, has been much turned towards the suppression of the foreign as well as the British slave trade. This object has been greatly forwarded by some late decisions in the courts of prize in this country. In the case of the Amedie, an American slave ship, the principle was laid down in the Privy Council Appeal Court, by Sir William Grant, that the Slave Trade having been abolished by this country, on the ground of its inherent impolicy and injustice, it must now be considered, abstractedly speaking, as having no legitimate existence. He thus pursues the argument.

"When I say abstractedly speaking, I mean that this country has no right to controul any foreign legislature that may think fit to dissent from this doctrine, and to permit to its own subjects the prosecution of this trade; but we have now a right to affirm that *primâ facie* the trade is illegal, and thus to throw on claimants the burthen of proof, that in respect of them, by the authority of their own laws, it is otherwise. As the case now stands, we think we are entitled to say, that a claimant can have no right, upon principles of universal law, to claim the restitution, in a Prize Court, of human beings carried as his slaves. He must shew some right that has been violated by the capture, some property of which he has been dispossessed, and to which he ought to be restored. In this case, the laws of the claimant's country allow of no right of property such as he claims. There can, therefore, be no right to restitution. The consequence is, that the judgment must be affirmed."

This principle was afterwards adopted by Sir William Scott, in the case of the Fortuna, an American ship, under a Portugueze disguise, destined for the slave trade; and it was thus extended by this eminent civilian, not merely to vessels which had actually engaged in the purchase and transport of slaves, but to those respecting which it might be proved that there was an intention so to employ them. "It matters not," observed this able and eloquent judge, "in what stage of the employment," (viz. the slave trade), "whether in the inception, or the prosecution, or the consummation of it, the vessel is taken; the court must pronounce a sentence of condemnation." The principles on which these decisions proceed, are equally applicable to the ships of any other nation, whose laws do not sanction the slave trade, as to those of America. At present, therefore, the only nations who can carry it on are Spain and Portugal. The Spanish flag has, indeed, been extensively used of late by British and American subjects in protecting their illicit traffic; but the disguise has been detected in a variety of instances, and the ships condemned. Spain also has shewn a disposition, if we may judge from the discussions in the cortez, to abolish the trade entirely; and the revolutionary junta of the Caraccas have already abolished it. Portugal has agreed, by express stipulation, to abandon all her commerce in slaves, which is not carried on directly from Portugueze ports in Africa to her settlements in America, in ships *bona fide* Portugueze. By this treaty, the whole of the African coast, north of the equator, is delivered from the Portugueze slave trade, with the exception of the small island of Bissao, at the mouth of the Rio Grande, the cession of which to this country is on that account greatly to be desired.

The Spanish government, we are persuaded, would be more inclined to abolish for ever this inhuman traffic, if they could be made to understand how greatly its continuance is likely to endanger the safety of their colonial possessions, especially as in the present circumstances of Spain it would be impossible for them to send any succours abroad in case of an insurrection. But besides this, the Spanish nation has itself in truth little or no interest in upholding this trade. What appears to be Spanish capital embarked in it, is really either American or British, which the Spanish flag is merely prostituted to protect from seizure. This view of the case is illustrated by the following occurrence.

"Two ships under Spanish colours, the Gallicia and Palafox, were met by his Majesty's frigate the Amelia, commanded by the Hon. Captain Irby, on their voyage from a port in Spanish America, to the coast of Africa, for slaves. Captain Irby, seeing reason to suspect that the adventure was really on British account, detained the vessels, and brought them into Plymouth. There, on the usual preparatory examinations having been instituted, the master, mate, and supercargo all swore so positively and unequivocally, that the ships and their cargoes were Spanish property, that the Judge of the Admiralty felt himself obliged, notwithstanding some very suspicious circumstances, to decree their liberation, on bail

being given to abide the result of the farther proof which was ordered.

"The supercargo, in particular, who called himself Don Jorge Madre Silva, swore that he was a native Spaniard, and not a subject of Great Britain.

"It was discovered, however, by means of two of the crew, that all these depositions, thus solemnly and judicially made, were false. One of the ships was ascertained to have cleared out from England, by the name of the Queen Charlotte, and to be still the property of British merchants resident in London. The other had cleared out from Kingston, in Jamaica, under the name of the Mohawk. Both vessels had undergone a fictitious sale at Carthagena to a Spaniard, and had there changed their original names for the Gallicia and Palafox: and the supercargo, who had sworn to his Spanish birth, proved to be an Englishman who had sailed from the river Thames in the Queen Charlotte, and was then known by the name of George Woodbine, which, when translated into Spanish, formed the appellation by which he was afterwards distinguished, Don Jorge Madre Silva.

"When these facts came to the knowledge of the Directors, they applied to his Majesty's government, to prevent the liberation of the vessels, even if unobjectionable bail should be offered, as the whole complexion of the transaction was now most materially altered. His Majesty's government immediately ordered the vessels to be detained; on which the claimants, aware of the risk they should incur by abiding the result of a trial, abandoned the prosecution of their claim, and the property has since been condemned." pp. 31—33.

The information which the Directors have obtained from Africa, during the last year, has principally related to the unhappy revival of the slave trade, which had taken place on the coast; but which, it was expected, would be again repressed by the efforts of the naval force that had been dispatched thither, aided by the decisions in our prize courts, to which we have already alluded, and the powers conferred by the new act on African governors; but still more by the terms of the new act itself. The pernicious effects on African improvement and happiness, of even this temporary revival of the slave trade, is forcibly depicted in some letters inserted in the Appendix.

In July 1810, a gentleman, high in office on the coast, states, that in the course of his endeavours to check the slave trade, he had the happiness, in some instances, of restoring the lost child to his parent—a circumstance which not only gave happiness to him, but diffused joy and satisfaction far and near. The chiefs of the villages had waited on him to express their gratitude for British protection, and had assured him of their disposition to concur in measures for effectually repressing the slave trade.

"The wars," he adds, "which formerly were frequent, and always attended by considerable numbers being taken and sold to traders, are now very rare; and when they occur, the parties content themselves with pillaging cattle and a few captives, who are kept by the victors until they are redeemed by the relatives, for whom they give bullocks, corn, tobacco, or such commodities as they can procure.

"Even among the Moors, kidnapping is almost extinct; a few instances occurred lately, which was occasioned by some persons, residing here, pressing them to pay some debts, which they had contracted before the English took possession of the settlement: all the children thus taken have been recovered and restored to their parents.

"To use an old adage, 'if there were no receivers, there would be no thieves;' which is perfectly applicable to the case with regard to the slave trade in this part of Africa. The slavery amongst themselves is merely nominal: the master and servant are nearly equal: they work together, eat and drink out of the same bowl, and sleep under the same roof.

"I beg leave to say, that I think a few Moravian missionaries would be of infinite service in each of these settlements; in the first instance, to give some instruction to the numerous population, and the visitors from the main land. If they arrive during my residence in this country, you may depend on their having my support and protection." pp. 105, 106.

In letters, however, of a late date, namely, in December 1810, and February 1811, the same gentleman speaks of the state and prospects of Africa in language widely different. He states, that many slave ships were then on the coast, and expresses a hope that some measures had been decided on at home to stop

their progress, as "otherwise all the good would be undone which had resulted from the honourable exertions and sacrifices of the British nation; for," he adds, "until the traffic of their persons is stopped, it is in vain to urge them (the natives of Africa) to industry or civilization, when the safety of person and property is so uncertain."

The same sentiment is feelingly expressed by the Directors themselves, in the outset of their Report. "The civilization and improvement of Africa," they observe, "are, indeed, the great ends which the Institution proposed to pursue. But what rational expectation can be formed of any material progress in the attainment of these ends, while the slave trade continues to flourish? This traffic stands opposed to all improvement. The passions which it excites and nourishes, and the acts of fraud, rapine, and blood, to which alone it owes its success, have a direct tendency to brutalize the human character, and to obstruct every peaceful and beneficial pursuit. Any advance in civilization is hopeless, where neither property nor person is secure for a moment."

But the root of this great evil exists elsewhere. It is to be found in the West Indies. "If there were no receivers, there would be no thieves," applies much more strongly to the West Indies than to the traders on the coast of Africa. In the West Indies (for we feel ourselves insensibly drawn thither again) is the spring which sets the whole machine in motion. And sorry are we to say, and we state it on the most unexceptionable authority, that not only obscure individuals residing in the West Indies; but even some persons of eminence, have not scrupled to participate in the profits, and in the guilt of a smuggling slave trade. Of one petty parliament, that of the Bahamas, we have heard, that in scorn of our legislative acts, and in the confidence that they shall be overlooked in the multiplicity of more important affairs which crowd the office of our Colonial Secretary of State, they have passed an act of their own—which act has received the assent of the king's governor—that goes directly to render inoperative, as they respect the Bahamas, some of the clauses of the Abolition Acts of this country. Their temerity, we trust, will meet with the cognizance which it merits; and they will be taught to know that even the Governor and Council, and Assembly of the Bahama Islands, cannot attempt, with impunity, to overthrow the solemn decisions of the Imperial Parliament. All this, however, is only a fresh ground for the institution of those inquiries into West Indian mal-administration, to the necessity of which we have already adverted; as well as for the speedy adoption of some efficacious remedial regulations.

It appears from this Report, that the Directors have been very assiduous in distributing, among the officers of the navy, the information which was necessary to incite and encourage them to assist in repressing the slave trade. In this object, the Board of Admiralty have heartily joined, and a variety of papers, drawn up and printed by the Directors, have been circulated throught the navy, under the sanction of their Lordships. About forty slave ships appear to have been seized and condemned in consequence of these measures.

The Report states, that at Sierra Leone, there are between two and three hundred children at school. An offer, made by the Directors of the British System of Education, to take under their charge, and to instruct at their expense, in the new methods of tuition, two African youths, has been accepted. Many of the seeds sent by the Directors to Africa had succeeded; and a farther supply of valuable plants and seeds furnished by Dr. Roxburgh, of Calcutta, was about to be sent thither.

The Report concludes with expressing a hope, in which all our readers will doubtless concur, that when the various measures which

have been adopted during the last year are brought into full operation, a very considerable diminution of the slave trade will be effected; and that the Directors may thus find themselves more at liberty to direct their efforts, and the funds of the Institution, to objects of ulterior improvement.

A Sermon preached at the Parish Church of St. Andrew by the Wardrobe and St. Ann's, Blackfriars, on the 4th June 1811, *before the Society for Missions to Africa and the East, instituted by Members of the Established Church, being their Eleventh Anniversary.* By the Rev. MELVILLE HORNE, late Chaplain to the Colony of Sierra Leone; also the Report of the Committee, &c. London: Seeley. 1811.

THE Report of the Committee, containing an account of the proceedings of this society during the preceding year, will come with propriety under the head of Religious Intelligence, either in the present or some future number. We mean to confine the present article to a brief notice of the sermon by which it is preceded, and which is certainly a very eloquent and animated appeal to the clergy and laity of the Church of England in favour of missions. The spirit of missions, Mr. Horne justly conceives, has as yet but half warmed the bosom of the church; nor is that zeal which prompts to personal exertions and sacrifices the characteristic of the day, or of the members of the church of England. He contrasts with the torpor, timidity, and irresolution which are manifest in this field of honourable service, the fearless enterprise of British seamen, British soldiers, and British merchants. "Had Arcot been defended, or the field of Plassey fought, in this temper, where now were our Indian empire? And is it," he adds, "in fear and irresolution that Bonaparte stands in the midst of the earth like an angel commissioned to destroy?" To those who question the efficacy of any means which we can employ in evangelizing the heathen nations, and who, satisfying their consciences with the persuasion that nothing is to be done, look with unconcern on a perishing world, Mr. Horne remarks, with his characteristic force, "What; then, 'is the arm of the Lord shortened that it cannot save;' that he cannot do in us, and by us, whatever he commands? Jesus of Nazareth did conquer the world by men of like passions with ourselves, and he hath pledged himself that he will conquer it again,—conquer it more generally, more permanently, and more gloriously; and it may be by instruments more contemptible than the blessed fishermen of Galilee, and by means less splendid than the miraculous gifts of the Holy Ghost." "The God whom we serve, the Creator, Upholder, and Governor of all worlds, in whose hands are all hearts, and whose pleasure is served by every varying event—He is *all-sufficient*. His wisdom and power, his faithfulness and truth, will not be neutral witnesses of our patience of hope and labour of love. The unsearchable riches of Christ, and his inexhaustible grace are *all-sufficient* to supply all our necessities." "If we dare believe the promises of Christ, we shall see the lighting down of his arm in the ends of the world."

Mr. Horne's reproofs and exhortations are chiefly directed to his brethren the clergy; and his great object seems to be to rouze them to exertion in the sacred cause of missions. "What avail," he asks them, "the doctrinal purity of our Articles, the Christian spirit of our Liturgy and Services, and the apostolic gravity of our Homilies, unless they be embodied in the clergy and endued with life and action?"—"From the external enemies of our church we have nothing to fear, for who, or what 'shall harm us, if we be followers of that which is good?'

It is from **ourselves** that we have every thing to apprehend. A Laodicean temper and secular life, personal neglect of the great salvation, and negligence in the discharge of our ministerial office; these are the mystic fingers of that invisible hand, which writes in legible characters, 'Ye are weighed in the balance, and found wanting.' In respect of missions, and of every thing else, in which we fail, let us then rouze and redeem our church from ruin, and ourselves from shame."

"To you Asia and Africa stretch forth their hands. From you they demand their portion of the inheritance under the New Testament, of which you are the trustees and administrators. To you the church looks for the confirmation of her best hopes, and the prophecies for their most glorious accomplishment."—"Superstition has had its day, and a dreadful day it was. The day of Atheism, miscalled the Age of Reason, has succeeded, and bleeding nations display its trophies. It is time **for the** day of Religion to take place; **and for the** wearied creature to rest in the **peaceful and** pacific kingdom of the Son of God." "If Providence has placed under our dominion the provinces of the distant East, it is hard to say for what purpose, worthy of the Judge of all the earth, it is done, unless it be, that we may impart to them the blessed religion of Jesus. They, and the poor slaves in the West Indies, are now our fellow-subjects as well as our fellow-creatures; and if we continue to despise them as brute beasts who have no souls to be saved, they will have a great and terrible Avenger, who will respect no dignities in the church or in the state, and who will call the most serious clergy to the most serious account; for they **know** their Master's will, and approve it, and yet do it not."

Mr. Horne successfully, as we think, combats the opinion, that our meanest ministers are the fittest for missionaries, and that the best and greatest are superior to the office. The opinion itself he deems to be unfounded in truth, and pregnant with evil.

"Surely," he observes, "we can better spare one or two great men, than millions of wretched heathens can dispense with their services. An able general is worth half his army; an apostolic bishop half his clergy. On great men, the Almighty suspends, sometimes, the fate of churches and nations; and this is a crisis in our affairs, which seems to call for the services of no common characters. The meanest of our missionaries should be greatly good, to embark in a godlike work, on godlike motives. Great activity, industry, patience, fortitude, and perseverance are qualifications ESSENTIAL to the missionary. Without these, he never can succeed. Zeal, disinterestedness, talents, elocution, will not avail without their firm support. How few, even of good men, combine a large proportion of these solid qualities! Blunt must be that tool, which receives not an edge from incessant sharpening; barren the soil, which derives not fertility from patient cultivation. Men, thus diligent in the noblest business, cannot be mean men; nor shall they stand before mean men, but before the princes of God's people. Usefulness, peace, and honour will attend all their steps. They are the men whom we want. They have the qualifications of missionaries, though they should not have one splendid trait in their characters. But to these veteran qualities which maintain the tug of battle, if we can accumulate on our missionary every endowment of nature and every improvement of education, nothing will be superfluous. We will despise no man: we will flatter no man. It was to no inferior, nor even ruling angel, that God committed the work of our salvation. It was delegated to his own dear Son, and *it pleased the Father*, not to spare, *but to bruise him*; to subject him to every suffering and indignity, that none might claim exemption, from the peasant to the prince. In his hand the weakest instrument shall be strong, and the noblest derive dignity from his meanest service. The master builders of the sanctuary must be no common artists." pp. 209, 210.

"Pre-eminent as the episcopal order is now, the Apostles and Evangelists claimed the glorious work of missions as their own. It was the post of danger, suffering, and labour; and, therefore, the post of honour. So it is now. Mean is the man, who thinks it mean. The office has sunk in estimation,

because we are too little to assert its dignity; but when that day shall come—and come it will—when God shall again pour out his Spirit from on high, then we shall learn war, and know how to use missionary arms." p. 211.

"It may be thought that I am soliciting the migration of the clergy. Far from it. One in a hundred might supply our wants, a hundred years hence. Would God we had twenty! would God we had ten, worthy of the fame of the Church of England! whose wisdom might direct, whose courage might animate, and whose influence might serve as a centre of union to the pious youth from our colleges, who would soon resort to our standard, when conducted by such leaders. A college in the East for Religion and the Oriental languages, under their auspices, might one day rival the famed Alexandrian school; and produce even native students to vie with its most renowned worthies." pp. 213, 214.

"To produce those strenuous exertions, necessary to the end which we would obtain, we must be raised and fired, by near views of the glory of the latter day. To faith, as to the God whom she serves, *a thousand years are as one day.* Nevertheless, let us not indulge illusive hopes of immediate and splendid success. As yet we are only exploring the perils of the Desert, and not entering on the Land of Promise. We may expect a night, long, dark, and perhaps tempestuous; and should be prepared to toil patiently at the oar, in sure and certain hope of a bright morning, when our Master shall come to us walking on the waters, and our weather-beaten bark shall rest in a secure haven." pp. 215, 216.

These glowing passages, with which we close our extracts, will afford a fair specimen of our author's style. It is fervid and impassioned, far beyond the ordinary tone of the English pulpit. The preacher feels his subject, and he gives free vent to his feelings. May the zeal which animates him be generally diffused through the bishops and pastors of Christ's flock! to whose perusal we recommend this discourse. Then might we hope to see the glorious anticipations of this able advocate of missions speedily realized. Then might we hope to see "the dispersed of Israel and Judah restored to the land of their fathers, and converted to the faith of that Messiah whom they have so long rejected:" "the fulness of the Gentiles flowing to her, and the kingdoms of the world becoming the kingdoms of our God and of his Christ; until righteousness cover the earth, as the waters cover the great deep."

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for publication:—Several of the Herculaneum MSS. (at the Clarendon Press) by Mr. Hayter;—and an Account of the Kingdom of Tunis, by Mr. Thomas M'Gill.

In the press: Second volume of a New Analysis of Chronology, by the Rev. Dr. Hales, of Kellesandra;—an Historical Essay on the temporal Power of the Popes, the Abuse of their spiritual Ministry, and the Wars they have declared against Sovereigns;—an abridged edition of Neal's History of the Puritans, by the Rev. Mr. Parsons, Leeds;—and an Improved Harmony of the four Gospels, by John Chambers, Worksop, Notts, late of Wainsworth, near Doncaster.

OXFORD.

The Chancellor's Prize Compositions have been adjudged as follows:—Latin Essay, "De Styli Ciceroniani in diversâ materie varietate." Mr. Charles Bathurst, B. A. of Cli. Ch.—English Essay, "Funeral and Sepulchral Honours." Mr. Attfield of Oriel College.—Latin verse, "Herculaneum." Mr. Hughes, of Oriel College.—Sir Roger Newdigate's Prize: English verse, "The Parthenon:" Mr. Burdon of Oriel College.

CAMBRIDGE.

The ceremony of the Installation of the Duke of Gloucester, as Chancellor of the University, took place on the 29th of June, in the Senate-house. The Vice-Chancellor

first addressed his Royal Highness, in an English speech; in which he complimented him on his military distinction, and on his strenuous exertions for the abolition of the slave trade; alluding also to his regularity while an under graduate of the University, and to other topics. The Chancellor having taken the oath of office, and being seated in the chair of state, the Public Orator, the Rev. R. Tatham, delivered a Latin oration. His Highness then rose from his seat, and replied in a very elegant and appropriate speech, delivered with good emphasis and action, to both the Vice-Chancellor and the Public Orator. It was received with unbounded applause.—We were happy to observe, that here, as at Oxford, in the different declamations which took place, the efforts of the Chancellor in promoting the abolition of the slave trade, formed a very prominent figure.—The festivities, which were remarkably splendid, continued for four days.

Statement of Balances of Money and Securities of the Suitors in the Court of Chancery, in the different periods under-mentioned; as represented by the Lord Chancellor, to a Committee of the House of Lords.

Years.	L.	s.	d.
1730	1,007,298	14	7
1740	1,295,251	16	3
1750	1,665,160	18	4
1760	3,093,740	0	3
1770	5,153,901	1	3
1780	7,120,537	12	2
1790	10,948,270	7	0
1800	17,565,912	2	8
1810	25,162,430	13	2

Wrought iron has been proposed as an advantageous substitute for the materials now in use for many purposes in shipping. A mast of this metal, the cylinder being half an inch thick, and the same height and diameter as a wood mast, will not be so heavy, and will be considerably stronger, much more durable, less liable to be injured by shot, and can be easily repaired, even at sea. It will weigh only twelve tons, and, at 45*l.* per ton, will not cost more than 540*l.* while its strength will be nearly fifty per cent. above that of a wooden mast that weighs twenty-three tons, and costs nearly 1200*l.* This mast is made to strike nearly as low as the deck, to ease the ship in a heavy sea. Ships furnished with wooden masts are, in such circumstances, obliged to cut them away. Ships furnished with iron masts will not, like others, be exposed to the risk of receiving damage from lightning, the iron mast being itself an excellent conductor: by using an iron bolt from the bottom of the mast through the kelson and keel, the electric matter will be conducted through the bottom of the ship into the water, without injury to the ship. Yards and bowsprits may also be made of wrought iron, at the same proportion of strength and expense as the mast. The shrouds and stays may also be of iron, and will both be cheaper and last longer than rope.

ITALY.

The ancient city of Veii, as is known, was taken by the Romans in the year of Rome 360; it was repeopled, and afterwards embellished by the emperors.—Mr. Giorgi, an agriculturist and owner of the soil, having discovered in February last, at twelve feet deep in the earth, a number of columns, employed thirty workmen to prosecute his researches. He has lately found the most beautiful statue of Tiberius known; of heroic size, sitting. The head resembles the medals perfectly, and is sublime both in execution and expression. The arms, the knees, the hair, the drapery, are excellent. It is of Greek marble, and the work of a Greek artist. A fine bust, supposed to be of Lepidus; a Phrygian slave, a caryatides; a beautiful head of Flora; the lower part of a figure of a priestess, the drapery in the highest style; other fragments, an immense *dolium*, many capitals of columns, &c. were found at the same time. What renders this discovery truly remarkable is, that the capitals of columns were ranged in an orderly manner, one row on another; the columns were laid along; the head of the statue of Tiberius was placed between his feet. Hence there is every reason to conclude that this edifice was destroyed in an orderly manner; and so that the separated parts might be concealed from the barbarians; perhaps with a view to subsequent reunion.

The labours executing in the ancient *Forum* at Rome have contributed to our better knowledge of the topograghy of ancient Rome. The pavement of the *Via Sacra* is uncovered; and measures have been taken of its breadth: its direction also has been ascertained: but unluckily it is nearly *thirty palms* (22 feet) below the surface of the earth; which renders the complete discovery of it hopeless.

In the *Coliseum* the whole of the steps are uncovered; and below these steps an enormous pavement having several openings for the discharge of water. It appears that a subterranean aqueduct conveyed the water to the Tiber. The ancient arena, with the walls around it, is partly cleared; and it is hoped that a few months will shew us the whole of the Coliseum.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

La Liturgie ou Formulaire des Prieres Publiques, selon l'Usage de l'Eglise Anglicane, d'après la derniere edition de 1806 par N. Wanostrocht, L. L. D. et maintenant rédigée par Theoph. Abauzit, Pasteur de l'Eglise Conformiste de St. Martin Orgars, Cannon-street. 4s 6d.

Sermons, Charges, and Tracts, now first collected into one Volume. By Shute, Bishop of Durham. 8vo. 9s.

Strictures on Subjects, chiefly relating to the Established Religion and the Clergy. By the Rev. Josiah Thomas. 3s. 6d.

A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity. By Herbert Marsh, D. D. F. R. S. Part II. 3s.

Four Discourses on the Nature, Design, Uses, and History, of the Ordinance of Baptism; with a Preface. By Joshua Toulmin, D. D. 3s. 6d.

Devotional and Doctrinal Extracts, from Epistles of the Yearly Meetings, in London, of the People called Quakers, from 1678 to 1810.

MISCELLANEOUS.

A Series of Views of Picturesque and Romantic Scenery in Madeira, the Cape of Good Hope, Timor, China, Prince of Wales's Island, Bombay, Mahratta Country, St. Helena, and Jamaica. Engraved by Heath, Woolnoth, and Cook, from Drawings made in those Countries by William Westall. Part I. 10s. 6d. proofs 15s.

A Biographical Illustration of the Encyclopædia Britannica. No. I. Containing 45 Portraits in outline; to be completed in 20 Numbers. Royal 4to. 4s. medium 4to. 3s.

Psyche, or the Legend of Love, and other Poems. By the late Mrs. Henry Tighe. 4to. 1*l.* 11s. 6d.

Memoirs of the Life, Writings, and Correspondence, of the late Mr. William Smellie, Printer; Secretary and Superintendant of Natural History to the Society of Scottish Antiquaries, F. R. S.; author of the Philosophy of Natural History, translator of the Works of Buffon, &c. &c. By Robert Kerr, F. R. S. and F. A. S. Ed. 2 vols. 8vo. 1*l.* 7s.

The Life of W. Waynflete, Bishop of Winchester, Lord High Chancellor to Henry VI. and Founder of Magdalen College, Oxford. By the late Rev. Richard Chandler, D. D. formerly Fellow of that College, and Author of Travels in Asia Minor, &c. Royal 8vo. 18s.

A Christian's Survey of all the Primary Events and Periods of the World, from the Commencement of History, to the Conclusion of Prophecy. Foolscap 8vo. 7s. 6d.

The New Annual Register for 1810. 8vo. 1*l.*

Sketches of the Present Manners, Customs, and Scenery, of Scotland; with incidental Remarks on the Scottish Character. By Elizabeth Isabella Spence. 2 vols. 12mo. 12s.

The Works of Beilby Porteus, D. D. late Lord Bishop of London, with an Account of his Life. By the Rev. Robert Hodgson, A. M. F. R. S. Rector of St. George's Hanover-square; and one of the Chaplains in Ordinary to his Majesty. 6 vols. 8vo. 2*l.* 8s.

An Account of the Mode of Roofing with Paper, used at Tew Lodge Farm, and other Places. By J. C. Loudon. 8vo. 2s. 6d.

A Report upon the Herculaneum Manuscripts. By John Hayter, A. M. Royal 4to. 1*l.* 8s

A Portraiture of the Heavens, constructed for the use of Students in Astronomy, by the Rev. F. Wollaston, F. R. S. On ten Folio Plates. 1*l.* 1s.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

A CONCISE account of the Missions of the United Brethren, among heathen nations, has long been desired; and such an account having recently been presented to the public, we are happy to have an opportunity of making our readers better acquainted with the nature and extent of the exertions of this valuable body of Christians.—Ever since the year 1732, the Church of the Brethren have endeavoured to extend the benefits of Christianity to heathen nations. From small beginnings, their Missions have increased to thirty settlements, in which about 150 Missionaries are employed, who have under their care about 24,000 converts from among various heathen tribes.

Their motives in sending missionaries was, and continues to be, an ardent desire to promote the salvation of their fellow men, by making known to them the Gospel of Jesus Christ. They were grieved to hear of so many millions sitting in darkness; and, trusting in the promises of God, they went forth with a confident hope, that their labour would not be in vain. Not disheartened by the smallness of their means, they went forth in the strength of their God, and He has wrought wonders in their behalf. The same spirit still prevails in their congregations; and there has been found a continual and increasing succession of persons, who have been ready to enter on the dangers and hardships of the missionary service. No mission, however, has been undertaken but by particular invitation, and with a prospect of being protected in a permanent establishment.

Members of the Brethren's church, disposed to serve in Missions, mention their views to a committee of the synod appointed to superintend missions; and if no objection appears, they are considered as candidates. As to qualifications, much erudition is not required. "To be well versed in the sacred Scriptures, and to have an experimental knowledge of the truths they contain, is indeed judged indispensibly necessary. But it has been found by experience, that a good understanding joined to a friendly disposition, and, above all, a heart filled with the love of God, are the best and most essential qualifications of a missionary. Nor are, in general, the habits of a student so well calculated to form his body for a laborious life as those of a mechanic. Yet men of learning are not excluded, and their gifts have been made useful in various ways. When vacancies occur, or new missions are to be begun, the list of candidates is examined, and those who appear suitable are called upon, and accept or decline the call as they find themselves disposed."

The settlements of the United Brethren among the heathen, on the 1st of January last, were as follows, viz.

Begun in 1733, in the Danish West India islands, amongst the negro slaves; in St. Thomas, two settlements; in St. Croix, three; in St. Jan, two. Begun in 1733, in Greenland, three. Begun in 1734, among the native Indians, in North America, two settlements, one in Upper Canada, and one on the Muskingum; since which one has been formed, in 1801, among the Cherokees, and one among the Creeks in 1807. Begun in 1738, in South America, three settlements among the negro slaves, free negroes and native Indians, in and near Surinam. Begun in 1754, in Jamaica, two settlements; in 1756, in Antigua, three; in 1764, among the Esquimaux Indians, on the coast of Labrador, three; in 1765, one in Barbadoes, and one among the Calmucs at Sarepta, near the Caspian Sea; and in 1775, one in the island of St. Kitt's. In 1736, a settlement was formed among the Hottentots, near the Cape of Good Hope, which it became necessary to abandon, but the attempt was renewed in 1792, and two settlements have been formed there. In all, 29.

The Brethren had formerly three flourishing settlements on the Muskingum, in North America. In the American war, the settlements were destroyed, and the inhabitants partly murdered.

In 1736, George Schmidt, a man of remarkable zeal and courage, had succeeded in forming a small congregation from among the Hottentots. He left them to the care of a pious man, and returned to Europe to procure assistance. The Dutch East India Company would not, however, permit him to resume his labours, lest the conversion of the Hottentots should injure the colony. At length, in 1792, after repeated applications, leave was given to the Brethren to send out fresh missionaries. The different governments, whether British or Dutch, have since been extremely favourable to them; and they now proceed successfully on the very spot, Bavian's Kloof, where George Schmidt had laboured. This place, in 1792, was barren and uninhabited. At present there are five married, and two single missionaries residing there, with about 1000 Hottentots. A second mission has been begun, by desire of Earl Caledon, of whom the missionaries speak in the very highest terms.

Attempts have been made to establish Missionaries near Tranquebar, on the Coromandel coast, in the Nicobar islands, and at Serampore and Potna in Bengal. But various circumstances, and particularly the expense, which far exceeded the ability of the Brethren, occasioned the relinquishment of all these attempts.

The mission at Sarepta has not been very successful among the Calmuc Tartars for whose benefit it was designed, although the exertions of the missionaries have been great and persevering. They have, however, been made very useful to the German colonists on the Wolga, and they have also turned their attention to the education of heathen children.

The most flourishing missions at present are, those in Greenland, Labrador, Antigua

St. Kitt's, the Danish West India islands, and the Cape of Good Hope. In Jamaica, the progress has been slow.

Missions have also been attempted to the following places, which have not succeeded; to Lapland in 1735; to the coast of Guinea, in 1737, and again in 1768; to the negroes in Georgia, in 1738; to the slaves in Algiers, in 1739; to Ceylon, in 1740; to Persia, in 1747; and to Egypt, in 1752. In Upper Egypt, there was some prospect of success; but the wars of the beys made the stay of the Brethren unadvisable.

The general synods of the Brethren's church appoint a select number of bishops and elders, called the Elders' Conference of the Unity, to superintend its concerns till the next general synod, which meets usually every seven or eight years. This conference is divided into four committees, to one of which the care of missions is entrusted. With this committee all missionaries correspond. From their letters and diaries, a secretary makes extracts, of which copies are sent and read to all the congregations and missions. All things relating to missions are first discussed in this committee; but no resolutions are formed without the concurrence of the whole conference. In each settlement, one brother is appointed to superintend the mission; but he never acts without consulting his fellow-labourers. A society is formed among the Brethren in London, which takes the whole charge of the mission at Labrador, and assists the other missions, especially those in the British dominions, as much as lies in their power. A small vessel is employed to convey the necessaries of life to the missionaries on the coast of Labrador once a year; and for upwards of forty years, no disaster has befallen this vessel, so as to interrupt the regular annual communication, though the navigation is of a very dangerous kind. In Amsterdam, a similar society was formed; but the troubles in Holland have put it out of their power to assist much at present. Another society of the same kind exists among the Brethren in America. These three societies have done all in their power to support the accumulated burthens of the missions; but they have no power to begin new missions, or to send out missionaries, which is vested solely in the Elders' Conference of the Unity.

The regulations of the settlements are every where the same. The Gospel is preached to all the heathen to whom the missionaries can have access, who likewise diligently visit and converse with them in their dwellings. Those who are awakened to a sense of their lost state by nature, and their need of a Saviour, are called *new people*, and are particularly attended to. If they manifest an earnest desire to be saved, they are admitted as *candidates for baptism*, and, after a term of instruction and probation, *baptized*. If they prove by their conduct the genuineness of their profession, after being for a time *candidates for the communion*, they become *communicants*. Each of these classes have separate meetings, in which they receive suitable exhortation and instruction. Separate meetings are also held with the children, single men, single women, married people, widowers, and widows, in which the admonitions adapted to their respective situations and circumstances are given. Each of the baptized comes at stated times to converse privately, the men with the missionary, the women with his wife, by which a more intimate knowledge of them is obtained, and appropriate advice given. To assist in this important object of acquiring a knowledge of the state of individuals, in large missions, *assistants* of both sexes are chosen from among the converts, to visit from house to house, attend to the sick, preserve order, and promote harmony. These assistants meet the missionaries at stated times, in order to confer with them on the state of the congregation. The assistants are allowed occasionally, on week days, to address the congregations. Other persons of good character are used as *servants* in the chapel, and they meet to consult on subjects respecting outward order. At times, a *council* is held with a number of inhabitants chosen by the congregation, in which all things relating to the welfare of the settlement are discussed. When the congregation consists of slaves, the external regulations are necessarily somewhat different. The internal regulations are the same in all. Those who violate the precepts of the Bible, are shut out from church-fellowship till they have given proof of repentance. Schools are established in all the Brethren's settlements among free persons; and a Sunday-school, by permission of some planters, has been begun in Antigua. Spelling-books and Catechisms, and parts of the Scriptures, have been printed in various languages. In all the settlements, the congregations meet, once every day, for social worship; and on Sundays, the missionaries are employed from break of day till dark, in various spiritual duties; which also occupy them much on the week days. "The Brethren have found by long experience,

that 'the word of the cross is the power of God unto salvation to all them that believe.' They, therefore, preach Jesus and him crucified, sowing the word in tears, with patience and courage; knowing that they shall hereafter reap with joy."—There is no part of the doctrine of our Saviour and his apostles, which the missionaries do not gradually endeavour to inculcate into the minds and hearts of their people; and, through the mercy and power of God, the most blessed effects have attended their labours."

For the maintenance of this important and extensive work no fund whatever exists. It is supported wholly by voluntary contributions of the Members of the Unity, and of several other friends, without whose aid, indeed, poor and few in number as are the Brethren, their large missions could not be preserved. Without the utmost frugality, both at home and abroad, the sums subscribed would be inadequate to the expenditure. The expense of the missions has increased to 6000*l.* per annum. The number of missionaries is 150 exclusive of about 80 widows, children, and resting missionaries. When the expense of journies and voyages, building and repair of chapels, &c. &c. are taken into the account, this sum will appear small as compared with its effect; but large as compared with the number and abilities of the contributors. The war has increased the expenses, but diminished the receipts, through the disasters which have befallen the Brethren's settlements in Holland and Germany. Some of the missions, indeed, are supported to a considerable degree, by the zeal and diligence of some of the Brethren, who apply the earnings of their labour in this way; but this cannot be done in all cases. The missionaries receive no stated salaries, but they transmit a list of necessaries, which, if approved, are procured and sent to them. Their children and widows are provided for.

Such is the account given of the state of the missions of the United Brethren. Can it be that they should fail for want of support? We will not believe it possible. We recommend their claims most earnestly to the attention of our readers. Subscriptions and donations will be received by the Ministers of their congregations; and by the Rev. C. I. Latrobe, No. 10, Nevil's Court, Fetter Lane.

Those who desire further information respecting the missions of the United Brethren, may consult Cranz's History of the Brethren, and of the Greenland Mission; Loskiel's History of the North American Indian Missions; the Periodical Accounts of the Missions, printed three or four times a year, and sent to subscribers; and Oldendorp's History of the Mission in the Danish West India Islands.

BAPTIST MISSION IN BENGAL.

(*Continued from p. 395.*)

EXTRACT of a letter from John Peter, missionary in Orissa, dated May 1810.

"I am happy to inform you that one Ooriya, named Sadoo-das has eaten with me. He staid a night and a day at Krishnoo's. Every Lord's day about twenty or thirty persons attend at my house. Most of them are Europeans. Many of them shew great love to me, and much happiness in seeing the Gospel preached to the heathen. They pray for the cause of God. We are pretty well. We pray always for all the brethren, and for the cause of God, and speak the word of God to all men, as far as the Lord enables us."

May 5. "On Lord's day morning the 15th ultimo, almost all the European officers and ladies of Balasore came to worship. They gave me notice of their coming, and requested me to wait till they arrived. They heard with great seriousness. The Europeans here behave very kindly to me."

"I am in great want of some work on the Scriptures, and some other books, of which I inclose you an account. An Irishman, a Roman Catholic, often asks me for a Bible. He says he never saw the Bible till he saw mine. Have pity on this poor fellow, and send him a Bible. It is the Bible alone that contains the way of salvation."

In the Quarterly Letter of June 25, 1810, they make mention of ten persons having been added to the church at Calcutta, within the last three months; of their being favoured with much harmony through all the departments of the mission, and, except in the case of Mrs. Moore and the family of Mr. Robinson, with a considerable portion of health; of their hope to give part of the holy Scriptures in two new languages in the course of the year; of their having begun to print the New Testament in the language of the Seiks; and of a font of Telinga types being nearly ready.

Extracts of letters from C. C. Aratoon at Jessore, in July and August, 1810.

"On Saturday evening, June 16, I married brother Kurcen to the daughter of Panchoo-sah. Since I wrote you last, I have baptized *eleven* persons, viz. Sister Punchanun, a Hindoo widow, named Rampuyari Panchoo-sah, brother of Tazoo; a sister of

Panchoo-sah, named Sundhya; a daughter of Sundhya, named Pudma; Sister Kuseen; a young Mussulman, named Deedara; Sadutsah's mother, named Vasee; a young man, named Komul; Sister Mayammuyee's husband, named Mulook-chund: and brother Fukeer-mahumud's wife, named Roope. At the time of baptizing, there was a large crocodile near us; but we were mercifully preserved from danger. Maniksah sends me word from his house, that about thirty persons come to him to hear the gospel."

"Last Wednesday I went with some of the brethren to Nubdanga, where the Raja lives, and who had expressed a wish to see me. In the afternoon, he sent for me. He had a number of Brahmans with him, and, in their presence, asked me many questions respecting the Gospel. I continued conversation with him till the evening, when I took leave of him. After this, we had prayer, and went to brother Punchanun's. I have never heard so much talking about the Gospel as I have in this place to day. Wherever I went, or, whomsoever I saw, all were talking about Jesus Christ. Even children of seven years old were talking to one another about the Gospel, and making observations on our being Christians as we passed by them. The brethren went among the people talking of Christ. We were happy to hear that the Raja had formed a favourable opinion of us."

"Poor brother Pran-krishna has been turned out of his house, with his wife and child, by his relations, joined with several other persons in the village; but, thanks be to God, they did him no personal injury. Soon after this, Ram-soondur, Pran-krishna's brother, came to Chougacha, and was baptized, with sister Pran-krishna, and brethren Gour and Gooroo-presad."

The following extract is from a letter of Dr. Carey, and relates to the missionaries at Rangoon in the Burman empire.

"About a month ago, I received a letter from my son Felix, of which the following extract will give you pleasure. 'The present viceroy is uncommonly kind to strangers of every description, but more especially to us. He has been once to see us, and wishes us to call on him as often as we can find it convenient. He is of a very free and affable disposition. The other day I went to him in behalf of a poor sufferer, who was crucified, and condemned to die in that situation. After I had pleaded for about half an hour, he granted my request, though he had denied several other people, among whom was the Ceylon priest. I took the poor man down, after he had been nailed up for more than six hours, brought him home, and dressed his wounds; and now he is nearly cured.'

"The crucifixion of this man took place about the 10th of August. He was nailed up about three in the afternoon, and taken down between nine and ten at night. The family knew nothing of the transaction till Felix arrived at home, accompanied with a number of officers and others, with the poor sufferer. I understand he was able to sit up the next day, and expressed a high sense of gratitude. In about a fortnight, he was able to stand. Brother Chater says, he believes Felix was the only person in the place who could have succeeded, and that it gained him much renown among the Burmans."

In a letter from Mr. Marshman, dated in Nov. 1810, we meet with some observations which deserve to be recorded, not only for the benefit of missionaries and missionary societies, but as an answer to some of the idle clamours which have been raised in this country against them.

"One would think Mr. Scott Waring himself would be at a loss to account for the conversion of the Christian natives in Jessore, on any thing like mercenary principles. Their pastor himself is a poor man, nor have they a rich man amongst them. On the contrary, the hardships they encounter in embracing the Gospel, are truly serious. They generally live by cultivating the soil. Some of them, for this, forsook a life of religious mendicity, which afforded them at least a plentiful, and, in the opinion of their idolatrous countrymen, an honourable support. This was completely given up when they embraced the Gospel. The precept, 'If any one will not work, neither ought he to eat,' is by no means unknown amongst them. This forbids their continuing a day as religious mendicants; and indeed, they are disqualified: They can no longer confer blessings, and promise heaven, in the name of *Shiva*; nor, after being baptized in the name of Jesus, do the people view them as sacred. A Hindoo or a Mussulman farmer will scarcely employ them as labourers; as besides the dislike he feels towards them for having forsaken the religion of their ancestors, which he still approves, they will not work on the Lord's day, which in his eyes almost disqualifies them for being servants.

"How is it, then, that these people do subsist in the midst of their countrymen, without any European Christians near to shelter them from the storm? Truly I can

say little more than that it is not by begging, nor by stealing, nor by what they receive from us. He who feeds the ravens when they cry, knows how to feed those who turn to him from the service of dumb idols. The visible means seem to be these: some of the baptized have a house, and a furlong or two of garden; this they cultivate, and sell its productions, with the fruit, perhaps, of a few trees, plantains, cocoa-nuts, &c. This serves to subsist a family; and, if they are able, they employ a native brother too, and feed him. Others take a few furlongs of ground, agreeing to pay a part of the produce for rent; and where a bullock is required to plough the small spot, it is perhaps hired on condition of delivering a certain portion of corn, &c. to the owner of it, when the crop is ripe.—Others may find a less bigotted, and more good natured neighbour, who being on their own level, and perhaps a former acquaintance, still engages him to labour in his little field, and thus, as you will find in the sequel, more nearly viewing at leisure his walk and conversation, feels his groundless aversion subside, listens to his artless account of the gospel of Christ, and feels, before he is aware, that he himself has also a soul to be saved!—Thus does the wisdom of God turn the curse into a blessing, bring good out of evil, fill the mouths of his children with food, and their hearts with joy and gladness.

"Some, at first sight, might be ready to ask, Why do you at Serampore leave these poor brethren to struggle with their difficulties? Why not send them fifty or sixty rupees monthly to supply their present necessities, after the example of the churches to the poor saints at Jerusalem in time of distress? or why not employ them as servants at Serampore; or at least furnish them with a little money to set up a plough, and enable them to rent a piece of land? Such may be assured, that it was neither through want of affection, nor of duly weighing their circumstances. The first we felt so that we could have imparted our very souls to them. But, after the most mature consideration, our knowledge of the Hindoo character, and of the circumstances of the country, convinced us that we could do nothing more than pray for, and encourage them: without doing far more harm to them than good. Had we sent each of them only a rupee per month, such is the indolence of the Hindoo character, that it would have effectually prevented their exerting themselves; their expectations would have received a wrong direction, and must finally have been disappointed. It is possible, that within a few years, a thousand may embrace the Gospel there; but where could we find a thousand rupees monthly to assist them? To have encouraged them to come to Serampore for work, could have been done only to a certain extent, which must finally have sowed discontent among those who could not be employed. But besides this, it would have taken them out of their own connexions and place of abode, where it was highly desirable they should remain in the hope of their proving a leaven hid in a portion of meal; and to have set up two or three of them in farming, would have been likely not only to fill the rest with dissatisfaction, but to prove a temptation to them. To three or four, therefore, of these brethren who came over to visit us, we explained our motives, laid before them their line of duty, and giving them a rupee each to bear their expenses home, sent them back to Jessore.

"You will perceive with pleasure, in reading the accounts from Jessore, in what manner the leaven, small as it was, which found its way thither three or four years ago, has operated. Punchanun and Fakeerchund, who were then baptized, have been useful to others. Nor will you remark with less pleasure the recovery of Sadutsah. This poor man, after being baptized at Serampore in 1803, went and resided in the Sunderbunds, where, renouncing Christ, he set up for one who could charm wild beasts, and got his living by this means! Coming, however, to see his brother Boodheesah, (who was baptized before him, and who, though he also had long since forsaken Christ, yet seems still to hover round the church at Jessore) he felt his heart fail, wept abundantly, and entreated Carapeit to let him come and live with him, though he could merely sustain life. Carapeit consented, received him and his wife, employed them to cook, &c. for him. After this he was received into the church, and Carapeit, writing to us, says concerning it, 'I dare say you will rejoice with me, for I have found the sheep that was lost!' Worthy young man, we do rejoice indeed with thee, and shall rejoice we trust, to all eternity! Sadutsah's wife is now baptized, and also his mother. His wife seems an excellent woman. Twice has she, within this year, pledged a silver ornament, which most women in the country wear, for five rupees, to provide food for native brethren and inquirers who came accidentally many miles to visit Carapeit, when he was too

short of money to feed them for the day. We highly approve of the plan suggested by Carapeit of administering the Lord's supper at four different places, on the four Lord's-days in the month. It will probably prove the foundation of four churches instead of one, though it will subject him to a journey on foot of near 200 miles in the month; but it will give him the opportunity of making known the Gospel on the road. We have baptized more than seventy this year, of various nations; above 30 in Calcutta."

The following anecdote cannot fail to interest our readers.

"Sitting at my studies, one Saturday afternoon, in a small room adjoining the school-rooms, which are by the road on the banks of the river, I heard a plaintive voice without (it was in June or July, the rainy season) conversing with one or two of our boatmen, who, by their tone of voice, seemed more inclined to deride than to pity distress. Going out, I found a poor young woman apparently about 25, who, after going many hundred miles on a pilgrimage to Juggernauth in Orissa, was returning to her own country, but exhausted with fatigue and want, and an incipient fever, had sat down under a small shed (left open for such purposes, in the outside of the premises) to shelter herself from the rain. Moved with her distress, I called one of our servants, (whom she could better understand, and whom she would be more likely to credit than an European stranger) to desire her to remain at the house of one of our native sisters for a few days, at least till she could recover her strength, and to assure her, that not the least violence should be done to her cast: she should eat what she chose.—The poor creature accepted the offer with thankfulness; and I desired our native friend to take the utmost care of her, at our expense. In a few days the woman grew quite well, and ate with her kind hostess, as a matter of choice, listening also with much attention to what she heard about the Saviour! Some time after, she came to Mrs. Marshman, requesting employment, saying that she was now healthy and strong, and did not wish to live without working. Not having domestic employment in the house, (which a Hindoo woman could feel happy in doing) we give her papers to stitch, at our friend's house. Some time after, a friend in Calcutta employed her, as a kind of confidential servant to oversee her small family and purchase things in the market, who gives her the most pleasing character for diligence, good conduct, and integrity. For these eight or nine months, i. e. from about a month after her coming among us, she has evinced a most earnest concern about the salvation of *her* soul; and all our Christian friends, among whom she has been conversant, bear testimony to the reality of her faith in Christ and her love to him, his people, and his word. She is found at all the means of grace in the Bengalee language, and all her deportment bespeaks a serious yet cheerful mind*."

FRANCE.

The following circular letter was sent by Bonaparte to all the bishops of France on the occasion of convoking a general council for deliberating on the state of religion, as men-

* We deem it our duty to notice in this place, an article which some misjudging friend of the Baptist Mission has chosen to write, and which the conductors of the Eclectic Review have, unadvisedly, as we think, chosen to insert in their last number. The article to which we refer, is the Review of Dr. Buchanan's Christian Researches. Of this critique we do not hesitate to say that, with perhaps one exception, we have read no paper in the Eclectic Review, which has the appearance of being more invidiously and unjustly personal, or which indicates more of that sectarian feeling, which the conductors of that work have solemnly abjured, and of which the present reviewer endeavours to avoid the merited imputation by first dexterously criminating. Dr. Buchanan. With all the zeal which the reviewer expresses in favour of missions, we regard his production as calculated to injure that object. For the sake of that great cause, we sincerely wish that he had taken a lesson of forbearance from the object of his cautionary reproof, and that, instead of exhausting his skill in dialectics in order to find some ground *of possible* accusation against Dr. Buchanan, he had magnanimously preferred the interests of their common Christianity to every inferior and merely party consideration. Will it be believed that in the Eclectic Review, it is made a charge against Dr. Buchanan, that his preference of the Church of England to any other division of the Christian church should be manifest in his writings? But we must defer to another occasion what we have further to say on this topic, as well as the notice which we designed to take of some unjustifiable personalities which this writer has ventured to introduce.

tioned in our last number, p. 397. The letter is dated St. Cloud, 25th April, 1811.

"My Lord Bishop of ——, the most illustrious and populous churches in the empire are vacant—one of the contracting parties of the Concordat has rejected it. The conduct adopted in Germany for ten years has almost destroyed episcopacy in that part of the Christian world. There are now but eight bishops; a great number of di ceses are governed by vicars apostolic; the chapters have been disturbed in their right to provide, during the vacancy of the see, for the administration of the diocese. They have plotted dark manœuvres to excite discord and sedition among our subjects. The chapters have rejected the briefs, contrary to their rights and the holy canons.—Yet time is passing away—new bishoprics are vacant every day. If no speedy provision be made, episcopacy will be extinct in France and Italy, as well as in Germany. Wishing to prevent a state of affairs so contrary to the good of religion, the principles of the Gallican church, and the interests of the state, we have resolved to unite on the 10th of next June, in the church of Notre Dame, at Paris, all the bishops of France and Italy in a national council."

ROMAN CATHOLIC BISHOPS IN NORTH AMERICA.

A letter of the Roman Catholic Bishops of America to their brethren in Ireland, relative to the situation of Pope Pius VII. is said to be publicly circulated in Ireland, and to have excited great interest there. The following extract from it has been published in another periodical work. We give it without vouching for its genuineness.

"In the mean time, we declare before God, that we will respectfully listen to the admonitions of our holy father, notwithstanding his captivity, and that we will yield a cheerful submission to his directions and ordinances, provided they bear the proper and genuine character of the voice of Peter, and of the real intention and authority of the supreme pontiff. But we shall not think ourselves bound by any briefs, or other documents of any kind, which may be circulated in his name, and under his alleged authority, unless every the least apprehension of his not enjoying full and perfect liberty in deliberating and resolving, shall be removed from our minds. And should the chief pontiff depart this life (which God forbid should happen in the present perilous state of the church), we, no less than you, venerable brethren, are fully persuaded that God will not be wanting to his church, which though it should, even for a considerable time, be deprived of its chief pastor here on earth, would be exposed to less mischief than if any person, by force or terror, were to place himself in the chair of Peter, and thus the mystical body of Christ were to be torn to pieces by a fatal schism. Hence we are resolved to instruct the flock committed to our care, to acknowledge no person as the true and genuine successor to St. Peter, but him whom the far greater part of the bishops of the whole world, and the whole Catholic people, in a manner, shall acknowledge as such."

VIEW OF PUBLIC AFFAIRS.

FRANCE.

BONAPARTE'S speech to the Legislative Body, of which we gave some account in our last number, has been followed, as usual, by an exposée from the minister of the interior, in which the brief notices of the Emperor are dilated into minute details. Since the last session, the empire, it is said, has received an addition of sixteen departments, and four millions of people, yielding a revenue of a hundred millions, and three hundred leagues of coast, with all their maritime means. The mouths of the Rhine, the Meuse, the Schuldt, the Ems, the Weser, and the Elbe, are now all French. France unites all that France, Germany, and Italy produce for the construction of ships. The union of Rome has given coasts to the empire; and it deprives the popes, who have invariably sacrificed eternal things to temporal ones, of their temporal dominion. It is further expedient, that the bishop of Rome, the head of the church, should not be a stranger, but that he should unite with the love of religion the love of country. "Besides, it is the only means whereby that proper influence, which the pope ought to possess over spiritual concerns, can be rendered compatible with the principles of the empire, *which cannot suffer any foreign*

bishop, to exercise an authority therein *."—"The Emperor is satisfied with the spirit which animates all his clergy." The establishment of schools, the re-establishment of churches, the construction of cathedrals, all prove the Emperor's interest "in the splendour of religious worship and the prosperity of religion." Twenty-seven bishopricks are vacant, to which the Pope has refused to institute the persons named by the Emperor. This refusal has nullified the Concordat: it no longer exists. A council of the clergy has been convoked, which "will decide whether France, like Germany, shall be without episcopacy."—After all this, it is added, "there exists no disunion between the Emperor and the Pope, as the head of religion, which can cause the least inquietude to the most timorous souls."—The exposé then proceeds to state a variety of *improvements*, as they are called, in the course of instruction; one of which is the abolition of private seminaries, and the placing of instruction entirely in the hands of the state. The extraction of sugar from beet, &c. and of indigo from woad, is to render colonial products unnecessary. The public works, ports, roads, canals, &c. are enumerated in pompous detail; and the French are consoled for the loss of all their colonies, by the prospect of having shortly 150 sail of the line to cope with England.—The war in Spain would have been closed but for England, who, departing from her usual policy, came to place herself in the front line; but the result, it is said, must be disgrace and ruin to England. The ruin of her financial system is also predicted, while that of France will continue to flourish.—*After some campaigns*, Spain shall be subdued, and the English driven out of it. (This is modest.) What are a few years in order to consolidate the great empire? Peace would now be useful only to England. France will be able to make peace with safety, only when she shall have 150 sail of the line; and in spite of obstacles, she shall have them. "Thus the guarantee of our fleet, and that of an English administration founded on principles different from those of the existing cabinet, can alone give peace to the universe."—The exposé concludes thus: "Every thing at present guarantees to us a futurity as happy as full of glory; and that futurity has received an additional pledge in that infant so much desired, who, at last granted to our vows, will perpetuate the most illustrious dynasty; of that infant who, amidst the fetes of which your meeting seems to form a part, receives already, with the great Napoleon, and the august princes whom he has associated to his high destinies, the homage of love and respect from all the nations of the empire."

* We trust that this exposée will be read with the attention it deserves by the Catholics of Ireland, and by those advocates of theirs, who, without imposing any control on the power of the pope, which pope will, in future, be French, would open all the avenues of power to that body.

SPAIN.

After the battle of Albuera the siege of Badajoz was resumed under the immediate direction of Lord Wellington himself. It appears to have been carried on with great vigour; and breaches having been effected, two attempts were made to storm the place, both of which failed. In the mean time, the French determined to make another effort to raise the siege. Soult again advanced in the direction of Badajoz, and was joined, not far from that place, by the force which had been opposed to Lord Wellington in the north of Portugal. He collected at the same time the whole of the French force from Castile and Madrid, what is called their centre army, and all the troops from Andalusia, excepting what were necessary to maintain their position before Cadiz. In consequence of this effort, he so far outnumbered the army under Lord Wellington, although his lordship had drawn down all his forces from the neighbourhood of Almeida, that it was deemed prudent to raise the siege of Badajoz, and retire behind the Guadiana, where the British army took a very strong position, its right resting on Elvas, and its left on Campo Major. The enemy are stated by Lord Wellington to have risked every thing in all parts of Spain, in order to collect this large army in Estremadura; with which, it may be supposed, they had hoped, at one decisive blow, to have terminated the campaign. The wary conduct of the British commander has completely frustrated this expectation. He has fallen back to a position where he is almost unassailable, where he has the entire command of his resources, and is in the way of receiving the succours which are daily arriving from England without the slightest danger of interruption. The French, on the other hand, are said already to have begun to feel the inconvenience of having collected so large an army in a country where no magazines have been formed, and their chief attention is turned to the procuring of the means of subsistence. They have magazines, indeed, at Seville; but the distance be-

tween that place and Badajoz is considerable, and the activity of the Spanish guerillas makes the passage hazardous for convoys. It appears from the latest accounts, that the French had begun to retire; and it was even said, that Soult had reached Llerena, and that Marmont, with his part of the army, was at Merida. The Spanish partizans, in the mean time, were very active. A very valuable convoy had been intercepted between Salamanca and Ciudad Rodrigo; and the baggage and private property of King Joseph had also been taken on their return to Spain. King Joseph himself is supposed to have reached Madrid.—The strong fortress of Tarragona has at length been carried by the French, after a very obstinate defence.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

Parliament was supposed to be on the point of being prorogued, when about the end of last month a bill was unexpectedly brought forward by Lord Stanhope, in the House of Lords, on the subject of the alleged depreciation of bank notes. Lord King was understood to have issued a notice to his tenantry, that in future he should expect his rents to be paid in gold, or in bank notes, calculated at their depreciated rate as compared with gold. This notice was made the ground of Lord Stanhope's Bill, the object of which was to protect from distress any tenant who should offer bank notes at their nominal value in payment of his rents; and to prevent persons from giving or receiving more than 21s. for a guinea, or less for a bank note than the value it purported to bear. His Majesty's ministers were at first disposed to throw out the bill; but on finding the conduct of Lord King defended by many members of the opposition, they changed their purpose and supported it. The bill has passed through both Houses, though not without considerable resistance, and has also received the Royal assent. If any proof had been wanting of the depreciation of bank notes, the admitted necessity of framing such a bill as this would take away all doubt on the subject. At the same time, except in what regards the protection of the tenant from the summary process of distress, a provision which seems equitable, the bill appears to be perfectly nugatory. Guineas pass currently in Ireland for 25s. There is a law, indeed, against carrying guineas abroad, but none against carrying them to Ireland. The man who has guineas to sell, and who yet wishes not to violate the law, has only to send them to Ireland, where a profit of from 15 to 20 per cent. awaits them. And what is there in this bill to prevent a stock-broker from selling 100*l.* 3 per cent. consols for fifty guineas, which stock the purchaser may sell on the following day for 62*l.* in bank notes? The bill, in short, effects nothing in curing the evil of a depreciated paper currency. Nor is it within the sphere of legislation to apply any remedy but one, and that is to make the paper exchangeable for its nominal amount in gold. In the existing circumstances of our currency, we admit, that this remedy is one of very difficult application; at the same time we believe it to be the only safe, and the only efficacious remedy. The practicability of it will depend on the previous reduction of the quantity of paper in circulation; and it appears to us that little doubt can be entertained both that the evil arises from an excessive issue, and would be cured by a restriction of that issue. To such of our readers as wish to make themselves acquainted with this subject, we beg to recommend a careful perusal of two pamphlets which have recently been published by Hatchard, containing the speeches of Mr. Canning and Mr. H. Thornton on this question.

Parliament was prorogued by Commission on the 24th instant. The Commissioners delivered a speech on behalf of the Prince Regent, which adverted, with strong approbation, to the conduct of the war on the Peninsula, and to some of the measures adopted by Parliament; but avoided all controverted topics, as the Bank and America.

DOMESTIC INTELLIGENCE.

The state of his Majesty's health, we are deeply concerned to state, has been such as to produce the most serious alarm respecting the issue of his indisposition. He is still considered to be in a situation of very considerable danger.

The twelve Judges, to whom the case of De Yonge, a man who had been convicted of selling guineas for more in bank notes than their nominal value, have pronounced their judgment upon it; which is, that De Yonge was in fact guilty of no offence against the statute.

NAVAL INTELLIGENCE.

The most important circumstances of a naval kind which we have to notice, is the rencounter of an American frigate with a British sloop of war, which was briefly mentioned in our last Number. The statements of the respective commanders have since been laid before the public; and from these it appears

to us highly probable that the American was the aggressor. The captain of the American frigate admits that he chaced the Little Belt for a considerable time, and at last came up with her; but maintains that he knew neither her force, nor her nation, until the engagement was over. This denial, however, is most completely falsified by himself; for in affirming that the first shot proceeded from the British sloop of war, he adds, that he was induced to fire in return, by supposing that the commander of the vessel had in view to obtain promotion from his own government by insulting the American flag. But how could he have formed such a supposition, and acted upon it, without being well aware of the nation at least to which the vessel belonged? He admits, too, that one shot was fired from his ship without orders. The very occurrence of such a circumstance might have led him to suppose that the shot from his antagonist might have been equally unauthorised. But no: that could have proceeded only from a design to insult America. There are several other inconsistencies in the account of the American, which takes away his title to credit, respecting the main point, the point of aggression. Captain Bingham's account, on the contrary, is perfectly simple, and consistent in all its parts; and is a modest, full, and clear statement. It certainly shewed no small degree of firmness in him and his ship's company, to support with sixteen guns, a close action against a frigate of forty-four guns, for three quarters of an hour. Captain Bingham states, that as he was proceeding along the American coast to execute the orders of his superior, he was chaced by a frigate, which he saw to be an American, and which gained on him so fast, that as night approached, he deemed it right to heave to, and shew his colours, that no mistake might arise. Captain Bingham hailed, but was answered only by another hail. Captain Bingham again hailed, and was answered by a broad-side. The action then commenced, and continued for three quarters of an hour, when the American ceased firing, appearing to be on fire about the main hatchway. The British ship also ceased. In the morning, Commodore Rogers sent an officer on board, to express his regret at what had happened, and that had he known the force was so inferior, he should not have fired at us. He said that the British had fired the first shot, which Captain Bingham positively denied. "Nor is it probable," he observes, "that a sloop of war, within pistol shot of a large forty-four gun frigate, should commence hostilities." The orders which Captain Bingham had received from Admiral Sawyer, were to proceed with dispatches to a ship of war off Charlestown, and then to return to Halifax; and in the course of his voyage to be particularly careful to give no just cause of offence to the government or subjects of the United States. —A war with America is unquestionably to be avoided and deprecated on every principle of sound policy, no less than on every moral and humane ground; and on that account we very anxiously hope that such explanations may be afforded respecting this untoward affair, as may prevent all future collisions.

In the East Indies our squadron has been successful in the capture, not only of ships but of colonies from the enemy. The island of Banda, the principal of the Spice islands in the Moluoca Seas; the Dutch possessions on the island of Celebes; and the island of Ternate, have all been captured, and it was expected that Batavia would soon fall.

OBITUARY.

To the Editor of the Christian Observer.

If the following tribute to the memory of one lately deceased, who was your constant reader and admirer, shall be deemed not unworthy of a place in your Obituary, the insertion of it will oblige your sincere well-wisher,

XENIUS.

The subject of this account, Mrs. HODSON, who died at Carlisle on the 15th of May last, was, in the earlier part of her life, distinguished by her personal activity, and by the cheerfulness and gaiety of her manners and disposition. Her mind, naturally active and energetic, was cultivated by considerable reading; and she was from her youth habituated to regard with the greatest reverence and attention, the duties and ordinances of religion, so far as she had gained an insight into them. She was not, however, free from the misconceptions which then generally prevailed respecting the real nature and extent of religious duty; and she continued, during the first years of her married state, to be conversant principally

about worldly objects, and to engage in fashionable amusements, so far as consisted with moderation and with her love of the quiet occupations of domestic life.

At the birth of her youngest child, 23 years before her death, she was visited with a paralytic attack, which entirely deprived her of the use of her left side; and confined her to her chair during the remainder of her life. This afflicting dispensation, doubly trying to one who had always been unusually active, she herself afterwards regarded as a most signal blessing, and as the beginning of a new existence to her. Indeed, it was soon permitted to her, even before her mind was opened to those views of divine things with which it was subsequently enriched, to discover the Hand of mercy ordaining and mitigating her affliction. For besides that her confinement, by withdrawing her from the world, enabled her to devote her time and attention more entirely to the education of her children, she was herself also gradually training in the study of that salutary lesson of adversity in which she afterwards became so great a proficient.

In less than seven years after this event, she was called upon to sustain the loss of her husband, who was taken from her very unexpectedly, and under circumstances of a peculiarly distressing nature; and she was left in a state of great bodily infirmity, for some time almost inconsolable and incapable of directing her attention even to her young family. In this dark night of affliction, in a retired country situation, where, in appearance and in the estimation of her friends, she was sunk in the lowest depths of misfortune, she had the first, though still an indistinct, view of the unspeakable love and mercy of God, through a Redeemer, of which a fuller discovery was shortly to be imparted to her. For the sake of greater advantages in the education of her children, she soon afterwards removed to Carlisle, where the great doctrine of redemption through a crucified Saviour began about this time to excite general attention. Of its ministration, she was among the very first fruits—the good seed was sown in a heart well cultivated and fitted for its reception, and its growth was in proportion rapid, and its produce abundant.—Having been humbled under the rod of affliction, and deeply convinced of her own weakness, and of the vanity of all human dependencies, she stumbled not at the doctrines which declared man's utter depravity and helplessness, and proclaimed his acceptance and salvation only through the merits and death of the Son of God; and having been bereft of her dearest earthly comforts, she had less difficulty in accepting the scriptural injunctions which required her to wean her affections from things below and to fix them on things above.

The saving truths with which she thus became so fully and so experimentally acquainted, she laboured with a proportionate earnestness to impress upon the minds of her friends, anxious to remove their prejudices, and to persuade them to build on that sure foundation upon which her own hopes of present comfort and future happiness were now wholly established.

In the mirror of the Gospel she now saw more distinctly revealed the gracious designs of Providence, the fainter perceptions of which had been her solace under her afflictions; and she could, with unmixed gratitude and pious joy, retrace the successive events by which she had been called off from the world and led to the knowledge of the truth as it is in Jesus. The hours of solitary confinement she henceforth considered the happiest of her life, as they afforded her large opportunities of communion with her God and of meditation on his word and providence. Never was the power of religion in administering hidden support to the soul, more fully displayed than in her,—she might truly be said to *live* by prayer and by faith in the written word. She particularly delighted in the compositions of the Holy Psalmist; the records of whose experience were, indeed, in an eminent degree, the language of her own. In the exercise of an unshaken trust in God, under circumstances which often put it to the severest trial—in a deep and realizing sense of his presence and of joy in the light of his countenance—in an habitual resort to him as her friend, her counsellor and her guide—in an humble conviction of her own weakness and of the necessity of constant vigilance and self-denial, she richly displayed the fruits of a careful study of the Scriptures, and of an experimental acquaintance with their divine efficacy. Of controversial religion, she happily knew, and desired to know, nothing; whatever is clearly revealed in the Bible, as necessary to salvation, she received in an honest and good heart, with serious self-examination and a practical application of it to her own heart and conscience. On the *death* of Christ she rested her entire hope of salvation—and to his *life* and conversation she studied, through the sanctifying aid of his Holy Spirit, to assimilate her own.

Nor were the exercises of her faith confined to the contemplative hours of her re-

firement. The holy flame, which her soul in secret caught from converse with God and celestial objects, shone forth with a mild and heavenly lustre in the narrow circle within which her duties were confined. It was her habitual aim to bring the minds of her children and servants under the practical influence of religion, by serious admonition, by seasonable reproof, and by the improvement of ordinary occurrences to the purposes of edification. In the society of her friends, she displayed the same earnest desire to do good, and the same prevailing sense of the pre-eminent importance of eternal things. She delighted in praising God and speaking good of his name, and in inviting attention to the characters of mercy and wisdom which she saw distinctly impressed on the dispensations of his providence towards herself and others. To the poor she was a constant friend and a liberal benefactress; administering, to the utmost of her ability, to the relief of their bodily necessities, and promoting their spiritual interest by providing for their religious instruction and encouraging their attendance on the public ordinances and means of grace. Her own example most powerfully co-operated with those endeavours. Notwithstanding the infirmity under which she laboured, she was, for the last sixteen years of her life, a regular attendant on divine worship, being carried in a sedan chair, in which she sat during the service—and her children will never forget the effusions of pious gratitude in which she taught their minds to participate on the first occasion of her revisiting the house of God, after the lengthened absence to which she had been obliged to submit during the earlier part of her confinement. The language of the Psalmist was then peculiarly her own. "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea even fainteth for the courts of the Lord—my heart and my flesh crieth out for the living God!" Ps. lxxxiv. 1, 2.

But the part of Mrs. Hodson's character which was most distinguishing, and which, in the short enumeration of her Christian graces above given, was omitted as requiring to be distinctly exhibited, was her resignation to the Divine will. An unreserved submission to the will of God has justly been considered as the consummation of the Christian character. It is represented as characterizing the angels in heaven, and shines forth with peculiar brightness in the recorded actions and sufferings of Jesus Christ. Mrs. H. had attained an eminent degree of it. She had learnt to adore and bless the designs of Providence, even in his severest chastisements, and to receive, not only with patient submission, but with cheerful acquiescence, the bitter cup of affliction, which she was not unfrequently called upon to taste. She would even rejoice in her trials as necessary to maintain in exercise the spirit of watchfulness and prayer—and as most effectually calculated to confirm her faith and elevate her delight in the word and promises of God. A striking instance of her advancement in the spirit of resignation was afforded a short time before her death. Her only daughter, and the sole habitual companion of her retirement, was visited with a very severe illness, from which she herself did not expect her to recover. In the midst of the solicitude and suspense which attended this event, she one day told an intimate friend who visited her, that she had been much employed in meditation upon that petition in the Lord's Prayer (which had been the subject of a sermon she had recently heard), 'Thy will be done,' &c.—and that she had been carefully endeavouring to ascertain the state of her mind, in reference to it, by an examination of the feelings with which she regarded her daughter's present alarming situation; adding, as the result of her deliberate investigation, that she could say, she was prepared willingly to surrender her.

It will reasonably be expected, that some account should now be given of the particular circumstances which marked the closing scene of Mrs. H's. earthly existence; but this expectation cannot be satisfied—it pleased God in infinite wisdom to withhold from her the opportunity, sometimes afforded to others, of glorifying in her death the religion which her life had so eminently adorned. Her constitution, enfeebled by so long a confinement, had not strength sufficient to struggle, even for a short time, with the illness which proved fatal to her—and though she lived nearly two days after its first appearance, she was throughout that time too weak to hold any conversation. From the few words which she uttered, it was evident that she was fully aware of the approach of death—and during the intervals of her pain (which appeared not to be of long continuance nor great intensity), and after it subsided, she shewed the clearest marks of being wholly occupied in prayer, and in contemplation of the unspeakably blessed change which awaited her. Nor will it be deemed presumptuous to entertain the firm conviction that she was permitted to experience the full measure of that divine support, for which, in the habitual anticipation of her departure hence, she was known fer-

vently to supplicate, in the language of the following beautiful extract, which was found written in her own hand amongst other papers: 'My last *exigence* will be the closing part of life; oh! remember me then, my God; thou who hast led me hitherto, forsake me not at last! be my strength when nature fails, and the flame of life is just expiring. Let thy smiles cheer that gloomy hour: oh! then let thy gentle voice whisper peace and ineffable consolation to my soul!' Her last moments were unusually tranquil: not a sigh or struggle intimated her dissolution, nor can there be any doubt to those who knew her life, that the arms of everlasting love were spread beneath her, and that angels were appointed to convey her emancipated spirit from this vale of tears, to the eternal abode of peace and joy.

LADY GORDON.

On Sunday, the 2d of June, 1811, died, after a very short illness, Lady Gordon, wife of the Rev. Sir Adam Gordon, Baronet, Rector of West Tilbury, Essex, &c. A loss most deeply felt, by all who had the pleasure of her acquaintance, and could justly estimate her worth.—Among the many amiable qualities and engaging accomplishments that distinguished this excellent character, one prominent virtue was, the most rigid respect for truth. In such veneration did she hold this sacred property, that often, in attending even to humorous narrative, her apprehensions were painfully alive, lest casual embellishment should interfere with strict veracity. Towards her social and domestic connexions, her affability, and continual desire to confer pleasure, or convey comfort, became, among her intimates, quite proverbial. In the discharge of kindred duties, she was exemplary, beyond praise. In the display of Christian benevolence, she may have been equalled, but could not be excelled. Not even ingratitude could curtail her invariable study to befriend the needy. Forgiveness, that most lovely produce of religion's power, banished all resentments; and nothing but positive, persevering vice could interfere to check, or rather lessen, her unceasing bounty. Her uniform delight was to solace the afflicted, to make up unhappy differences, and prove the most genuine and unshaken friendship for those she thought deserving. No envy, no ostentation of superior talent, ever tarnished her excellencies, but a generous ardour to promote innocent hilarity, and the most hospitable exertions (with a sweetness of disposition, and demeanour, peculiarly her own,) endeared her instantly, and equally, to the stranger as to the friend. In short, extreme caution not to hazard censure, and not to give offence, formed a line of conduct that could not fail to exact esteem, and to ingratiate her with all who could appreciate merit; and rendered her beloved, in every place, and by every order in society.—Judgment, dispatch, and correct arrangement, even in business of intricate concern marked also her native vigour of mind, and alertness of apprehension. To a happy talent in the epistolary style, she united the valuable attainment of most clear, impressive reading, in every kind of composition:—And, to close the list of these attractive acquisitions—no one who ever heard her voice, as melodious as powerful, will easily forget her exquisite taste in the execution of Handel's sublimest works; the captivating force she gave to those exalted strains, that called forth his transcendent genius, and stamped the general testimony of her own. Such was the choice companion of him, who gratefully attempts this slender sketch of her combined endowments; this bounden tribute to her memory;—thankful for the treasure lent him, and dutifully resigning it to the gracious, supreme Proprietor of the blessing.—And should it now be asked,—did no one blemish mingle with this description of a mere mortal being? The reply is brief, and in no degree detracts from the still higher attainments she derived from unaffected piety, and the grace bestowed upon her from above. Comparatively, her failings were as shades in painting, rendering the shining parts more beautifully conspicuous—they were as specks in snow; the entailed inheritance of a fallen state; of which the very best, while in this life, must partake, or otherwise the creature would exhibit that perfection here which liberated spirits only can attain to in the realms of bliss. It is natural, it is incumbent, to mourn for such a loss—a loss irreparable to him, so long experiencing the value of the possession—who, to the grave, must feel the sore privation, but who, bowing submissively to the correction, humbly receives it, as a symptom of parental love, from the unerring hand that hath appointed it for good, and consoled by the cheering prospect of an endless re-union, through the mercy, merits, and power of the Redeemer.

A. G.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

SOME ACCOUNT OF THE LIFE AND CHARACTER OF THE REV. GEORGE HERBERT.

THE memory of this extraordinary man ought to be cherished by every member of the Church of England. He was a burning and a shining light, and though dead he yet speaketh. It is the object of this paper to exhibit a brief view of his excellencies both as a Christian and a minister of the Gospel, in the hope that the example may prove useful. In doing this, the materials will be derived chiefly from his life by Walton,—those parts being selected from the mass which seem best adapted to the end proposed.

George Herbert was born on the 3d day of April 1593, near to the town of Montgomery, in a castle bearing that name and belonging to his family *, a family which had long been distinguished for patriotism and benevolence. His father was Richard Herbert, and his mother Magdalen Newport, the daughter of Sir Richard Newport. His father died in 1597, and left his mother with seven sons, of whom he was the fifth, and three daughters. His eldest brother was the famous Lord Herbert of Cherbury, who may be considered as the first deistical writer who appeared in England. His mother continued for twelve years in a state of widowhood, and then married the brother and heir of the Earl of Danby, with whom she lived very happily. During the time of her widowhood, she devoted herself to the care of her family. She even accompanied her sons to Oxford, that she might the better superintend their education, and watch their progress in useful learning as well as their moral conduct. She laboured to endear her society to her children, and she succeeded. They spent much of their time with their mother, which was to her a source of great satisfaction. She appears to have been esteemed as a person of great piety and worth by Dr. Donne and many other learned and excellent men of that day.

George Herbert spent the first twelve years of his life under the eye of his mother, and under the instruction of a clergyman who was tutor in the family. He afterwards became a king's scholar in Westminster school, at which he continued till he became well acquainted with the learned languages, especially the Greek. During his stay at Westminster, he was no less remarkable for his piety than for the rapidity of his improvement. In 1608, being then fifteen, he was removed to Trinity College, Cambridge, where his mother, anxious for the preservation of the purity of his mind and manners, induced Dr. Nevil, the master of that college, to take him under his particular care. In the first year of his residence at Cambridge, we find him lamenting, in a letter to his mother, that so many poems of that day were consecrated to Venus, while so few looked towards God and heaven; and

* This castle was levelled with the ground during the civil wars in the reign of Charles the First.

declaring that all his poetry should be for ever devoted to God's glory—a resolution to which he steadily adhered. He was made bachelor of arts in 1611, and master of arts, as well as fellow of Trinity College, in 1615; and in 1619 he was chosen orator of the university. During the whole of this time he was a most laborious student. His chief relaxation consisted in the practice of music, in which he greatly delighted, "It relieved," he said, "his drooping spirits, composed his distracted thoughts, and raised his weary soul so far above earth that it gave him an earnest of the joys of heaven." As he grew in learning, he grew also in favour with God and man. "He seemed marked out for virtue, and to be the care of Heaven; for God still kept his soul in a holy frame." The defects observable in him at this time originated in a sort of pride of family, which led him to maintain considerable reserve towards his inferiors, and to affect a higher style of dress than was consistent with the general tone of his mind.

In the situation of public orator, he enjoyed opportunities of displaying his talents and genius, of which he did not fail to avail himself. He had acquired so much promptness, both when writing and speaking Latin, in using these ingenious conceits which deformed the taste of that age, that he attracted the particular notice of King James, who was himself much addicted to their use. He called Mr. Herbert the jewel of the university, and always required his attendance, whenever he went down, as he frequently did, to Royston and Newmarket, to hunt. It was on one of these occasions that Mr. Herbert became acquainted with the great Lord Bacon and Bishop Andrews. The former so highly valued his judgment, that he generally submitted to his revision such works as he intended for publication; and he dedicated also to him his translation of some of the Psalms of David into English verse. A sinecure place of 150*l.* a year falling vacant about this time, it was given him by the king. This, with his fellowship, and oratorship, enabled him to indulge in his propensity for dress, and his fondness for the company of great men; and it seems also to have kindled his ambition. He aimed at high offices in the state, and with that view wished to leave the University, and travel into foreign countries. But the dissent of his mother from this plan, and the weakness of his constitution, induced him to hesitate; and in the mean time, the death of King James damped his hopes of advancement at court. We are told that he had now many conflicts with himself, whether he should pursue his projects of worldly greatness, or, turning his back on all these, enter into holy orders. He found it difficult to divest himself of those ambitious desires which he had too freely indulged; but at last God inclined him to determine on serving at his altar. "It hath been formerly judged," he observed on this occasion, "that the domestic servants of the King of Heaven, should be of the noblest families on earth; and though the iniquity of the times has made the name of clergyman contemptible, yet I will labour to make it honourable. I will consecrate all my learning, and all my poor abilities, to advance the glory of that God that gave them, knowing that I can never do too much for him who hath done so much for me. And I will labour to be like my Saviour, making humility lovely in the eyes of all men, and following the merciful and meek example of the dear Jesus."

It was about the beginning of the year 1626, that Mr. Herbert entered into deacon's orders; and in the month of July, in the same year, he was made prebend of Layton Ecclesia, a village near Spalden, in Huntingdonshire. He found the church in this place so decayed

as to be wholly unfit for the purposes of public worship. He undertook to rebuild it, and by his own contributions, joined to those which he obtained from his friends, he succeeded in the undertaking. He was greatly aided in this work by Mr. Nicholas Farrer, whose extraordinary piety and devotion are well known, and who lived in the neighbourhood of Layton. They were kindred spirits, and their friendship ended only with life. About the year 1629, Mr. H. was forced by illness to remove to Woodford, in Essex, where he remained for about a year. He suffered much during this time; but his sanctified submission to the will of God was remarkable. He was often heard to say, even in the moments of his sharpest sufferings, "Lord, abate my great affliction, or increase my patience; but, Lord, I repine not; I am dumb, Lord, before thee, because thou doest it." Woodford not agreeing with him, and being threatened with a consumptive complaint, he went to Dantsey, a seat of the Earl of Danby, in Wiltshire, where his health and strength so much improved, that he resolved on entering into the priesthood. About this time he married Miss Danvers, a lady who was related to the Earl of Danby, and who appears to have been a person of singular excellence, a helpmeet even for Mr. Herbert. "The eternal Lover of mankind," observes the pious Isaac Walton, "made them happy in each other's mutual and equal affections and compliance; indeed so happy that there never was any opposition betwixt them, unless it were a contest which should most incline to a compliance with the other's desires. And though this begot, and continued on them such a mutual love, and joy, and content, as was no way defective; yet this mutual content, and love and joy, did receive a daily augmentation, by such daily obligingness to each other, as still added such new affluences to the former fulness of these divine souls, as was only improveable in heaven, where they now enjoy it." What a beautiful picture of wedded love is this, and how well does it illustrate the resemblance such love bears to that which subsists between Christ and his church!

About three months after his marriage, he was presented to the rectory of Bemerton, about a mile from Salisbury. He hesitated for some time whether he should accept it, being fearful of the great account he should have to give for so many souls committed to his care; and he fasted much and prayed often for the Divine direction. He used to say himself, that he endured at this time such spiritual conflicts as none can conceive but those who have themselves endured them. Being at length, however, convinced that it was his duty to accept the presentation, he was ordained priest, and inducted into the living, on the 26th of April 1630, and there he spent the few remaining years of his life.

When, at his induction, he was shut into Bemerton church, and left there alone to toll the bell, he staid so long that a friend was induced to look in at the church-window, and saw him lie prostrate on the ground before the altar; at which time he vowed to observe certain rules for the future conduct of his life. These rules he afterwards committed, in a more distinct and extended form, to writing; being the same which, on his death, were given to the world, under the title of the Priest of the Temple, or the Country Parson's Character; a book with which every clergyman ought to be familiarly acquainted. His biographer assures us, that his daily practice was a fair transcript of his own rules.

Mr. Herbert, in the preface to his description of a clergyman, piously remarks; that "being desirous, through the mercy of God, to please him, for whom I am, and live, and who giveth me my desires and per-

formances; and considering with myself that the way to please him is to feed my flock diligently and faithfully, since our Saviour hath made that the argument of a pastor's love; I have resolved to set down the form and character of a true pastor, that I may have a mark to aim at; which mark I will set as high as I can, since he shoots higher that threatens the moon than he that aims at a tree." A pastor he defines to be "the deputy of Christ, for the reducing of man to the obedience of God;" and he states his duty to be "to do that which Christ did, and after his manner, both for doctrine and life." To such ministers as live in universities bearing offices, he recommends as their rule the Apostle's exhortation, Rom. xii. 6,—8. Those who are preparing for the church, he exhorts not only to get knowledge, but to subdue and mortify all carnal and earthly affections, and not to think that when they have read the fathers and schoolmen, a minister is made, and the thing is done *. "The greatest and hardest preparation is within." Chaplains in noble houses, are to act there as a minister in his parish. They cannot agree to come into any house where they are not free to exercise their ministry, without forsaking the plough and looking back. "They who, for the hope of promotion, neglect any necessary admonition or reproof, sell, with Judas, their Lord and Master."

Mr. Herbert then enters at large on the character of the Country Clergyman. It would be impossible to follow him here step by step; and all that can be done is to trace a few of the more prominent parts of his outline, again recommending it to every pastor, who desires to stand approved in the sight of the great Shepherd, to study the work itself, and to labour under the influence of the Holy Ghost to imbibe its spirit.

"The Country Parson is exceeding exact in his life, being holy, just, temperate, bold, grave in all his ways." "He hath thoroughly studied patience and mortification." He is circumspect in avoiding all covetousness, and all kinds of luxury and sensuality. He is strict in keeping his word: his yea is yea, and his nay, nay. His apparel is plain, but reverend and clean, the purity of his mind breaking out even in his body, clothes, and salutation. He is "full of all knowledge; but the chief and top of his knowledge consists in the book of books, the storehouse and magazine of life and comfort, the Holy Scriptures." The means he employs to understand these are a holy life (John vii. 17), prayer, the collation of scripture with scripture, attention to commentators, without neglecting the grace of God in himself, and what the Holy Spirit teacheth. "He hath compiled a body of divinity, which is the storehouse of his sermons," and this he does by way of expounding the church catechism, both because catechising is a work of singular and admirable benefit, and a thing required under canonical obedience to be regularly done. He is much versed in cases of conscience, and "has thoroughly canvassed all the particulars of human actions, at least all those which are most incident to his parish." "When he is to read divine services, he composeth himself with all possible reverence," expressing a hearty and unfeigned devotion as he presents with himself all his congregation, whose sins "he brings, with his own, to be bathed and washed in the laver of Christ's blood." "He preacheth constantly. The pulpit is his joy and throne. If he at any time intermit, he is ever well supplied by some able man, who treads in his steps, and will not throw down what he hath built." He procures attention by all possible means, by earnestness of manner, by a diligent cast of his eye on his auditors; and by a particularizing of his speech, now

* In the present day, we fear that *the thing is done* at a much easier rate than that of reading the fathers and schoolmen.

to the younger sort, then to the elder; now to the poor, then to the rich; "for particulars ever touch more than generals." He serves himself also of the judgments of God, and these most which are nearest to his parish. He often tells his people that sermons are dangerous things, but that none will be careless before his Judge. "The character of his sermons is holiness: he is not witty or learned, or eloquent, but holy." This is gained by choosing texts of devotion, not of controversy; by speaking from the heart; by frequent wishes for the people's good and joying therein; and by often urging the presence and majesty of God. In handling his text, he gives first a plain declaration of its meaning, and then "some choice observations drawn out of the text, as it lies entire and unbroken in the Scripture itself." "The way of crumbling a text into small parts, hath neither in it sweetness nor gravity, nor variety; since the words apart are not scripture, but a dictionary." "He exceeds not an hour in preaching, because all ages have thought that a competency, and he who profits not in that time will less afterwards."

If the parson be unmarried, "he is very circumspect in all circumstances of his behaviour, speech and very looks." He puts on the profound humility and exact temperance of our Lord Jesus. "He keepeth watch and ward, night and day, against the peculiar temptations of his state of life, which are principally spiritual pride, impurity of heart, ambition or untimely desire of promotion, and curiosity in prying into unprofitable questions. If married, his choice of a wife "was made rather by his ear than by his eye." A humble and liberal disposition he preferred before beauty, riches or honour. "He is very exact in governing his house, making it a copy and model for his parish." He knows the temper and pulse of every person in it, and either meets with their vices, or advances their virtues. His wife is either religious or he is night and day winning her to it." His children he first makes Christians, then useful members of society. He seasons their minds with piety, not only by words but actions, sending them to visit sick children, and to dispense charity to the poor. "His servants are all religious, and were it not his duty to have them so, it were his profit, for none are so well served as by religious servants." "Those that can read are allowed time for it, and those that cannot are taught; for all in his house are either teachers or learners, or both; so that his family is a school of religion; and they all account that to teach the ignorant is the greatest alms."

"The parson is full of charity: all his works relish of it. When he riseth in the morning, he bethinketh himself what good deeds he can do that day. He takes care that there be not a begger or idle person in his parish. And when his own stock serves not, he works those that are able to the same charity, still pressing it in the pulpit and out of the pulpit; and he uses his bounty as a means of winning them to praise God more, and live more religiously. On the week days, he visits in person, now one part of his parish, now another. "When he comes to any house, first he blesseth it," and then forms his discourse according to circumstances; commending, or reproving, or instructing as may be necessary. "Sometimes he hears the children read himself, and blesseth and encourageth the servants also to learn to read." He is not ashamed of particularizing in these things, for "he holds the rule that nothing is little in God's service: if it once have the honour of that name, it grows great instantly. Wherefore, neither disdaineth he to enter into the poorest cottage, though he even creep into it;" for both God is there, and those for whom Christ died.

When any of his cure is afflicted, he fails not to afford his best comforts. He is a father to his flock. When any sins, he pities him as a father; when any wrongs even himself, he considers him as a child, and treats him accordingly, expecting, and waiting, and hoping, and labouring, and praying for his amendment.

"The parson is sincere and upright in all his relations." "He carries himself very respectfully as to all the fathers of the church, so especially to his diocesan, honouring him both in word and behaviour, and resorting unto him in any difficulty." "He keeps good correspondence with all the neighbouring pastors round him." "He welcomes to his house any minister, how poor or mean soever, with as joyful a countenance as if he were to entertain some great lord." "And he fulfils the duty and debt of neighbourhood to all the parishes which are near him."

"The parson values catechising highly." "In sermons, there is a kind of state; in catechising, there is an humbleness very suitable to Christian regeneration." "He exacts of all the doctrine of the Catechism; of the younger, the very words, of the elder the substance. Those he catechiseth publicly; these privately, giving age honour. He requires all to be present at catechising." "This practice he much commends to all his fellow-labourers," the advantage of which consists in this, that at sermons and prayers, men may sleep or wander; not so when asked a question. "This practice exceeds even sermons in teaching; but there being two things in sermons,—the one informing, the other inflaming; as sermons come short of questions in the one, so they far exceed them in the other."

The parson knows well that if he act thus, he must be despised, because this hath been the portion of his Divine Master, and of the saints his brethren. Nevertheless, he endeavours that none shall despise him, especially in his own parish; because where contempt is, there is no room for instruction. This he endeavours by a holy and unblameable life; by a courteous and winning behaviour; by doing kindnesses; by bold and impartial reproof, as occasion may require; by receiving reproaches humbly, grieving for his own and others sins; or joyfully, because he is made conformable to his Master.

"The parson's library is a holy life." "The temptations with which a good man is beset, and the ways which he uses to overcome them, are in themselves a sermon. He who hath considered how to carry himself at table about his appetite, if he tell this to another, preacheth; and much more feelingly and judiciously than he writes his rules of temperance out of books. So that having studied and mastered all his lusts and affections within, and the whole army of temptations without, he hath ever so many sermons ready penned as he hath victories." "And though the temptations may be diverse in divers Christians, yet the victory is alike in all, being by the self-same Spirit." In the same way of other things, the instruction and comfort which he gets for himself, when he tells it to others, becomes a sermon. "He first preacheth to himself, and then to others."

This hasty glance at the model which Mr. Herbert framed for his own imitation, it is hoped, may incite such clergymen as are unacquainted with it, to procure the little book which contains it. It will amply repay the cost.—The abstract of this work has occupied so much space that it will be convenient to reserve the sequel of the proposed account to another opportunity.

S.

(To be continued.)

To the Editor of the Christian Observer.

"This generation shall not pass away till all be fulfilled." LUKE xxi. 32.

THE instances mentioned by Mr. Vint (in his sermon lately published, on Luke xxi. 24, and 32, preached at the Jew's chapel) of the use of the word γένεὰ by the Septuagint translators, in Lev. xxv. 41; Num. x, 30; Jer. viii. 3; and ch. x. 35, tend, I think, to support *Mr. Mede's* explanation, which Mr. Vint adopts. At the same time, those who, with *Mr. Faber*, think it probable that our Lord in this memorable prediction used the word דור must form a contrary conclusion.

The 36th verse of the 23d of Matthew employs evidently the same phraseology, and, I think, is a parallel passage. "Verily I say unto you all these things shall come upon this generation." *All these things*, I take not only to signify, the guilt of those crucifixions, murders, and persecutions, amounting to that of all the righteous blood shed upon the earth, but also to indicate a judicial retribution in the same kind. Now, though the calamities, and the deaths by crucifixion and the sword, which befel the Jewish nation at the destruction of their temple and city, were unspeakably great, yet the massacres, exiles, and persecutions which that unhappy people suffered, during so many succeeding generations, evidently proves, that the threatened woes were *not restricted* to one generation, but extended to the whole nation collectively considered, whilst persevering in their opposition to Christianity. The 39th verse, "*Ye* shall not see me henceforth, *till ye shall say*," &c., though spoken to the Jews then present, must be, I think, understood of a future *national* conversion and restoration, even as the warnings (ch. xxiv.), given by our Lord to his immediate disciples, were undoubtedly designed by him for the benefit of *those* who were living and resident in Judea, when invaded by the Roman army. Mr. Vint, in addition to the passages cited from the Septuagint, alleges those in the New Testament, where our Saviour styles the Jews, a wicked and *adulterous generation*; which word *adulterous*, he contends, must signify a *national* defection; and I think they prove, as in Acts xiv. 16, Phil. ii. 15, and elsewhere, that the word γένεὰ will sometimes admit of being rendered indifferently, nation*, or generation. It is not improbable that the *Syriac word*, employed by our Lord, had the like ambiguity; and if so, it suited a prediction, whose special and primary accomplishment was near, whilst it involved the very important promise of the *preservation* of the nation, notwithstanding their unexampled and protracted sufferings; an event in which divine power has been so conspicuous, that its prediction could only be given from God. I observe in some Bibles the marginal reference to Matt. xxiv. 34. is, Jer. xxxi. 35, 36. I am, &c.

TITUS.

To the Editor of the Christian Observer.

IN a former Number of your work (vol. for 1810, p. 601) I noticed a query respecting Dr. Macknight's translation of Rom. i. 17, and I beg leave to propose to you a few remarks upon that important passage†. The grand object of Dr. Taylor, in his Key to the Romans, is to prove that justification by faith is treated of in the former part of the Epistle to the Romans, and another justification by works in the latter part of the Epistle. But, if I am correct in my view of this verse under consideration, it will make much to refute Dr. Taylor's scheme, which is not affected, but favoured by the

* γενεα, *natio. Stephanus.*

† The common translation of the passage is this: "For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith." Dr. Macknight translates it as follows: "For the righteousness of God by faith is revealed in it, in order to faith, as it is written: But the just by faith shall live."

new translation proposed by Hammond and Macknight.

I observe, first, that there is a violence done by them to the text in the transposition of its words, in the former clause of the verse. Had the Apostle intended to express the sense which is proposed, would he not have inserted the words, *is revealed*, after the words, *from* (or, *by*) *faith*, and before the words, *to faith*? I think there is also a degree of violence in giving a different meaning to *faith* in one place, to that which it has in the other, when the words are so closely united.

Secondly, I would not contend that the common translation of the latter clause, "The just shall live by faith," is certainly right. The original may, without violence, be rendered, "The just by faith shall live." I prefer, however, the common version. I will now endeavour to explain the passage in a way which shall do no violence to it, and in a way more near to the common version.

I. "For therein is the righteousness of God revealed."—"There is," says Hooker, "a glorifying righteousness of men in the world to come, as there is a justifying and sanctifying righteousness here. The righteousness, wherewith we shall be cloathed in the world to come, is both perfect and inherent. That whereby we are justified is perfect, but not inherent; that whereby we are sanctified is inherent, but not perfect." (Hooker's Discourse on Justification.)

May we not then understand by *the righteousness of God*, here spoken of, all these three successive sorts of righteousness, which are all equally, and both in part and in whole, the gifts of God, and bestowed by his free grace, one sort as much as another?

II. "From faith to faith."—The natural and obvious meaning of these words is, *from one degree of faith to another and higher degree of the same faith*; as is proved at length, by Theophylact. Comp. Rom. vi. 19; John i. 16. Thus the sense of the whole clause would be, *for therein are the successive righteousnesses of God obtained by a progressive faith, revealed.* It is *by faith* that we obtain that imputed righteousness which justifieth the ungodly. Rom. iv. 5. It is *by faith* that we receive the righteousness of sanctification, or *spiritual life*, working in our members, to do, as well as to will of God's good pleasure. (Gal. ii. 20; Rom. v. 2.) It is *by faith*, that we receive the righteousness of glorification. (Phil. iii. 9, 10.)

III. "As it is written, *the just by faith* shall live."—Were I to contend for the common version, *the just shall live by faith*, it would unavoidably follow, in correspondence to, and confirmation of my explanation of the foregoing clause, that the meaning of the passage is, that *they who have been already made just by faith shall moreover, by the same, but improved faith, obtain everlasting life.*

But for the sake of argument, I admit the proposed amendment of the version, and argue from the words, *the just by faith shall live.* Now these words, whether considered in themselves, or in reference to the foregoing clause, seem to have a much higher meaning, than simply, that they who are really justified by faith shall belong to that covenant which holds out, as attainable to those who enter into it, everlasting life. Is it not most natural and consistent, to understand the apostle as declaring, that they who are truly justified by faith *have* everlasting life. (John iii. 36, xi. 26.)

Can less be meant by the words *shall live*, than of the spiritual *life* of sanctification, and of glorification? And is not this the very sense in which the Apostle, in Hebrews x. 38, 39, alleges this same passage from Habakkuk? Does he not there assert, upon the authority of Habakkuk, that the just by faith alone shall be *finally saved*? Is it not, therefore, the most natural and consistent exposition of the whole verse to understand the Apostle as declaring, that *therein are the successive righteousnesses of God, obtained by successive degrees of faith, revealed, as it is written, He*

that by one degree of faith is justified shall, by further degrees of the same faith, obtain full, spiritual, and eternal life? I remain &c.

B.

For the Christian Observer.

ON THE IMITATION OF THE LOVE OF CHRIST.

AMONG all the duties which the divine revelation of the Saviour imposes on mankind, there is none so constantly enforced by the precepts of Scripture, and recommended by the example of the Lord Jesus, as a compassionate and tender concern for the infirmities of man. The language of the Bible is the language of love, and directs us to the cultivation of an expansive benevolence. The life of Christ exhibits a matchless pattern of forbearance, meekness, and compassion, and was an inimitable exemplification of the doctrines which fell from his sacred lips. No tongue ever spake like his; no life ever resembled his: in short, he was love itself. It pleased him to tabernacle in our flesh that we might be drawn to an humble imitation of his character—an imitation in no respect, indeed, ever reaching the divine original:—but the nearer we approach to it, the more solid happiness is enjoyed; and we also become better qualified for those supernal felicities which shall, hereafter, proceed from the delightful and unclouded contemplation of every excellence. To this imitation is every Christian called. He is called to cultivate a likeness to his heavenly Master, and especially in that spirit of love which influenced and directed all his actions; a spirit which will teach him to bear, with meekness, the infirmities of others; and will induce a habit of passing over with compassionate feeling, the frailties of mankind, and of judging of others, not with a censorious, but with a forgiving temper. Such is the disposition we are commanded and exhorted to cherish: and the exhortation is enforced not only by the consideration of its preparing us for the society of angels, but because it enables us to discharge, with greater comfort, the duties of our earthly station. The man, who cultivates this disposition, passes through the chequered scenes of life with an evenness of mind and cheerful composure. There are many circumstances in which this virtue will be called into exercise. He will have not only to encounter the opposing spirit of the world in general; but his patience and forbearance must be shewn towards those who have yet made but imperfect attainments in religion. He will not suffer his mind to be soured by the little cross events arising from the weaknesses of others. Where, indeed, would be the superiority of his principles, if they did not fortify him against these unavoidable occurrences:

Si, quidquid vidit melius pejusve sua spe
Defixis oculis animoque et corpore torpet?

He learns, like his Saviour, to pity the follies of mankind; and particularly any which may cleave to the characters of his brethren in Christ. He guards against a haughty and supercilious spirit, knowing that he himself has nothing but what he has received; and if God have formed his character, in any measure differing from others, he gives him all the glory, and assumes nothing to himself. He examines the conduct of his divine Master, and there discovers what patience he possessed, and which he often found it necessary to exercise even towards his own disciples. If he censure, he does it with meekness, having a regard both to the circumstances and feelings of others; and compassion is mingled with reproof.

Moreover, we shall be urged to cherish in ourselves this heavenly temper, by considering that we are all the children of infirmity and sin. If any of us could plead an exemption, there might be an apparent ground for boasting; but since none are free from the effects of that universal malady which has infected

the world, "all boasting is excluded." And although, through the infinite mercy of the Lamb of God which taketh away the sins of the world, the *guilt* of sin is removed from the soul, and consequently every alarm from the conscience, yet the remains of sin dwell within us, and we have daily reason to deplore the diseases which it has entailed upon a debilitated, shattered constitution. Will the man, then, who has learned of his Saviour, be disposed to talk harshly of defects in another, as though he himself were free from defect? Is every little irregularity of temper, or error in conduct, to be viewed with an eagle-eye, and condemned with the moroseness of a censor? As well might the unwilling inmates of a hospital reproach one another on account of the disagreeable vapours arising from each other's wounds. The source of this antichristian temper is undoubtedly spiritual pride. It is a melancholy proof of the degradation of our nature that we no sooner begin to recede from one evil than we approximate to another. But let every one be careful of indulging a cold or a lofty spirit towards any of his brethren; knowing that he is not placed in the world to pass a severe sentence on their errors and sins, but to bear, with meekness and love, their infirmities and follies; recollecting that he himself is a child of infirmity and folly.

Let it, however, be distinctly understood, that this paper is meant in no degree whatever to excuse or palliate sin. We mean not to offer any plea for the sinful tempers which, alas! too often appear in the lives of professing Christians. While pity for such persons is recommended, let it not be imagined that any effort is made to extenuate their guilt. Rather let us all confess ourselves unholy, and pray, in the beautiful language of our Liturgy, "Grant that all carnal affections may die in us, and that all things belonging to the Spirit may live and grow in us."

There is another consideration to be mentioned, which is, that we are more easily prevailed upon to abandon evil tempers and habits by the persuasions of love than by the repulsive appearances of dignified contempt or of frigid neglect. Contempt is an attribute foreign to the Christian character; yet it is to be feared that many too often feel and manifest it. Independently, however, of this, who that is acquainted with the constitution of the mind does not perceive that nothing is so effectual in obtaining an influence over it, as a spirit of love and compassion: and, if it be poisoned by erroneous prejudices, that no medicine is so efficacious as the "milk of human kindness." "No oratory is so powerful as that of mildness. The drops that fall easily upon the corn ripen and fill the ear; but the stormy showers that fall with violence, beat down the stalks flat to the earth, and lay whole fields, without hope of recovery." (Hall.) A difference in opinion is often sufficient to create unholy tempers, and to rouse within us a high opinion of fancied superiority. Each party will affect, perhaps, to despise the other. It were well if such dispositions were confined to the world. But it is really astonishing sometimes to hear persons, professedly religious, speaking of others, who have the boldness to differ from them, in the most degrading terms. Such is not the spirit of the Gospel, all whose precepts and examples enjoin a different conduct; and of all its examples, that of the Redeemer shines the brightest.—Since, then, the cultivation of those tempers which reigned in his sacred breast will alone fit us for the discharge of our duty; since love is the genius of the religion which he came from heaven to promulge, and which he exemplified in his life; since we are all alike the heirs of sin and partakers with one another of the diseases which it has entailed upon our race; let us diligently aspire after a more perfect resemblance of

his character. Let us cultivate the divine philanthropy of the blessed Jesus; who pitied and prayed oftener than he censured; who bore, with unexampled patience, our wayward passions and childish follies; and who, when he might have turned away in disgust, hath regarded us with benignity and love.

JOHN.

FAMILY SERMONS. No. XXXII.

Philip. i. 21.—"*To me to live is Christ.*"

In the verses preceding the text, St. Paul expresses his hope, that whether in life or in death Christ would be glorified in him; and in the verse now read, he states the ground on which, under divine grace, this hope was founded. "To me to live is Christ." It is as if he had said, "I know that in me, that is in my flesh, dwelleth no good thing; but yet the grace of God is not without its fruit in my soul. If I venture to hope that whether in my life or death I shall glorify the Master I serve, it is because I feel that 'to me to live is Christ;' that Christ is the supreme end of my life, and that I value life only as it may be referred to him, only as it may be consecrated to his service and glory."

I. It is my intention, in the first place, to describe somewhat more fully the dispositions implied in the words of the text.

1. They imply *an entire subjection to the law of Christ.*—The veneration in which the apostle held this law is unquestionable, as might be shewn from a variety of passages in his writings; and what these passages would lead us to conclude respecting his character, is verified by every act of his life. In considering that life, we know not which to admire most, his vigour in acting or his patience in enduring. Whether in perils or in want, assailed by the fierce storms of persecution, or loaded with the care of the churches, we find him always active and unwearied, patient, resigned, cheerful, and even joyful. Whatever God denies, he gladly relinquishes; whatever God requires, he eagerly fulfils. Nor are we to regard these qualities as peculiar to the apostle, or to any age, nation, or individual. It is true of every real servant of Christ, that he does the will of God from the heart. Those whose lives are governed only by the law of honour, of custom, or of fashion, or even by the law of the land, cannot say that to them to live is Christ. If any of these laws rule us in preference to religion, to us to live may be fashion, or custom, or what else we will, but it is not Christ: our life is not that of the apostle, nor, without a change of heart, can our death be his.

2. A second circumstance, included in the declaration of the apostle in the text, is, that *the ruling motive of his life was the love of Christ.*—It is to this motive, throughout all his writings, that he constantly appeals: "The love of Christ constraineth me." And his whole life bears witness to the sincerity of this language. What but this love could have carried him through his countless perils? What but this love could have enabled him to rejoice in tribulation for Christ's sake? What but this love could have changed his poverty into abounding wealth, "having nothing, and yet possessing all things?" What but this love animated him, when from the dungeon of Philippi he sent up to Heaven, not the sighing of the prisoner, but the song of praise. The love of Christ, as it were, levelled every mountain, and filled up every valley in his path. This it was which renewed his strength, lightened and rewarded his labours, made him "more than conqueror," and at length seated him with his crucified Master, at the right hand of God.

But the motive which influenced St. Paul was not confined to the apostle, or to the age and country of inspiration. It has adorned the

church of Christ in every age. It still urges the exertion, and warms the heart of every true believer. St. Paul designed that this part of his mantle should fall on all his followers:—"If any man love not the Lord Jesus Christ, let him be anathema maranatha." It is for men actuated by this principle, that he is above all interested:—"Grace be with all them that love the Lord Jesus Christ in sincerity." It is to a seat in heaven with such men that he aspires, "a crown of glory which the Lord shall give unto me, and not to me only, but to all them that love his appearing." It is such whom he proclaims heirs of unspeakable joys. "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things which God hath prepared for them that *love* him." The grand inquiry, then, which the Lord of life and glory addresses to us, as to Peter of old, is this, "Lovest thou me?"

3. A third thing which seems to be included in the declaration of the text, is, that *the great object of the life of St. Paul was the service and honour of Christ.*—How exclusively he proposed to himself this object, and how nobly and perseveringly he pursued it, are points familiar to every one who is acquainted with the New Testament. Consider the striking picture which he draws of his own state and of that of the other apostles. "I think that God hath set forth us apostles last, as it were, appointed to death; for we are made a spectacle unto the world, and to angels, and to men. Even to this present hour, we both hunger and thirst, and are naked and are buffeted, and have no certain dwelling-place. We are made as the filth of the earth and the offscouring of all things until this day." Consider next the disposition of mind with which he encountered, or rather triumphed over these difficulties. "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry I have received of the Lord Jesus." There is no example on record of a more entire dedication of the whole man to any cause than this. He seeks not his own things, but the things which are Christ's. He presents his body a living sacrifice unto him. Ease, pleasure, honour, interest, life, are nothing in his view, and Christ is all in all.

There is scarcely any thing which seems to shew more clearly the low esteem in which religion is held in the world, than the little admiration which is generally excited by the character of St. Paul. Change the object of St. Paul; suppose him a scholar or a general; suppose his zeal diverted into some worldly channel, and, like the poor idolaters of old, men would be ready to worship him. In what other individual would it be possible to point out the same union of patience and activity, of courage and prudence, of temperance and feeling, of ardour and disinterestedness, of benevolence and simplicity? In what other individual could be shewn so powerful an understanding, joined with so warm and benevolent a heart. There are some who imagine that men are now shrunk from their former size, and that our bodies possess but a part of the strength of our forefathers. Whatever truth there is in this, such a notion of degeneracy seems correct, as applied to religion; at least, if we measure modern Christianity by the standard of St. Paul. How do our puny efforts, our scanty graces, our halfway obedience, our wavering faith, our stinted love shrink into nothing when compared with the gigantic qualities of St. Paul! Who among us is fighting the same fight with the apostle, and running the same course in which he lived and died? Who among us does not fall infinitely short of that point, in the Christian race, at which he counted not himself to have attained? Well might the man who had

thus unreservedly dedicated himself to his Saviour's service, say of himself, "to me to live is Christ."

II. Having thus endeavoured to shew what dispositions appear to be implied in the declaration, "To me to live is Christ." I will now proceed to point out the *superiority of a character thus formed to every other*; to point out, that is to say, in what respects a character in which the law of Christ is made the rule, the love of Christ the governing motive, and the service and honour of Christ the supreme end of life, is of all characters the wisest and the best.

1. In the first place, this disposition *best becomes man in the situation in which he is placed.*—It is well for creatures who are not to survive their frail bodies, to look up to those who will best feed and cherish the body. It is well for creatures who have no interest beyond the present state of being, to make this world their supreme object. It is well for animals which have no master but man, to exhaust their strength in the service of man. But this is not *our* situation: we are not the beings of a day. We are not to perish with the beasts. This world is not our home. Man is not our only benefactor. We have a home beyond the skies. We have a "Father which is in heaven;" a Saviour, who, even while we were yet sinners, died for us; who "bore our sins," who was "bruised for our iniquities," and "who ever liveth to make intercession for us." Shall our eyes and hearts be chained to the poor and perishing objects of this life, when the glories of an unseen world, when the Saviour on his cross, and the Lamb on his throne, are unveiled to our view? Can the glorious inheritance of the saints in light be proposed to us, and yet we continue to make the things of time and sense, empty and vile as they are, the chief objects of our regard? Can it be that the Son of God should have died for us, and yet that we should refuse to give our poor, frail, worthless lives to him? Let us rather say with the apostle, "to me to live is Christ." Thy glory, O Lord, darkens every other: thy claims transcend every other. Unto thee I give my love, my life, my all. I have no rule but thy law; no end but thy glory: "I am sworn and am stedfastly purposed to keep thy word." "Whether I live, therefore, may I live unto the Lord; and whether I die, may I die unto the Lord; so that living and dying, I may be the Lords" for ever.

2. But as such a disposition as this best becomes us as men and sinners, so *it is of all others the most advantageous to us.*—We have by sin forfeited all title to the divine favour, and all prospect of future happiness: and though inhabitants of a world for which Christ died, we can derive no benefit from his death, except on the terms which he himself hath revealed to us. "He that believeth on the Son hath life: he that believeth not the Son shall not see life, but the wrath of God abideth on him." It is then through belief or faith in Christ that we must be saved. In other words, we can only be saved through the exercise of that very disposition which is spoken of in the text: "to me to live is Christ." And it is the peculiar office of faith to place Christ before us in his various characters; to invest his person, his law, his service, with fresh dignity and excellence; to unite us closely to him, and to enthrone him in our hearts. Is not then such a disposition advantageous to us, seeing that everlasting salvation hangs upon it? It is this which measures our pretensions and seals our fate, deciding our everlasting misery or joy. What is there besides, which involves in it consequences of equal importance to us sinful men? Can a regard to any other law, a love to any other object, a consecration to any other service, promise or perform so much? Tell us, ye lovers of sensual pleasures, will that dissipation, will those indulgences, which even now leave you languid and miserable and self-condemned, support you on the

bed of death, or at the day of judgment? Tell us, ye worldly, ye politic, ye self-indulgent, will your laws, your motives, your objects, your habits, endure the eye of your Judge? Will these appeal to Heaven, and plead in your behalf? Can these be interposed between you and the arrows of wrath? Away then with these miserable grounds of reliance; and, enlisting yourselves under the banner of the cross, let it become your language also, "to me to live is Christ."

3. But this disposition is not only the most advantageous to the possessor; *it is, of all others, the most beneficial to others.*—Compare the rules, motives, and objects of the man of the world, with those of Christians, as they have been deduced from the text. Is patriotism his ruling sentiment? How often does the patriot beggar other countries to enrich his own? Is friendship his darling affection? He probably would not scruple to injure others, in order to benefit his friends? Is gain, or power, or pleasure, his object? These are all selfish pursuits, and in many instances are obtained by the miseries of others. But regard him, to whom "to live is Christ." He cannot serve *his* Master without serving mankind. He cannot indulge his ruling sentiment, his darling affection, without striving to make every man around him happier and better. Let the example of St. Paul shew the efficacy of his own principles. Consider the general happiness which a life dedicated to the service of Christ, governed by the laws of Christ, influenced by the love of Christ, produced in his case. Thousands of perishing sinners who heard the Gospel from his lips, had cause to bless God for the principle by which he was animated, which was no other than the principle of the text. Thousands yet unborn shall praise God on the same account. Millions shall meet him at the day of judgment, and hail him, as, under God, their spiritual father; as the ardent, affectionate, unwearied, devoted minister of the Church of God; because he acted on this principle, because to him to live was Christ. Millions shall therefore attest at that day, that the best Christian is also the best patriot; that the friend of God, and the servant of Christ, is also the greatest benefactor of mankind.

4. But not only is the character implied in the text the most becoming a man and a sinner, the most advantageous to the individual himself, and the most beneficial to others; *it is also of all others the most truly great and sublime.* The taste of the age has become so perverted as to associate with religion something of meanness. Religion is accounted by many the mark of a narrow mind and a vulgar taste. But surely there cannot be produced a stronger instance of elevation and grandeur, nor indeed can there be conceived a nobler spectacle than the text displays. It is not that of a man, however poets and historians may have joined in exalting such a character, "greatly falling with a falling state;" but it is that of a man raised by the force of his principles, above all the trials, insults, injuries, temptations, and sufferings, which the hatred of men and devils could inflict upon him. "To me to live is Christ, and to die is gain." Could any thing but religion, could any thing but the grace of God, operating through Christian principles, produce such a character as this? Does profane history, or can the world, present us with any thing resembling it? Will their proudest heroes admit of being compared with this poor old man in chains? Religion mean! Christianity the mark of a weak mind! Let us point those who think it so, to pictures such as this, and bid them be ashamed of their delusion. And if any of us are ever led to doubt the value, the efficacy, of Christian principles; if the doctrine of Christ crucified should ever, for a moment, appear foolishness to any of us, or, ever be regarded, but as the subject of our delight and admiration;

let us turn our eyes to the character displayed in the text, and in the passage connected with it. As a certain giant of old was feigned to have gathered fresh strength, whenever he touched his mother earth, so may we be strengthened by turning to the scenes and events recorded in the sacred volume for our edification and encouragement. Surrounded by enemies, insulted, deceived, deserted, in the darkness of a dungeon, and in the jaws of death, behold the Christian calm, mild, composed, devoted, willing to live, prepared to die. "To me to live is Christ, and to die is gain."

I conclude with two brief remarks.

1. How little does the ordinary notion of religion agree with that which is given in the text! The religion of the world is frequently little more than a sort of lean and scanty morality. Or if the worship of God be comprised in it, it is only, perhaps, the worship of God the Creator. A sort of practical socinianism prevails, which dethrones the Saviour, and denies him a seat in the heart of his creatures. The devout affections have no place in the world's religion. That song which shall employ the angels and saints of God for ever, "Worthy is the Lamb which was slain," rarely employs the lips, or warms the hearts of numbers, who, nevertheless, dream of heaven. Now let us compare such a religion as this with that of the text. In the one, Christ has no place: in the other, he holds the first. In the one, he is nothing: in the other, he is all in all. In the one, life would be described by a long detail of duties, employments, and amusements, into which the name of Christ would scarcely enter: in the other, that single name includes and embraces all for which life is prized. "To me to live is Christ." If any of us has unhappily adopted the world's notion of religion, let him recast his creed in the mould of Scripture; let him restore the Saviour to his rightful honours; let him regard Him as the first and the last, the Alpha and Omega, as the author and finisher of salvation, and therefore as the great object of faith, reverence, confidence, love, and worship, for ever and ever.

2. On the other hand, and in conclusion, let those who profess, in the spirit of the text, to value the name of Christ above all, and to regard him as their only Saviour, and as the great object of devout affection; let such consider all that their profession involves. It is not a bare acknowledgment of these truths. It is not the merely calling Christ Lord, Lord. It is not even merely a disposition to welcome Christ as a Saviour. It is much more than all this. "To me to live is Christ." To such an one death, indeed, would be happiness; but life is duty. "I am prepared to die," will he say; "but I am also willing to live. Does Christ require my services? Joyfully shall my life be consecrated to him." In fine, the profession of the text involves in it the imitation of the character of Christ, and the display of his temper; the unreserved acquiescense in the will of God, the active employment of life, the calm anticipation of death by which Christ was distinguished. May we all be followers of the apostle, even as he was of Christ! Amen.

To the Editor of the Christian Observer.

CALLING, the other day, on a very young married woman, to condole with her on the loss she had lately sustained by the death of an infant about a twelvemonth old, which was the second she had been deprived of within the space of two years; I found on her table the following prayer which she had composed on the occasion: and as I was much struck with the sentiments of true Christian piety and resignation contained in it, I requested a copy of it. Should it

appear to you in the same light it did to me, and you think it worthy to be inserted in your excellent miscellany, to be useful to others in similar circumstances with this excellent young person, it is much at your service.

F. P.

PRAYER.

O most just and merciful God! as thou hast been pleased to take from me another of my precious babes, in its tender infancy, enable me, I beseech thee, to support this second severe loss, with all due submission and resignation to thy Divine will. I know, O God! that thou dost not "willingly grieve the children of men, but in all thy dispensations rememberest mercy;" and am informed by thy holy word, that "whom thou lovest thou chastenest." Blessed be thy holy name for thus thinking on thy distressed servant in this thy fatherly visitation to me; and may my present affliction answer thy gracious purpose, by producing in me a true and godly sorrow for all my past sins, and a firm resolution of future amendment! O gracious Father, the spirits of my dear departed children, purified by the atoning blood of our blessed Saviour, have been received, I trust, into thy heavenly mansions: grant unto me the divine assistance of thy Holy Spirit, so to prepare me for thy coming, that, through the merits of my dear Redeemer, I may be admitted into the same glorious habitations, where no further separation shall ever take place, where all tears shall be wiped from all faces, and sorrow and sighing flee away.

Hear me, O merciful Father, for Jesus Christ's sake, my only Mediator and Advocate. Amen.

To the Editor of the Christian Observer.

I SHALL esteem it a favour if you will admit the following interesting inquiry to be made through the channel of your valuable publication.

In using the expression, "a *title* to heaven" as distinguished from a *meetness* for the blessed state, is not the proper idea that *of a claim founded on the free promise of God to such who possess the meetness?*

And will not this simple view of the subject equally avoid the antinomian error of a perfect title distinct and separable from an inherent imperfect holiness, and the pharisaic error of a title formed by external acts, or internal dispositions, which fall short of the Scripture-standard, by being void of the spirit and nature of that "holiness without which no man shall see the Lord?"

It must ever be remembered, that the most innocent and holy creature could have no claim whatever on the blessed God, but in virtue of his own free and gracious promise whereby he condescends to implicate the honour of his own faithfulness in its fulfilment.

To be the recipient of divine communication, and thereby the capable possessor of moral excellence, must render the creature deeply a debtor, but cannot, on that account, make him a claimant. I am, &c.

A SERIOUS INQUIRER.

MISCELLANEOUS.

To the Editor of the Christian Observer.

So long since as March 1809, your correspondents were invited to examine the following inquiry; "What is the reason that, notwithstanding the enmity of the carnal heart of man to God and holiness, and to

the humbling doctrines of the cross, the greatest numbers should flock to those places of worship where these doctrines are most faithfully preached, and where the minister does not shun to declare the whole counsel of God?"—The proposer of this question will permit me, I conceive, to condense it thus; "What are the causes of the popularity of evangelical preaching?" In this shape, I will attempt its investigation.

The fact assumed by the inquirer, is substantially this,—the nearer the public instructions of a clergyman resemble those of Jesus Christ, the more will the world admire him. Such an assumption, to me appears to be inadmissible. By way of ascertaining what is numerically meant by the term *popularity*, when applied to an evangelical preacher, let us suppose a practical case. A minister of the class in question leaves London with a view to visit the four largest towns in the kingdom. Of these, according to the census in 1801, Manchester contains 84,000 inhabitants; Liverpool, 77,000; Birmingham 73,000; Bristol, 63,000. He arrives at the first of these places; and his appearance in the pulpit is announced by the usual means of publicity. Of the 84,000 inhabitants of Manchester, we will allow the inability of one half to leave home. From the remaining 42,000 (numbers of whom are children, &c.) deduct 22,000; and thus suppose 20,000 * physically capable of attending public worship; and farther capable of being attracted by objects of popularity *as such;* and if so, capable, of course, of being influenced by the name, and public appearance, of a popular preacher.

A farther operation is now necessary. Of these 20,000, it must be determined whether they are all sincere. If they *are;* then the preacher's popularity means nothing more than that religious persons are glad to receive instruction from an eminent instructor, and accordingly throng to hear him, particularly, if their opportunities of doing so occur very seldom. All this is in the natural course of things, and cannot be blamed. On the other hand, if these 20,000 are *not* sincere; or, if one half be sincere, and the other hypocritical; then, in the one case, there are 20,000 following a minister, whom, as far as he resembles Jesus Christ, they must necessarily despise and hate; in the other, 10,000 are doing this, but they mingled with a similar number who venerate this minister in proportion as their fellow-followers dislike him. Either this inference is just, or human nature loves religion. The general result will now stand thus; among 84,000 inhabitants in a given town, 20,000, or about one-fourth, are supposed to go after a popular preacher, *as*, observe, a popular object; and so far they are eager for a sight of him just as the same mass of persons would crowd about an inn, to see Colonel Wardle, Mrs. Clarke, Lucien Bonaparte, Louis XVIII., Count Gottorp, Lord Wellington, or any other worthy or unworthy incitement to public curiosity. Now I suppose, that the most sanguine calculator on the evangelical side will never plead either that every fourth person in Manchester, Liverpool, Birmingham, and Bristol, is really a practical Christian; or, that every fourth person in those towns would cross a street to hear the most fascinating preacher in the empire. What then becomes of the assumed popularity of evangelical preaching? Is even every eighth individual in these towns sincere? or would every eighth person sacrifice a sight of Lucien Bonaparte, or any of the other *spectacles* for the sake of hearing even a *Leuconomus Redivivus?*

It appears to me, that whatever be the popularity of evangelical preachers, it can only be called *com-*

* The deductions in the text, I am perfectly aware, are liberal; but the concession may render the general conclusion less disputable.—The writer has not seen the population returns for the present year.

parative. An instructor of this stamp is not popular, in the received sense of the term; but only as opposed to ministers in general, who attract no attention beyond the limits of their regular congregations. Let us, however, consider another case. A congregation gathered and superintended by an evangelical preacher consists of 1500 persons. These are *the* congregation; and professedly serious Christians. There are, however, 500 other persons who attend the assembly with tolerable regularity; and whatever be their characters, they give, to the doctrinal system they hear, the support, at least, of their personal attendance. Here also a process is requisite. You have first to analyze the 1500; and then the other 500. I wish to be informed, how many of the 1500 are to be looked upon as uncertain characters. Then arises the inquiry, what draws the other 500 to the feet of an evangelical instructor? Now, on the assumption, that even a complete half of the whole 2000 are sincere, it is superfluous to reply, that they are anxious to know what they must do to be saved, and naturally adhere to the man who can best tell them. They have some meaning, when, to his prayer, "Endue thy ministers with righteousness," they add, "*And make thy chosen people joyful.*" Leaving this moiety in better hands, the rest remains for farther investigation.

1. It may then, I think, be answered, that the modified popularity of evangelical preaching, arises, *first*, from the general feeling of interest, or sympathy, which diffuses itself throughout an assembly formed under such instruction, and which sensation, to a certain degree, communicates itself to a casual attendant, who is conscious of there being a something that appears to influence and animate the whole mass with a passion common to all, giving the whole external system of worship an impulsive character, and a kind of action and re-action, not observable in the generality of religious assemblies. The adversaries of the evangelical scheme will assert the sensation, so communicated, to be mischievous. This does not alter the fact—and with that alone am I at present concerned—that in the circumstances described, an accidental attendant observes a certain religious sensibility not discernible elsewhere. However, be it devout or fanciful, the thing itself is attractive. Wherever men discover an evident interest in a matter which is confessedly capable of awakening it, they will first respect, and then sympathize with the parties excited. A retired man, who speculatively detests war, will readily own the influence of martial feelings, on hearing a Highlander tell the tales of Corunna and Talavera; and, for the moment, wish that he too were a soldier. Agrippa himself began to yield to the Gospel, when he exclaimed to St. Paul, "Almost thou persuadest me to be a Christian!"

2. Another cause is, the great attention bestowed by such congregations upon music. Where the words and melodies are skilfully selected, and every individual is taught that acts of praise, like those of supplication, are properly acts of devotion; and when, in these religious exercises, the natural passions are distinctly excited by the most attractive of all sciences,—the result of this combination of causes is a most potent stimulant. Even libertines have acknowledged the fascination of church-music. I have read of an unbeliever, who, when the voice of praise from a religious assembly swelled upon his ear, owned the effect to be something like a conviction of his error; and declared that the worshippers appeared to be enjoying what he had forfeited. The Romanists, the Moravians, and many of the separatists from the establishment, know the full value of good singing; and we the mischiefs of bad. Even our cathedral music is either so refined, or so monopolized by the choristers

and their stalled assistants, as to be generally unfit for the bulk of the congregation. To be actually interested in singing, we must hear tunes in which we can join. Regular musical services are now pretty nearly abandoned to the amateurs, who sentimentally parade the nave and cloisters, while, as they often repeat,

"——Through the long-drawn aisle and
fretted vault,
The pealing anthem swells the note of
praise."

3. A third cause is the interest taken by religious congregations in the operations and success of societies instituted for pious purposes. To forward these, they are in the constant habit of communication in private; where they arrange their modes of support. Collections are periodically made in their churches; and the sermons delivered on these occasions have, as they ought to have, a strong tendency to make their audiences compare their own privileges and hopes with the destitute condition of nations yet in utter darkness. This feeling alone might be termed, a strong spiritual cement. Their exertions, thus planned and matured by these private and public measeres, become a bond of union, which comes in aid of the grand principle that originally gathered the congregation. The familiarity of its members with the Reports of Missionary and Bible Societies, and the monthly details in magazines, is also part of the external machinery, by which religious interest and curiosity are maintained in activity. Every month each person has subject for conversation new from the press; and the regular recurrence of this, twelve times in the year, renovates the sanguine; and on the more indifferent operates as water upon a rock. It is indeed obvious, that persons, judged by charity herself to be practically one with the world, may subscribe to institutions for the suppression of vice, and for the distribution of Bibles. They retain their own vices, and neglect their own Bibles. But here also, a respect for other men's exertions in causes allowedly good, extorts sympathy. The very effects of this sympathy contribute to the modified popularity of evangelical preaching. They animate the congregation formed by such doctrine to continue their general system; which, as is already intimated, receives support from the measures *out of doors;* and unquestionably claims half its vigour from the circumstance of that doctrine being transferred from the Liturgy and the pulpit to the social converse of domestic life, and to the infusion of that doctrine into the regular acts of domestic devotion. The religion of individual families is reflected back upon the aggregate assembly. In the generality of congregations, there is none of this spiritual commerce. There is no *esprit du corps.* The external frame wants vitality; it is inert, rigid, and motionless.

4. I must now bespeak the reader's candour, by suggesting, as another reason, the difference between preaching nothing but what is properly evangelical, and preaching the *whole* of what is so. In making this distinction to bear upon our subject, I refer to the many, many, instances, where ministers contrive to be orthodox, and even spiritual, without leaving a sting in the consciences of their hearers. What they say may be, indeed, scriptural, and purely scriptural. They speak "the truth," and "nothing but the truth;" but not "the whole truth." This negative property may be one source of their popularity. Few men in the habit of attending them, will resent the most humiliating representations of human corruption, or refuse to verify the highest ascriptions of glory to Christ, so long as these two great subjects of evangelical instruction do not come too near their own sins and deficiencies. It is, however, one thing to own, generally, our hereditary and actual guilt; another to specify how we have

offended. The character of Mrs. Ranby (in Cœlebs), who was *all sin*, but *with no faults*, is a case in point. Let a preacher, at any of the four commercial towns above mentioned, ask some of his admiring followers, if they mean to refund the five or ten per cent. which, in certain bargains with incautious dealers, they superadded to the fair profits on their articles; let him tell them, that this dexterity does, *indeed*, plainly prove them to be "miserable sinners;" and finally, let him assure them, that unless *they* repent, they shall "all likewise perish;" and I question, whether this teacher's popularity will long survive his faithfulness. Or, let him seriously advise certain of the "fairest of creation," not to expose their figures and their vanity, by indecorous and costly attire, and sink the Christian—how dare I say it! —in the woman; let him quote to the sparkling circle,

"Together lie her prayer-book and her paint,
At once to improve the sinner and the saint,"

and he must, I fear, resign himself to the forfeiture of such pleasant compliment and raillery as no man, be his vesture black or scarlet, can surrender without a pang. On this point, I formally appeal to all your clerical readers—*if unmarried.*

The admiring followers above-mentioned, will yet classify ministers, as themselves believe, with impartiality and precision. They will almost tolerate rudeness to instructors, "both in and out of the establishment," unless accredited by their own party; and upon the select few may be showered all that favouritism can collect, and self-complacency distribute.

5. A far more worthy source of popularity is the personal character, and the manner of conducting divine service, which characterize the generality of evangelical instructors. To say the least, no man detects them in such offences as the current opinion of the world formally condemns. Their lives are allowed to be innocent. This is a great concession. It gives them a considerable influence over the neutral party; and the party also which, in the event of any dispute, may find it necessary to weigh the moral merit of the combatants. I will myself, however, offer much more than this negative commendation; and assert, that as far as my own knowledge testifies, the moral purity of the evangelical class, generally, far exceeds that of their opponents, and in many instances seems to realize the practical godliness described in the lives of saints and martyrs. Their manner in public, even separated from all considerations of doctrine and personal character, must unquestionably prepossess the mass of disinterested attendants. I say, *the mass;* because occasional deviations of earnestness into vehemence and wildness do not affect them, so as to make the original feelings of respect yield to those of disapprobation and disgust. Whereas, the contrary not unfrequently takes place, when the hearer makes pretensions to false, and sometimes to true, refinement. If a clergyman be practically indifferent to the effect of his preaching, his manner will naturally be spiritless. He will appear in the pulpit, as the generality of the people in their pews; he to read his sermon, they to hear it; and then, every end of the two parties seems to be fully answered. Both leave the church; and on the succeeding Sundays, the physical act is repeated with the same consequences. But if a clergyman view his public instructions as concurrent with other important agencies to bring about a most serious effect, and an effect which properly begins when he has finished his part; or an effect to be added to what is already produced, in order to mature a great design always tending towards perfection, but certain never to reach it; this tendency, moreover, being subject to perpetual interruption;—if a mi-

nister of Jesus Christ thus "look before and after," nothing that he says from the chair of instruction can be delivered without his affections acting upon his utterance. Not that all men, like the ancient father, thunder and lighten, while awakening the consciences of the impenitent, and confirming the souls of the elect. A feeble constitution, a mind naturally slow and unready, or a disposition incapable of approaching to any kind of fervid and impassioned emotion, will discover itself even in an evangelist. But with every deduction, a teacher, formed on the Christian model, will, as opposed to others, lead the devotion, and appeal to the hearts, of his congregation, as with the energy of an informing spirit, from whom is diffused around vitality and a principle of endurance. Now, I conceive, that the semblance, and much more, the actual possession and display of this character, must operate upon the irreligious themselves so far as to effect (while they are unconscious of the influence) this conviction.—"If the man be mistaken, he is nevertheless sincere!" Did this persuasion survive its immediate cause, the seed which falls by the way-side would spring up and bear fruit an hundred fold. As it is, it is trodden down, and the fowls of the air devour it.

Such then are the five principal causes which contribute to the modified popularity of evangelical preaching. Others, perhaps, might be advanced; though, I conceive, they may be all resolved into those already stated.

Imagine now a philosopher of the ancient world to have heard the apostles explain the scheme of the Gospel, omitting nothing, and giving to every part its proportionate importance—I would ask, whether this man would assure his instructors that their doctrine would forthwith be embraced by the majority of mankind, that is, *become popular?* The inquiry is its own answer. A religion which expressly requires the denial of ungodliness and worldly lusts, and the active pursuit of sobriety, righteousness, and godliness, is formed to please human creatures, exactly as pain and sorrow are calculated to be chosen for their own sake. Look at the picture of Christianity, which a libertine poet sketched, when he copied, not from his fancy, but his convictions.

"All faith beside or did by arms ascend,
Or, sense indulged, have made mankind their friend.
This only doctrine does our lusts oppose,
Unfed by nature's soil in which it grows;
Cross to our interests, curbing sense and sin,
Oppress'd without, and undermin'd within,
It thrives through pain, its own tormentors tires,
And with a stubborn patience still aspires."
DRYDEN.

Is this the religion, which is to furnish materials for the speculation of philosophers, and to flatter the physical appetites of the populace! Here I shall venture to express a difficulty I have in understanding that part of our Lord's appeal to his conduct, as proving who hears; namely, *to the poor the Gospel is preached.* If John's disciples were to understand by this, that Jesus, (contrary to the practice of the jewish hierarchy, who were "grieved" that he and his followers "taught the people") meant spiritually to equalize mankind, by opening the kingdom of heaven to *all* believers, to plebeian and Samaritan, as well as to a rabbi, or a Hebrew of the Hebrews, the difficulty is removed. But if, in correspondence to a common interpretation, he would instruct John that the poor would more gladly than their superiors in riches and station, receive the Gospel, I must then assert, that my experience, if it do not positively refuse this interpretation, certainly does by no means confirm it. I incline rather to think, that religion takes its station more frequently in the first and second ranks above the poor, than with po-

verty itself. Nor does this opinion militate against the calculations of a consummate judge (Mrs. H. More), who somewhere says, that the most exalted piety in *individuals* is to be found in the two extremes of society. This is not denying, that taken mass for mass, the middle classes morally excel both the highest and the lowest. How many cottagers, and abject paupers, could I name, whose souls seem to be embittered against the Gospel of Christ Jesus, to a degree which some persons suppose exclusively to exist in the minds of metaphysical infidels! Oh, I could tell them, that Christ appears to be crucified afresh by beggars loathsome with wretchedness, and dying by inches beneath the combined pressure of hunger, nakedness, and disease; and under all this misery have I heard them justify their crimes with the readiness and dexterity of a practised sophist, as though they were as tenacious of their sins as of their lives.

The supposed popularity of evangelical instruction has been argued from the circumstances usually consequent upon the residence of an evangelical minister in a parish, where the preceding clergyman spent the summer with his fishing rods, and the winter with his dogs. The new minister generally increases the congregation, because his doctrine meets the taste of the major part of the parishioners. Such at least is the current mode of drawing conclusions. I allow the increase of the congregation *at first*, as a thing arising, in the absence of other causes, out of the fourth and fifth causes above adduced. But in *country* parishes, particularly where the clergyman is in effect a squire, or a half-squire, you must take into your account the operation of the *extra* causes concurrent with such as are more properly spiritual. I refer to the interest taken by the evangelical ministers in the instruction of poor children, which they personally superintend and pay for; to their pastoral visits; acts of charity; readiness to give assistance, and protection, in cases where the unaptness and ignorance of the parties themselves expose them to losses; and, to their upright methods of transacting secular business. Could we look into men's hearts, how great a share of some clergymen's local popularity would be seen to proceed (forgive this bluntness) from the attractions of half-crowns, kitchens, cellars, and gardens! The objects of a pastor's bounty will swell the numbers of his congregation, and, with cheap and redundant expressions of gratitude, promise much; but (poor self-deceivers!) whatever they do, they will not return him the only thing he wants, namely, that they should "repent and be converted, that their sins may be blotted out." Little do they suspect, and no persuasion will convince them, that the wisdom of winning souls is all the while exercising itself to gain their's. Some indeed *are* won; but the rest receive the Sunday sermon and the week-day donation with one and the same feeling; I mean, as far as the reception of either confers a spiritual benefit. Among the absentees from the church of such a clergyman, will be found men who cannot be allured thither by any bait save that of worldly interest. For example, substantial farmers, who are constant hearers up to the Sunday immediately preceding the Tuesday or Friday when the tithes are to be finally settled; and who hope, by thus timing their attendance, to soothe a new incumbent into a low composition. As he seeks "not their's, but them," so they seek not him, but *his*. But no moderation on his part can draw these wanderers back again. The rocks will not smile when the Sabbath appears; "and the sound of the church-going bell" will be heard without emotion in houses situated within a few grave's length of the church itself. Their inhabitants were perhaps found in their pews, not seldom in the new

clergyman's first quarter's residence; but when it was *found out* that he really meant what he said; and seriously designed, under the agency of the Holy Ghost, to "convince men of sin, of righteousness, and of judgment;" when the seceders saw that, according to his scheme, something was actually to be done, "a cup to be drunk of," and "a baptism to be baptized with," they would leave him to "go out into the high ways and hedges, and gather the poor, lame, and blind." *Them* he might "compel to fill his house;" but themselves "will not taste of his supper." There are certainly exceptions to this part of my statement, even at this day. The picture, however, which Addison painted of a country church*, like other originals of the great masters, is seldom well copied. I confess, indeed, that the only thing in the original which I ever admired was the number and external regularity of the congregation. All the rest is doubtless a passably faithful representation of nature; but nature has her deformities, and many of them sufficiently repulsive. Whatever there was in Coverley church, church-yard, and clergyman, there was no religion. Neither, it will be said, was there any evil. This is asserting a great deal. I want to know, whether Christianity allows the existence of a something which she can neither praise nor blame; and whether a clergyman can preach, and a layman hear, a sermon, which leaves them both precisely as it found them. Christ's words are, "he that is not with me is against me." In the reign of Anne, the recollection of the Establishment's struggles, first with the Non-conformists, and then with the Papists, and its outward triumph over both, was sufficiently fresh to cause, in the bulk of the people, such a predilection in favour of the church, as persuaded them to attend its services with a degree of personal interest. *Victrix causa placuit.* Yet of the rustics of Coverley it must be said, that they were either drawn to church by the baronet's influence, or they went thither because they went. A century is just elapsed since those days. The populace do not seem now to have a more natural prejudice in favour of religious observances than their superiors. How matters stand among the Dissenters, I know not; and I wish that some competent person among them would inform us, whether, in their congregations, the indigent members exceed in numbers or spiritual excellence the more affluent. You would not, Sir, I presume, refuse to admit his statement, bearing, as it would do, upon the great subject of our "common salvation," and tending to ascertain the degree of acceptance which evangelical preaching now obtains in the various divisions of the Christian world, and specifically among the poor. However episcopalians may disapprove of the discipline of the separatists, yet all practical believers will range under one banner, when the Gospel itself, the acknowledged hope and consolation of all, is opposed, as such, to the craft and violence of the world at large.—The matter is certainly very serious. Machiavel himself, I have been told, regarded the popular desertion of public worship, and the neglect of the Sabbath, among the marks of a declining empire; and, on this consideration, advised even atheist legislators to maintain the exterior forms of religion. Napoleon appears to have adopted the Florentine's policy. Should he become (as Mr. Walsh suggests) the prophet as well as the emperor of the west, this ultimate reach of despotism may be ventured with a view to secure the conquests of the sword by the firmer triumphs of a new faith. He may know, what

* Spectator, No. 112. See also No. 106.—Either the character of the English yeomanry and peasantry is radically changed since the days of Addison, or his account of the chaplain's influence over the tenantry is a false picture. Mr. Crabbe seems to have characterized mankind with greater accuracy.

Pascal has taught us all, that men never do evil so cheerfully and effectually as when they do it upon a false principle of conscience.

NICANDER.

P. S. Since the above was written, I have referred to the Review of Ingram in your volume for 1808; and perceive, that on several points, my opinions are coincident with those expressed by the critic and his author. However, on so wide an expanse of subject, the most inexperienced adventurer may discover objects, either accidentally overlooked, or regarded as comparatively unimportant, by such as have traversed the same level, far better able than himself to measure its length and breadth, and to ascertain its relative bearings.

HINTS RELATIVE TO THE DUTY AND MODE OF MAKING A WILL.

[*Concluded from* p. 425.]

If a parent survive, and need the assistance of a child, it is unquestionably the first of his duties to take care of that parent. It may be right to remark here, that, in case of intestacy, a parent cannot inherit the *landed property* of a child. This would pass to an uncle rather than to a parent. But, on the contrary, a father is the representative of a child, with regard to *personal property;* and, in case of the child's intestacy without offspring, he would enjoy the whole of it. But a mother would only take a share of this property, in a similar proportion to that which would be enjoyed by each of the brothers and sisters of the deceased child.

With regard to brothers and sisters, if there be not a will, the eldest brother is the heir to the landed property of all of those that do not leave children; but the personal property is divided equally among the survivors; the children of a deceased brother, or sister, dividing among them, by the statute of distribution, the share that would have been taken by their parent. A testator, however, is not bound by this rule, and though he be at liberty to distribute his property in whatever way he may think right, a sense of obligation to the parents from whom brothers and sisters mutually spring, independent of the affection which they naturally feel, or ought to feel, for one another, will, it is presumed, induce a testator to advance their interest in preference to that of other persons. The share that shall be given to each must be regulated by a variety of circumstances; such as the favours and attentions that have been received by the testator; the professions or promises that have been made by him to them; and the need in which the individual stands of the testator's help.

It may not be improper to remark here, that though, in case of intestacy, the eldest brother, or his eldest male descendant, is heir to the landed property of all the brothers and sisters that do not leave children, and though brothers succeed each other according to seniority in their heirship, yet if all of them die without children, and leave several sisters, these sisters will not inherit the estate in succession, but the inheritance will be divided equally between them as coheiresses.

It is also not unworthy of remark, that brothers cannot inherit a landed estate unless they be of the whole blood; that is, unless they be descended not only from the same father but from the same father and mother. For instance; if a father die and leave two children by different mothers, in case the first of these die, during the life of the father, the second will succeed as heir to the father; but if the father die first, and then the eldest son, the second will not succeed to the inheritance, because he is only of half blood with the eldest; and the estate will pass to

the father's brother in preference to him.

With regard to personal property, however, brothers and sisters of half blood take their shares of it, equally with those of whole blood.

These peculiarities are mentioned in order to shew the niceties of the law, and the necessity of taking good legal advice, in making a testamentary distribution of property. Those who wish farther information on the subject of title by descent are referred to the commentaries of Sir William Blackstone, in which it is ably and fully discussed, vol. ii. page 200.

Nephews and nieces come next within the notice of a testator; and here it may not be improper to observe, that though nephews and nieces take the share of their deceased parent in any interest in personals that might descend to that parent in consequence of the intestacy of their uncle, yet the children of these nephews and nieces do not take any share of such division in case their parent die before them. A testator, however, is not bound to regard such a law, and will perhaps think it right, if he have no children of his own, to consider the children of a nephew or niece among his next of kin, and as holding the place of their deceased parent, still proportioning the share of such grand-nephew, or grand-niece, according to the different circumstances that operate more or less in favour of one or other of them, compared with those of others, in a similar degree of relationship. The claims of these different persons are derived from the obligation of the testator to the ancestor, which they have in common with himself; and, therefore, the further this common ancestor is removed, the weaker the obligation necessarily becomes, and the more open the testator is, by nature as well as by law, to consider the claims that other persons have upon him.

The relationship of cousins is so slight, that it seldom operates on the mind of a testator, unless other circumstances are blended with it. First cousins, however, descending from a common grandfather, may naturally be supposed to feel an attachment to each other, of no small degree of force. Their intimate and familiar habits, especially in the early part of life, naturally lay the foundation for a friendship and affection which often have considerable force through the remainder of it; and, when no nearer relations intervene, cousins very properly claim considerable attention in the posthumous disposition of a testator's property.

Poor relations again have a claim to be remembered, in preference to other necessitous persons; for this strong reason, that, if relations do not provide for them, they have no reason to expect that others will: "mankind," as Dr. Paley observes, "by a kind of established consent, leaving the reduced branches of good families to the bounty of their wealthy alliances*."

A married man should consider not only the claims which his own relations have upon him, but those also which may be justly made by the relations of his wife. And if the wife be dead, her relations ought not to be forgotten; especially in those cases, which are not unfrequent, where no inconsiderable part of the property has been either acquired by the assistance, or preserved by the œconomy, of this wife. This remark will apply with equal force, when a widow has property to bequeath, which property was either acquired, or increased by the exertions and care of a deceased husband.

A second marriage has too often obliterated the recollection of those obligations which were incurred by that which preceded. It is to be hoped, that when this has happened, it has proceeded from forgetfulness rather than from deliberate and in-

* Principles of Moral and Political Philosophy. Vol. i. page 227.

tentional injustice; since it cannot be doubted, if near relations do not intervene, that such interesting connections have a just claim on a testator's recollection.

Next to those persons who are related by blood and alliance, perhaps none have a greater claim on the remembrance of a testator than trusty old servants: to their attentions all are more or less indebted, and from them many derive, without thinking upon it, a very considerable share of their ease and comfort. Legacies to servants ought not to interfere with the higher claims of relations; but not unfrequently, a handsome token of regard, and sometimes an annual allowance for life, may be spared from the testator's effects, for one, or even for several such valuable domestic friends, without essentially interfering with the provision that relations have a right to expect. A difference, however, may justly be made between the conduct of a testator who has no wife, and one who has. When a wife survives, to whom the servants are equally valuable, and with whom, after the death of the testator, the same establishment will probably be continued as during his life, it may be a question how far the provision for such servants should be left to her discretion. But if there be no wife, there cannot, I think, be any doubt of the just claim which old and trusty servants have to a handsome notice.

Servants are not the only persons in this class of a testator's connections, who prefer a claim to his remembrance. If there be children of servants, or poor neighbours of any other kind, whose comforts have been increased, or whose misfortunes have been mitigated, either by the regular or occasional benefactions of the testator, such persons ought not to be forgotten; but, as far as other circumstances render prudent, a provision should be made for continuing those kind acts, either in part or in the whole; and, as nearly as possible, in the same way in which the assistance was afforded during the life of the testator.

Benefactors are of two kinds; such as, by their rank in life, are above the need of a return for the assistance they afford; and such as, though able and willing to do a kind action, are so situated as to require, when a proper opportunity offers, a return either of the same services, or of those of a similar sort. To the first, a respectful token of remembrance is often valuable, not so much on account of the intrinsic value of the legacy as of the testimony it affords of the grateful feelings of the testator. To them it cannot be necessary to leave such a portion of the property as shall in any degree interfere with the claims of relations. But with regard to the latter, the degree of benefit conferred upon the testator should be well considered; and if this has been important, justice as well as gratitude require that the token of remembrance should bear some proportion to it.

Most men belong to a profession; and this forms a line that regulates much of their manners, both in thinking and acting; a great part of their lives being of course spent among those who are engaged in a similar pursuit. If, therefore, the interest of the profession itself can be promoted, or that of those who pursue it be benefited, either generally or in particular instances, without interfering with higher claims, it must afford satisfaction to every liberal mind. Institutions formed for the relief of persons who have been less fortunate in their exertions, or for their necessitous widows and orphans, have a particular claim on the recollection of those who have been more successful; particularly if these latter are indebted to the profession for no inconsiderable part of their affluence; and still more forcibly, if they have no near relations to whom they can leave their property after their death.

Public charities are so numerous in this metropolis, that they justly entitle its inhabitants to the encomium

of being charitable. The motives, by which the choice of the institution on which to bestow benevolence is influenced, are so various that it is not possible to enumerate them. Whatever these be, they operate with equal force when the question arises how the surplus of property shall be disposed of after death. If men are inclined to contribute to the support of an institution during their lives, that same inclination should induce them to provide for its continued support after their death; and a sum, sufficient to produce at least an equivalent to the annual donation which they have been accustomed to bestow, may be spared, in most instances, without interfering with the just claims of relations, be they ever so near; and when these are far removed, the claims of public charities become so much the stronger, and a greater or smaller sum may be devoted to their service, according to the views which the testator has of the utility and claims of the respective institutions.

Having thus finished the hints which I purposed to offer on this interesting subject, I conclude with two remarks. The first I would gladly address to the solicitor employed to assist a testator in drawing up his will, if I were not conscious that the delicacy of his situation will not allow him to interfere on such a subject without the sanction of higher authority. I therefore beg leave to put it in the form of a question to the members of the British legislature; and it is as follows:—"Would it not be beneficial to the community at large, not only to authorise every legal man to read to his client, before he proceed to draw up his will (unless the extreme illness of the client render this inexpedient) an address somewhat similar to that which follows; but also to impose an obligation upon him to certify, at the close of every will to which he is a witness, that he has done it; under a penalty, on the part of the solicitor, of twenty pounds for every omission?"

PROPOSED ADDRESS FROM THE SOLICITOR TO HIS CLIENT.

"Before I proceed to execute your instructions, it is my duty respectfully to remind you not only of the importance of making choice of able, active, and conscientious persons to be your executors, but of the necessity of abstracting your mind from all hasty prejudices and undue partialities, in the directions you are going to give for the distribution of your property. I beg leave also to remind you, that the following persons (if there be such), appear to have a just claim on your deliberate consideration.

"First, your wife.

"Secondly, your children; with their wives and children; and those of your wife by a former husband, if she have any.

"Thirdly, your parents.

"Fourthly, your brothers and sisters; whether of whole blood or half blood; whether legitimate or illegitimate.

"Fifthly, your nephews and nieces, with their children.

"Sixthly, your cousins, with the greater or smaller claim that they have, in consequence of their attentions and kindness to yourself, or their own individual necessities.

"Seventhly, your servants and dependants.

"Eighthly, your benefactors and friends.

"Ninthly your professional connections; and such institutions as are formed for the relief of those who have been less fortunate in your own line of life than yourself.

"Tenthly, public charities, particularly those which have been the objects of your more immediate attention."

I am aware that this precaution would not be of any avail in the far greater number of instances in which it might be employed; but if a few only were influenced by it to make a more just distribution of their property than would otherwise take place, the labour would not be in vain.

My last remark I also put in the form of a question; and I beg leave to address it to clergymen, and to ministers of religion of every denomination.

"Would it not be beneficial, occasionally, and perhaps at stated times, not only to urge on the individuals of your respective congregations the importance of making their wills, but to offer a few hints relative to the mode in which this duty may most reasonably and justly be performed?" A judicious discourse of this kind was published in the year 1802, by Samuel Charters, D. D. minister of Wilton, in North Britain.

REVIEW OF NEW PUBLICATIONS.

The Select Remains of Mr. JAMES MEIKLE, *late Surgeon in Carnwath; or Extracts from Manuscripts found among his Papers, entitled,* 1. *The Monthly Memorial, or a periodical Interview with the King of Terrors.* 2. *A Secret Survey into the State of the Soul.* 3. *The House of Mourning; or Poems on Melancholy Subjects.* 4. *The Tomb.* 4th Edition. Edinburgh, Ogle; London, Ogle. 1810. Price 8s. pp. 488.

We greatly doubt whether the difference between active and passive habits so ably pointed out by Bishop Butler in his Analogy, is as much attended to, or as much understood, as its importance demands. That habits thus distinguished bear an inverse ratio to each other, these increasing whilst those decrease, is a simple fact, discoverable by experience. Level, however, as the knowledge of this appears to the most ordinary intellect, to notice and sift it out of the dust is the effort of no common understanding. But what ought to raise that coolness of curiosity with which merely abstract questions may be viewed into a warmth of anxious self-examination is this, that the passive habit may decay whilst the active habit does not strengthen: the consequence of which is, that the heart becomes callous to good impressions, and receives more and more the stamp and character of opposite sentiments. That the daily instances of men's dying around us give us daily a less sensible passive feeling, or apprehension of our own mortality; yet greatly contribute to the strengthening of a "practical" regard to it in serious men, is the bishop's own remark. But let it be observed, that it is "*serious*" men who are thus benefited: others by these very events become more and more hardened and insensible. How far the consideration of this state of things might tend to check a disposition towards a religion centering in the feelings merely: how far it might conduce towards consoling the minds of those sincere persons, who fear they have gone back in religion, when in fact they have advanced, the first blaze of the passive affections having been mistaken for the pure and steady flame of genuine piety: how far, above all, it ought to lead to a constant dependance on divine grace, without which the word may be heard with joy, and yet no divine principle take root, is a field of very wide and interesting inquiry. But we cannot enlarge upon these topics without overlooking the volume which has suggested them.

The work entitled "Select Remains of Mr. James Meikle, surgeon in Carnwath," is thus divided:—1st, a Monthly Memorial, or periodical Interview with the King of Terrors; 2dly, a Secret Survey

into the State of the Soul; 3dly, Poems on Melancholy Subjects; ending, 4thly, with some Verses on the Tomb. We are not surprised to find that it has passed into a fourth edition, and very much rejoice at it, though it conveys a tacit reproach to us for having so long delayed to place its merits before our readers.

But let us not raise expectations which will not be realized. The work is that of a pious man with a good understanding. It abounds with solemn sentences and nervous expressions, nor is there a total deficiency of elegant diction. But whoever thirsts after pure writing, principally, will not be satisfied with the plain and humble surgeon of Carnwath.

Of the poetry we will only say, that it abounds with excellent sentiments; but it is unquestionably more allied to prose than almost any thing of the sort we ever read. It would be difficult to produce six lines together which tower up to mediocrity. It might, perhaps, be necessary to justify this sweeping condemnation, by some specimens—but the case is clear—it is conceded by the editor; and we are, besides all this, far from wishing to expose to ridicule any thing so well-meant and breathing so much of a Christian spirit.

Having thus disposed of that part of the work which we wonder the revising judgment of surviving friends could term *poetical*, we turn to the two other divisions of it. Here we find many expressions which sound discordantly upon our "southern ears," some which do not implicitly obey the rules of English grammar, and others which we apprehend are *nova vocabula* even to the Scotch themselves. But suffice it to say, on this head, that we wish nothing of a more pernicious quality had ever reached us from that quarter of Great Britain.

The *Monthly Memorial* is distinguished from the *Secret Survey*, not only as being less diffusive, but, if we are not mistaken, as intended by the author himself to have been given at some time to the public; whilst it is evident, we think, that the Secret Survey was never designed to be other than secret.

The circumstance, however, that such a private examination as the Monthly Memorial is *intended* to be made public (if we are right in this conjecture), and that such an one as the Secret Survey "*may eventually*" be sent abroad for general inspection, has ever presented itself to us as one main consideration with respect to the question of their utility. That there are persons who can address a large audience with the same simplicity with which they would speak to a dying man, we have no difficulty in acknowledging: nor do we deny that a Monthly Memorial, or Secret Survey may be instituted; the one designedly for public perusal, the other under a knowledge of the possibility of such a contingency, without any violation of Christian integrity, or any deviation from that lowliness of mind which becomes the follower of Christ. But we must ever maintain, that the danger arising from this quarter ought to be distinctly seen, and deeply felt, in order to be avoided. It has been a matter of objection with some against all things of the kind, that to commit every secret thought to paper is placing the mind upon a stretch of sincerity from which it may frequently recoil, and thus a habit of dissembling be introduced. We think there is weight in this sentiment. But if allowed to the utmost extent, it does not proceed the length of discrediting entirely the adoption of these modes of self-examination: it goes rather to the regulation of them when adopted. But upon this question we mean not to pronounce an opinion: like that concerning a common-place book in literature, it will always have advocates on each side. That there have been many good men who have not pursued this precise me-

thod, no one doubts for a moment—and who will refuse to admit the great value of such confessions as those of Corbet, Adam, and Milner; or those, of a more ancient date, from Ephraim the Syrian, St. Augustine, and St. Ambrose.

But it is time to furnish our readers with some extracts, to prove that we have not entertained an unfounded opinion of this publication. It will appear, we are persuaded, that although the author was professionally placed amidst scenes calculated to deaden the passive habits, the active ones of seriousness and watchfulness progressively acquired strength and vigour.

The following reflection from the Monthly Memorial, p. 9, is not recommended by novelty in a theoretical sense; but it indicates a state of mind by no means common in the midst of health and worldly avocations.

"This night I confess before Thee, who only hast immortality, that I believe myself mortal. Soon the eye that guides, and the hand that holds this pen, shall crumble into dust in the cold grave, and my soul shall go to dwell in the world of spirits. O solemn removal! awful change! eternal state! Is there not a friend to attend and comfort me through all? Ah! no; my friends, the nearest and dearest, are at best but compassionate spectators: they may weep at my bed-side, but cannot take one blow for me in the hottest battle. Yea the angels may minister to me on this side the river, and on that side the river, but not one of them can descend with me into the swellings of Jordan. But, O merciful High Priest! who in my nature hast tasted of death, to soften mine, thou shalt go down with me into the flowing stream; and at thy presence the raging torrent shall divide, and I shall have a pleasant entrance into Emmanuel's land. Woe to him that is alone in the hour of death! When I fight my last enemy, be Thou my shield; when I walk in death's dark vale, be Thou my sun; and then foes and fears shall distress me no more."

Many a thunder-storm is heard without rousing the serious spirit manifested, p. 42. "What awful thunders in the natural heavens have I heard this day! O that they may remind me of that tremendous day when nations, tongues, and tribes, shall be convened before the bar. O to be at peace with the Thunderer!" But we must not pass by two or three affecting instances of mortality given in some of the preceding pages.

"This day a parent is carried to his long home, who not long ago deplored the apprehended decease of a child; but little thought he that death's suspended scythe should, passing the child, sweep himself away! The tragedy is continued, but the persons changed. The tears still trickle, but are turned from the parent's eye, that being shut in death, and pour down the children's cheeks." p. 24.

"This day I attended the funeral of one who, returning from a visit made to his friends, expires in the open air, falls from his horse, and embraces the cold ground. Little did the family think that morning, when both the heads set out, that one of them had a very long journey before him, even to the invisible world of spirits! Had an angel whispered in this person's ear at his friend's table, 'Thou hast but four or five hours to live,' his soul must have felt an anxious confusion, which neither the entertainment nor the company could remove! The married pair on whom forty-four annual suns had shone, are separated for ever without a farewell. Though all alone together on the way, the dying person speaks not a word, nor utters a groan." p. 34.

"This day has brought me the heavy tidings of a dear, a beloved acquaintance (C. B.) being hurried into the world of spirits. Indeed he was ready, which makes all other circumstances smile, though awful. The high fever was but the fiery chariot to convey him home; the fall that fractured his skull was but hastening his soul to be crowned with glory. Here I see that no man knoweth love or hatred by all that is before him in this life." pp. 38, 39.

That Mr. Meikle was more disposed to condemn himself than exult over others—that he was humble as well as watchful—let this reflection testify: "How apt am I to forget that I must die! and how seldom do my thoughts dwell on that momentous change that must pass upon me!" Who would have expected to have heard this language from one who devoted so

much time to self-examination on the subject of death. But vigilance and abasement are always found together. What a sense of the reality of invisible things is here! "How are my departed acquaintances this night employed? Just as they were employed below, heaven and hell are begun in time. If, then, I have not my conversation more or less in heaven, I may be assured that I shall never personally be there: he that ripens not for glory, must be fitted for destruction; and to such, death is death indeed!" p. 58. Strikingly just are also the observations, p. 63.

"Though death is of great moment to a person's self, yet, a few friends excepted, what a trifle is it to the rest of mankind! what a faint impression will it make, and how soon will the event be forgot! for how should those remember that monitor of mortality, the death of their acquaintance, who forget that they themselves shall die? And it is nothing to the other parts of creation though all the human race should fall into the grave, as the leaves fall thick on the field in autumn. I look through the window, and see that the lilies in the garden hang not their head, though their master is no more; nor the tulips lose their sparkling variety of colour, though their proprietor is pale in death. And yet, surprising to tell, precious in God's sight is the death of his servants, his saints."

We quote the following alarming remarks, from a conviction of the sad prevalency of infidelity respecting eternal punishment.

"How miserable would our life be, if often visited with sickness, or attacked with such acute pain as I felt last night! a pain so intense, that I cannot have a full idea of it, now that it is gone. What language, then, can describe, or what thought comprehend, the wretched state of those who feel pains infinitely more excruciating, and tortures infinitely more agonizing, than any thing in time! while the soul, in every power and faculty, feels anguish and distress, torment, and despair, in a superior degree to the body! And, alas! how many are on the gallop to this dreadful state! O for gratitude to my kind Deliverer; and O to improve the rosy hours of ease and health in preparing for the world to come." pp. 74, 75.

In the eightieth page, we find this good man exemplifying the character of a Christian, in praying for his personal enemy.

"This day, the man that was once bitterly mine enemy is in trouble; but I behave as he were my brother; and before Him who searches the heart, I desire to send my prayers to the throne of grace for him. He that rejoices at the calamity of his enemy, has a disease in his own soul that may cause him to mourn."

A very common and most melancholy case immediately follows.

"Whether shall I be most astonished at the stupidity of the dying sinner, or of his surviving friends? Here an intimate acquaintance of mine expires, and his relations send him straight to heaven; and yet, O strange! and yet, though convinced that his death was at hand, he drops not a single word in commendation of religion; he has nothing to say in praise of free grace. Though the great apostle Paul could say, 'Brethren, pray for us,' yet he asks not one petition to be addressed to the throne of grace for him, either by ministers or Christians that come to see him. He has no complaint of indwelling sin, or the errors of his life. He has not a word of advice to give to any around him. The best of saints have had their fears at death; but this man has no fear, and yet no exercise of grace, or actings of faith. He is never observed to have prayer or ejaculation. Jacob on his deathbed could cry, 'I have waited for thy salvation, O Lord;' and Paul, 'I know in whom I have believed;' but he says nothing, and yet fears nothing!" pp. 80, 81.

With the short account of the death of a minister of the Gospel, we were much pleased.

"A minister of the Gospel, an eloquent preacher, is called home. In prospect of his approaching change, he built nothing on what he had taught to others, on his high attainments, on his sweet experience; but quitting with all, he came as a needy sinner to an all-sufficient Saviour, held forth in the Gospel of free grace; and thus chose to take his last hold for eternity." p. 96.

We add another striking instance of mortality.

"Some weeks ago, the mother of a large family lay so ill of a fever, that all hopes of life were lost. A son arrived at manhood, distant almost fourscore miles, hastens to see his dying parent, but expects, etc he

can arrive, that she shall be no more; but, to his sweet surprise, she is getting better, and her affectionate husband is overjoyed at her recovery. The youth, with cheerful step, returns to the place of his employment, till a second sad message calls him to see his father in his last moments; but ere he arrives, his father is no more! He mingles grief with his disconsolate mother, and piously proposes to come and carry on his father's business, and rear up the younger part of the family, and nourish his mother in her old age. After going to that far distant part to settle his affairs, he returns to settle in his father's family; but, O adorable providence! whose path is in the mighty waters, and whose foot-steps are not known, the fever that had afflicted the family seizes him; and to-morrow he is to be laid by his father's side. Well, one prop after another may be removed, one comfort after another may perish; but still God lives, and is the widow's judge in his holy habitation. In this providence, God says, 'Let the widow trust not in a son, but in me.'" pp. 122, 123.

Are we desirous to see the workings of Mr. Meikle's mind, when he himself has been afflicted? We have, in p. 161, a very profitable and interesting description of a Christian who has just lifted up his head from the depths of affliction.

"From a most dangerous situation, in which I continued for two or three weeks, I am now greatly recovered; but I am ashamed before my heavenly Father, that I should in the least dispute his holy will. O how rich is his grace, and how tender his love! He has kindly restored me to health; may I never forget my resolutions, nor for what I wished to live a little longer! I see that past attainments can do nothing in new difficulties. I must daily and hourly receive grace from Christ for what I may be daily and hourly called to." pp. 161, 162.

Having thus given some extracts from the Monthly Memorial, we shall content ourselves with selecting a few passages from the Secret Survey.

Before, however, we proceed, we must remark, that, in our opinion, Mr. Meikle has fallen into a misinterpretation of the passage, "Be ye angry, and sin not." Certainly, it can never be so construed (in accordance with other texts) as to allow passion in any sense allied to its commonly-received acceptation. As to "*seeming to be angry*" for the purpose of intimidating the men of the world, how would such conduct comport with avoiding the appearance of evil? We cannot allow of any such interpretation. "Nostra arma sunt preces et lacrymæ," said Augustine; and one greater than Augustine has infallibly determined, that "the servant of the Lord must not strive, but be gentle and patient." Nor have we a doubt but that Mr. Meikle was particularly of this opinion; but it is walking on a perilous edge to chuse deliberately to "seem to be angry" upon any occasion. We turn with more satisfaction to what our author says respecting the joys and consolations he at times experienced.

"Though there is always a real communion, though not always sensible, as well as vital union maintained between the renewed soul and God; yet at some times, for a few moments, I am favoured with such displays of his love, communications of his grace, glimpses of glory, and foretastes of heaven, that all the powers of my soul are both refreshed and ravished. Nor dare I challenge this as a delusion, for *it comes in a scriptural rational way; and always then God is most adored, the Redeemer more endeared, grace more admired, death more welcome, sin more abhorred, earth more despised, and heaven more longed for.* Yet this attainment is but of short duration; for God will have me, even in spiritual things, to walk by faith, and not by sense. What, then, must heaven be, where the joys of God shall pour into the soul through everlasting day!" pp. 198, 199.

The Scriptures inform us, that the belief of the Gospel produced in the early Christians, "joy unspeakable and full of glory;" and why not in Christians now as well as in that period, it being certain that our Saviour is with his church "always, even to the end of the world?" And to whom is it to be expected that such communications should be vouchsafed but to those who, like Mr. Meikle, are sober and vigilant, and cast all their care upon Jesus Christ. The apostle having mentioned joy and peace as "fruits of the Spirit," and having opposed them to "works

of the flesh"—declares that "against such there is no law." He assures us, that "the kingdom of God is righteousness, peace, and joy in the Holy Ghost;" and that whosoever serveth God *in these*, is "acceptable to him, and approved of men."

Who are the men, then, who disapprove of all joy systematically? who apply the scythe of their censure indiscriminately to the noxious weeds and fragrant flowers springing up in the path of a Christian?—What law can they produce against the reception and experience of any fruit of the Spirit?—Many a Christian, without doubt, during his earthly pilgrimage, is clothed with the sackcloth of heaviness and mourning, and lays it not down till he take up the garments of praise and felicity in heaven: but is it not equally true, that they who exclude joy by system have adopted a scheme very different from that Gospel which is "glad tidings of great joy to all people." At the same time, we are most feelingly alive to the supreme importance of searching whence such joy springs, and whither it tends; and we find Mr. Meikle himself jealous over his own heart upon this head, in the very passage we have quoted.

One passage, p. 214, had much better have been suppressed. It seems to indicate that the Secret Survey was meant to be secret.—We insert the following useful reflections on prayer for temporal and spiritual blessings.

"When we are very fond of any created good thing, we are apt to have a full belief that we shall obtain that very good thing; and when disappointed, we conclude, that as our faith has been false in this and that particular, so our faith of perseverance and heavenly glory at last may deceive us, and we perish. But this is our mistake. Our faith of spiritual good should be as full of assurance as possible; but with respect to our faith for the blessings of time, it should be far otherwise; our resignation to the divine disposal should be of equal extent with our faith, and then we shall never be disappointed. Again, our faith in spirituals may be particular for this or that grace which we stand in need of, as the disciples who pray, 'Lord, increase our faith.' But our faith in temporals should be general, that what is good the Lord will give, and we ought not to presume to teach infinite Wisdom what is good for us; since the want of a son, and the death of a dear friend, may do as more good than the gift of the one, and the recovery of the other." p. 220.

In an observation which follows, respecting children, there seems a little inconsistency with these remarks. "We are not to expect a promise that our sons shall serve God in the Gospel of his Son, though we may dedicate them to God in that view," p. 221.—No; but surely, if we dedicate them to Jesus Christ in faith, we may and ought confidently to rely that He will hear us. He healed the sick of the palsy, seeing the faith of those who brought him. The passage preceding this, we recommend to the attention of those of our readers whom it may concern.

"Moreover, when we have a strong affection for any thing, we are ready to take our fancy for faith, and our passion towards any point as a promise given to us that we shall obtain our desire; and especially, if we recollect any scripture-text that will any way apply to our wish or view, we take it as a promise injected to us, and so allow ourselves to be deluded. But we are not to expect revelations from Heaven (whatever God may grant to some saints) as the rule of our conduct, nor are we to apply particular promises in perishing things; though we may believe, if we belong to God, that he will guide us with his counsel while we live, and afterwards receive us to glory." pp. 220, 221.

Concerning this posthumous work, we have already delivered our judgment. The poetry is not even moderately moderate. The prose abounds with some singular and some ungrammatical expressions, and has many quaint alliterations. For example, "I am going to a world of friends, where there is neither sin nor self, feud nor fraud."—"I know not what may be my last words: then, since ignorant of mine *ultima verba*, may my *penultima* be a song of triumph over death and the grave." We discover, too, a leaning towards the strong doctrinal system of the

Presbyterian Church. Generally, indeed, the Calvinism of our author is clothed with flesh and sinews, and steps forth in fair and comely proportion; though on one or two occasions, there may appear more than some readers will relish of the anatomy of the Calvinistic scheme. This, however, we will say, that we most sincerely pity the fastidiousness of that man's mind, who could turn from this volume, so eminently calculated to excite christian seriousness, with any sentiment allied to disgust and disregard. It is scarcely possible to dip into any part of it, without finding the author, when in the midst of life, such as we should desire to be at the hour of death.

But there is one point which, beyond all others, we are desirous to press upon the observation of our readers: we mean, the use which is made, in this work, of the promises of the Gospel and the doctrines of grace. Mr. Meikle did not venture to contemplate the approach of the king of terrors, without the cross of Christ being in sight, on which he who had the power of death was destroyed. He viewed death with composure, because he was one who could humbly say—"Merita mea miserationes Domini."

Having said this generally, we cannot conclude without inviting the bigotted churchman, in particular, to peruse carefully the life of this good Presbyterian, and recommending it to him, instead of declaring all the ordinances of the church of which Mr. Meikle was a member to be inefficacious, to mark rather, for his own imitation, their manifest efficacy in the conduct of this excellent man. We would advise him, instead of consigning over such men as Mr. Meikle to uncovenanted mercy, to see whether he himself really trusts in that merciful covenant of grace, in which Mr. Meikle evidently reposed all his confidence.

We would likewise invite those who have adopted violent and indiscriminate prejudices against all Calvinists, as being careless and presumptuous, &c. &c. to behold in Mr. Meikle an union of vigilance with composure, and to take notice that he considered the church not only as a *feast* to which he was freely called, but as a *vineyard* also, in which he was bound to work.

From the worldly-minded man, who considers gloom and religion to be convertible terms, we have one request to make—that he will at least observe a simple fact stated in the preface (if he will not proceed beyond the preface) that few Christians were of a more uniformly cheerful and lively turn of mind than Mr. Meikle, and yet he passed much of his time in meditation on mortality and immortality.

The Borough; a Poem, in Twenty-four Letters. By the Rev. G. Crabbe, LL. B. London: Hatchard. 1810. 8vo. pp. 344.

Mr. Crabbe has long been known to the world as a writer of much originality and considerable merit; the successful cultivator of a field of poetry peculiar to himself. Twenty-seven years have elapsed since the appearance of his first productions, consisting of three short pieces, entitled, The Library, The Village, and The Newspaper.

These seem to have been very well received; and "The Village" had merit enough to earn a letter of approbation from Dr. Johnson. The author, reasonably elated by such a testimonial, has inserted it in the preface to the second edition of his works; and the letter, though short and of no intrinsic importance, has yet something sufficiently characteristic of the writer to interest the lovers of Johnsonian scraps. We shall, therefore, copy it for their gratification. Mr. Crabbe, while the work was yet in manuscript, had laid it before the Doctor for revision. Johnson's imprimatur is as follows:

"Sir,

"I have sent you back Mr. Crabbe's poem, which I read with great delight; it is original, vigorous, and elegant. The alterations which I have made, I do not require him to adopt; for my lines are, perhaps, not often better than his own: but he may take mine and his own together, and perhaps, between them, produce something better than either. He is not to think his copy wantonly defaced: a wet sponge will wash all the red lines away, and leave the pages clean. His dedication will be least liked: it were better to contract it into a short sprightly address. I do not doubt of Mr. Crabbe's success.

"I am, Sir,

"Your most humble servant,

"Sam. Johnson."

The approbation bestowed on Mr. Crabbe's first performances, seem either to have satiated his ambition or to have disappointed his hopes; for he did not favour the public with any new exertion of his powers till after an unaccountable lapse of twenty-five years. Whatever was the cause of this delay, its effect was certainly that of amelioration. In a second edition of his works, published in 1808, appeared, for the first time, "The Parish Register;" a poem, in our opinion, decidedly superior to any that he has produced. There were also added to the collection several smaller pieces, of considerable merit. His last publication is that which forms the subject of the present review.

Mr. Crabbe must certainly be classed among the rural and domestic poets; but, from all others of this class he differs so widely, that his poetry must be considered as forming a distinct genus in the analysis of poetry. No topics, perhaps, have more frequently furnished materials to the poet than the manners, habits, and sentiments of the vulgar; but it has been always hitherto thought necessary to exhibit them in some disguise, and to suffer them to borrow from fiction the delicacy and *amiableness* which nature had denied them. Turning from the corruption of towns and villages, the rural poets have generally repaired to the solitary cottage, or the hermit's cell, and the peace and innocence, which even there they failed to find, they have been accustomed to supply by their imagination. Far removed from this delicacy, Mr. Crabbe enters into a resolute detail of poverty, profligacy and disease; is more conversant with workhouses, than with grottos; and, instead of the sentimental distresses of Floras, Delias, and Strephons, enumerates the substantial grievances of Bridget Dawdle, Richard Monday, or Peter Grimes. He loves to exhibit his personages just as he finds them, in all their native coarseness and depravity, or in all their simple and unvarnished merit. They owe to his muse no favour, but that of drawing them from obscurity.

If such descriptions as those of Mr. Crabbe related to more polished scenes, and to persons of higher rank, they would properly be called *satires*. He has, therefore, been judiciously characterized as "The *satirist of low life**." It is to the delineation of character and manners that he chiefly applies himself; and his delineation, if just, is at least severe. Though not unwilling to praise, and well able to give to the charms of humble virtue their true energy and grace, it is by no means with an indulgent eye that he contemplates the scenes before him. He seems to be more on the watch for matter of censure than of panegyric, and paints the depravity which he finds in colours so vivid, that he has been thought to sacrifice resemblance to effect. Of this, however, we acquit him. Life supplies but too copious materials to the pen of the satirist, be his thirst for censure what it may. No doubt such characters as his Blaneys and his Grimeses may be found; but we believe the poet

* Edinburgh Review of Crabbe's Borough.

has gone somewhat out of his way to find them, and that they are of the very worst kinds which he could have selected.

If considered as a descriptive poet, Mr. Crabbe has also strong peculiarities. The pencil with which he delineates nature is obviously the same that he employs upon character. Little solicitous about the intrinsic beauty of his subject, his great aim seems to be to represent with fidelity and force; and he is anxious to leave nothing unrepresented which can add to the completeness of his picture, without considering whether it adds or not to its attraction.

The characteristics above pointed out are to be found in all the poems of this author; in none so strongly marked, perhaps, as in that which he last published.

The first of the twenty-four Letters of which this poem is composed, exhibits powers of description well calculated to raise the most advantageous prejudices in favour of the rest of the work. The busy and variegated prospect presented by a sea-town and its environs is sketched with great spirit and effect. The river, the quay, the limekilns, the walks, and the tea gardens, and, lastly, the ocean itself, in the terrors of its turbulence and in the majesty of its repose, are brought to the eye with a minuteness and accuracy which seems almost to blend the province of the painter with that of the poet. Those, to whom a sea prospect is at all familiar, cannot fail immediately to feel the *truth* of the following delineation.

"Be it the summer noon: a sandy space
The ebbing tide has left upon the place.
Then, just the hot and stony beech above,
Light twinkling streams in bright confusion move,
(For heated thus the warmer air ascends,
And with the cooler in its fall contends).
Then the broad bosom of the ocean keeps
An equal motion; swelling as it sleeps;
Then, slowly sinking, curbing to the strand,
Faint lazy waves o'ercreep the ridgy sand,
Or tap the tarry boat with gentle blow,
And back return in silence, smooth and slow.
Ships in the calm seem anchor'd: for they glide
On the still sea, urged solely by the tide.
Art thou not present this calm scene before,
Where all beside is pebbly length of shore,
And far as eye can reach it can discern no more?
Yet sometimes comes a ruffling cloud to make
The quiet surface of the ocean shake;
As an awakened giant, with a frown,
Might show his wrath, and then to sleep sink down." pp. 9, 10.

To the concluding simile, though it has a certain air of boldness and force, we must object, as too *recherché*, and little calculated, besides, to aid the imagination of the reader. To illustrate the agitation of the ocean by the wrath of a giant, is to explain what is familiar to every body by that which nobody knows any thing about.

In the next letter, we have the tale of Thomas and Sally—than which we will venture to pronounce there is no piece in the whole range of English poetry possessing superior power of genuine pathos—of that true pathetic, which flows from the purest, and most elevated sources, undebased by any admixture of false sentiment or unchristian passion.

This touching story is so well known, that it is unnecessary to extract it for the reader's perusal. Yet we must be allowed to record a part of it, both for the benefit of those of our readers, probably few in number, who may not have access to the work itself, and in order to recal it to the recollection of those, if such there are, who suppose that there is any finer or more attractive vein of poetry than that which is opened by religion.

"Still long she nursed him; tender thoughts, mean time,
Were interchanged, and hopes and views sublime.
To her he came—to die—and every day,
She took a portion of the dread away;
With him she prayed, to him his Bible read.
Sooth'd the faint heart, and held the aching head.
She came with smiles the hour of pain to cheer,
Apart, she sigh'd; alone, she shed the tear;

Then, as if breaking from a cloud, she gave
Fresh light, and gilt the prospect of the grave." pp. 25, 26.

We cannot resist the temptation to add the succeeding passage.

"One day he lighter seem'd, and they forgot
The care, the dread, the anguish, of their lot.
They spoke with cheerfulness, and seem'd to think,
Yet said not so, 'Perhaps he will not sink.'
A sudden brightness in his look appear'd,
A sudden vigour in his voice was heard.
She had been reading in the book of prayer,
And led him forth and placed him in his chair;
Lively he seem'd, and spoke of all he knew,
The friendly many, and the favourite few.
Nor one that day did he to mind recal,
But she has treasured, and she loves them all;
When in her way she meets them, they appear
Peculiar people—death has made them dear.
He named his friend, but then his hand she prest,
And fondly whisper'd, 'Thou must go to rest;'
'I go,' he said; but, as he spoke, she found
His hand more cold, and fluttering was the sound;
Then gazed affrighten'd; but she caught a fast,
A dying look of love—and all was past!"
p. 26.

After thus exhibiting his powers in the descriptive and the pathetic, Mr. Crabbe introduces us, in the succeeding Letter, to a very different style of composition; and gives a specimen of his talents for light and playful satire.

In the vicar of the parish, we are presented with a clerical trifler of a very entertaining cast; not of that ordinary class of foppish divines, who differ from other fops only in a slight distinction of dress—but a kind of Will Wimble, in orders.

"Fiddling and fishing were his arts—at times
He alter'd sermons, and he aim'd at rhymes.
And his fair friends, not yet intent on cards,
Oft he amused with riddles and charades.
The rich approved; of them in awe he stood;
The poor admired—they all believed him good.
The old and serious of his habits spoke,
The frank and youthful loved his pleasant joke;
Mamma approved a safe contented guest,
And Miss a friend to back a small request.
In him, his flock found nothing to condemn,
Him sectaries lik'd—he never troubled them.
No trifles fail'd his yielding mind to please,
And all his passions sunk in early ease;
Nor one so old has left this world of sin,
More like the being that he enter'd in."
pp. 35, 36.

Though our gravity is not quite proof against this recital of the vicar's qualities, and though we are very sorry to be obliged to find fault with an obliging, inoffensive, inconsequential being, whom every body else seems to have liked, it is nevertheless clear that this character cannot be allowed to pass without serious comment in the Christian Observer. As assigned to a clergyman, its triviality is too revolting to be comic; and we own that the spirit of levity in which the reverend author has pourtrayed it, and the smiling indulgence with which he treats it, led us to look forward with some anxiety to his letter on religious sects.

We hate illiberality, and are not so narrow as to maintain, that every thing in which religion is concerned must be discussed with a solemn air and a grave countenance; but when a Christian and a clergyman has occasion to describe a gross neglect of every Christian duty, an utter disregard of the clerical functions, an insensibility even to clerical decorum, and the death of an unregenerate sinner, we at least expect him to mingle with his satire some gravity of censure, and some fervour of compassion.

We do not profess to give a full account of all that is to be found in this work. It has been so long before the public, that our object is less to inform the reader of its contents, than to guide his judgment upon its merits. For this purpose, it is sufficient to advert to some of its most remarkable passages. Of the description of the curate, therefore

which occupies the remainder of this letter, we shall only observe, that his character is intended as a contrast to that of his superior, and that, though it is executed with considerable skill, it contains nothing that tends to counteract the impressions which the style of the preceding description is calculated to convey.

In the Letter on Religious Sects, we shall first notice a passage, in p. 52, in which the eternity of future punishment is considered as a doctrine but doubtfully inculcated in the Scriptures. We hope, and are inclined to believe, that the author did not mean to be so understood. His words are certainly to that purport; and it is, at all events, unfortunate, that in an attack upon sectarians, he should himself appear to exhibit an instance of heterodoxy from which few sectarians would not recoil. We have a further charge, however, to make against this letter, and it is one that relates to its general spirit and tenor. It is no less than this: that the author has been witty at the expense of truth, and that, while professing to narrate facts, his muse has not scrupled to indulge herself in all the licence of fiction. We think it prudent, here, to insert this caveat, that by truth and fiction we do not mean veracity and falsehood. We do not say, that Mr. Crabbe has wilfully misrepresented; we simply say, that his representations are calculated to give impressions not warranted by fact. It is, in truth, the old error into which, somehow or other, those who attack religious sects are always falling; the error of investing fools, knaves, and madmen, with the name of Methodist, and then assailing Methodism itself with all the abuse which these fools, knaves, and madmen, so richly deserve. In this letter, we have two sermons; one intended as a specimen of the Calvinistic style of preaching, the other of the Arminian; of these facetious discourses, the following is a fair sample.

(The Calvinist is supposed to speak—)

"Why are our sins forgiven? priests reply,
Because by faith in mercy we rely,
Because, believing, we repent and pray.
Is this their doctrine? Then they go astray,
We're pardon'd neither for belief nor deed;
For faith, nor practice—principle, nor creed;
Nor for our sorrow for our former sin,
Nor for our fears when better thoughts begin;
Nor prayers nor penance in the cause avail,
All strong remorse, all soft contrition fail.
It is the call! till that proclaims us free,
In darkness, doubt, and bondage we must be:
Till that assures us, we've in vain endured,
And all is over when we're once assured."
pp. 56, 57.

Now we most readily admit, that if the Calvinists in Mr. Crabbe's Borough talk in this style, they are very absurd and pernicious people; but we believe, that if so, they are totally unlike all persons calling themselves Calvinists in every other borough of the kingdom. We do not hesitate even to pronounce our conviction, that they absolutely stand alone in religion, and that their absurdities are not countenanced by a coincidence of sentiment with any other persons whatever. For our own part we believe their doctrines to be the pure coinage of Mr. Crabbe's brain; and with him be all the credit of the invention.

We should be inclined to assign the same exclusive origin to the following morceau extracted from the Arminian sermon, if we did not recollect to have once seen something very like it exposed to sale, with other ribaldry, in the collection of a vender of ballads.

"Oh now again for those prevailing powers,
Which once began this mighty work of ours;
When the wide field, God's temple, was the
place;
And birds flew by to catch a breath of grace;
When, 'mid his timid friends and threatening
foes,
Our zealous chief, as Paul at Athens, rose;
When, with infernal spite and knotty clubs,
The ill-one arm'd his scoundrels and his
scrubs;
And there were flying all around the spot,
Brands at the preacher, but they touch'd him
not,

Stakes, brought to smite him, threatened in his cause,
And tongues, attun'd to curses, roar applause;
Louder and louder grew his awful tones,
Sobbing and sighs were heard, and rueful groans,
Soft women fainted, prouder man exprest
Wonder and woe, and butchers smote the breast:
Eyes wept, ears tingled; stiffening on each head,
The hair drew back, and Satan howl'd and fled." pp. 62, 63.

Even if we were disposed to allow that trash like this may occasionally be heard from some of the lower Methodists, Mr. Crabbe will still have to plead guilty to the charge of unfairness, unless he be prepared to contend, that it is the ordinary language of all, or, at least, of the majority of those called Calvinists or Arminians. We believe he would not, in sober prose, assert this. We believe it to be absolutely contrary to fact; but admit that, as a question of fact, it is not to be decided by argument. We leave it willingly to the judgment of such of our readers as are competent to bring it to the test of their own observation and experience. This, however, we may fairly claim from Mr. Crabbe, that he should specify, from among the mass of sermons published by the objects of his satire, some ten or twenty instances in proof of the fairness of his representations. If his representations are just, this cannot be a difficult imposition. As the case really stands, he will find some difficulty in complying with it.

But though the injustice done by this author to the Methodists, and the other sectaries whom he has attacked, can be satisfactorily proved only by an appeal to fact, there is something in the nature of the attack itself, and in the manner in which it is conducted, which, independently of its injustice, calls for strong reprehension. He appears to us to have added to that class of writers, who, by putting the language and sentiments of religion into the mouth of meanness and imbecility, have been guilty of transferring to religion herself a portion of the dislike and contempt due to the qualities with which she is thus invidiously associated. Mr. Crabbe must have read the Tartuffe of Moliere, the School for Scandal, and the Spiritual Quixote; and it cannot, we think, have escaped him, that whatever might be the aim of these works, their tendency is not merely to expose hypocrisy or weakness, but that it is also to ridicule all persons professing morality or religion, with whatever discretion and sincerity that profession may be made. He must have observed, too, that this is accomplished by the obvious means of giving to fools and hypocrites much of the same language, many of the same sentiments, and some of the conduct, by which every true Christian is distinguished; and then neglecting to trace the line between what is right in these persons and what is wrong, and taking care to present no contrasted characters, by whom the graces of real religion may be exemplified, and her honour redeemed.

It is not that these authors can be charged with violating truth. The subjects of their satire are not ideal. Though we believe them to be uncommon, they may, no doubt, occasionally be found. It is the unfair impression of which we complain — the invidious association which throws on the faith itself, the reproach of a few false professors.

Whether Mr. Crabbe, therefore, be correct or not, in attributing so much error and absurdity to his religious sectaries, we must still protest against the manner in which he has thought fit to expose these failings; and we make the protest not on behalf of the sects whom he satirizes, but of Religion, whose cause he supposes himself to defend. His Calvinistic and Arminian preachers, however reprehensible in taste and doctrine, have, by his own account,

at least activity, energy, and apparent zeal. They refer to scripture. They speak strongly of the influence of the Spirit, and the agency of Satan. They profess a separation from the world, and holiness of heart and life. Now all these things are good and praiseworthy, and we are confident that Mr. Crabbe will allow them to be so. How is it, then, that he incorporates them, without any mark of distinction, in a mass of what is ridiculous and despicable? How is it that he, a minister of the established church, associates, with ludicrous and disgusting images, such qualities and such doctrines as those we have here mentioned, without warning his readers to what part alone he means to point their contempt? How is it that he has not made amends for this defect, by exhibiting the good principles of his sectaries in some other person or persons of character more consistent and respectable? The effect of his representation, as it now stands, will certainly be to persuade those who are already disposed to confound sincere piety with cant, that they are in reality the same thing; to convince them that zeal and spirituality are at least not essential to the religious character; and that they are chiefly, if not only, found among those whom neither taste nor reason can approve.

Of this part of his work, the author has inserted in his Preface, an anticipatory defence, which we have read with candour and attention, and in which we can find nothing to justify him from the charge which we have here felt ourselves compelled to advance. It can only acquit him of the imputation of intentional enmity to the cause of Religion, and of this we have never felt disposed to accuse him. Indeed, there is much about his writings, and particularly in the story of which we have above expressed our admiration, that bespeaks a serious mind; and we are inclined to attribute every indication of the contrary kind to an unguardedness, of which poetic ardour was, perhaps, the cause, and for which it must be the apology.

We pass on to the ninth Letter, in which our attention is arrested by a highly picturesque and affecting scene. In recounting the amusements of the Borough, a party are supposed to be taking tea on an islet formed by the recession of the tide. In this situation, the boat is observed by one of the ladies to have drifted away. It is impossible to read the description that follows, without the strongest emotions of terror and sympathy; and we think it must be allowed that in the conception of this passage, Mr. Crabbe has reached the high praise of sublimity.

"She gazed, she trembled, and tho' faint her call,
It seem'd like thunder, to confound them all.
Their sailor guides, the boatman and his mate,
Had drank and slept regardless of their state!
'Awake!' they cried aloud. 'Alarm the shore!'
Shout all, or never shall we reach it more!'
Alas! no shout the distant land can reach,
Nor eye behold them from the foggy beach.
Again they join in one loud powerful cry,
Then cease, and eager listen for reply:
None came—the rising wind blew sadly by.
They shout once more, and then they turn aside
To see how quickly flow'd the coming tide—
Between each cry, they find the waters steal
On their strange prison, and new horrors feel.
Foot after foot, on the contracted ground,
The billows fall, and dreadful is the sound.
"Had one been there, with spirit strong and high,
Who could observe, as he prepared to die,
He might have seen of hearts the varying kind,
And trac'd the movement of each diff'rent mind.
He might have seen that not the gentle maid—
Was more than stern, and haughty man afraid.
Such, calmly grieving, will their fears suppress,
And silent prayers to Mercy's throne address,
While fiercer minds, impatient, angry, loud,
Force their vain grief on the reluctant crowd." pp. 128, 129.

There are many other passages in this work which we should gladly take the opportunity of recalling to

the recollection of our readers. We have room, however, for only one more extract, and it shall be taken from the 22d Letter, which, with several others, is devoted entirely to the delineation of individual character. The subject of this letter is "Peter Grimes," one of those gloomy and revolting personages with whom Mr. Crabbe loves to startle the imagination of his readers. Grimes is a fisherman, a wretch of most inhuman cruelty, and is supposed to have murdered three boys who had been bound apprentice to him. It is easy to recognize in the imagery of the following lines, the same sombre and terrific pencil which pourtrayed the madness of Sir Eustace Grey.

"When tides were neap, and in the sultry day,
Through the tall bounding mud-banks, made their way,
Which on each side rose swelling, and below
The dark warm flood ran silently and slow;
There anchoring, Peter chose from man to hide,
There hang his head, and view the lazy tide
In its hot slimy channel slowly glide;
Where the small eels, that left the deeper way
For the warm shore, within the shallows play;
Where gaping muscles, left upon the mud,
Slope their slow passage to the fallen flood,
Here, dull and hopeless, he'd lie down, and trace
How sideling crabs had scrawl'd their crooked race;
Or sadly listen to the tuneless cry
Of fishing gull or clanging golden eye."

"He nurst the feelings these dull scenes produce,
And lov'd to stop beside the op'ning sluice;
Where the small stream, confin'd in narrow bound,
Ran with a dull, unvaried, sad'ning sound;
Where all presented to the eye or ear,
Oppress'd the soul with misery, grief, and fear."

"Cold nervous tremblings shook his sturdy frame,
And strange disease—he could not say the name;
Wild were his dreams, and oft he rose in fright,
Wak'd by his view of horrors in the night—
Horrors that would the sternest minds amaze;
Horrors that dæmons might be proud to raise;
And though he felt forsaken, grieved at heart,
To think he liv'd from all mankind apart;
Yet, if a man approach'd, in terrors he would start." pp. 305—307.

We have not attempted to present our readers with any analysis of this poem, for a very simple reason—that it is without a regular plan. It is totally destitute of what is called *unity of design*; and it is to this circumstance that we principally attribute that lassitude which, notwithstanding the numerous beauties it contains, we have frequently known its readers to experience. It has, indeed, what, in the almost antiquated language of criticism, is termed *unity of place*. The scene is uniformly laid in the "Borough." But, subject to this exception, it may be considered not as one poem, but as a miscellaneous collection of poems. The different parts are not essentially connected with each other, or with the whole. There is no continued action, or common catastrophe. We believe that in every poem of equal length with "The Borough," a similar construction has been found to produce the same prejudicial effect. In Thomson's Seasons (to put a strong instance), we have a poem fertile in the most astonishing displays of genius, and much more regular than "The Borough" in its design: yet the want of connection between its parts has been always sensibly felt by the most ardent of its admirers *. The analogy of the different Seasons forms a chain too slight to confine the attention; and amidst all its varied beauties of imagery, sentiment, and versification, the interest of the poem languishes for want of method. It is not surprising, then, that in "The Borough" the same error should not have been committed with impunity; but we think it is surprising that it should have been committed with this example, and a

* See this defect noticed by Johnson, in his life of that poet.

multitude of others, equally instructive, before the eyes of the author.

There are several other faults, not confined to the present poem, but exemplified in all the other works of Mr. Crabbe, as well as in that under review, which we reluctantly feel ourselves compelled, in our quality of critics, to point out. Among these, that which we consider as the principal, is the *choice of the subjects*. We have before noticed that Mr. Crabbe is fond of dealing in low life. But this is not all. Whatever in low life is most abhorrent and disgusting, vice, infamy, and disease, indigence, insanity, and despair, seem to be eagerly selected by this author as the images most animating and congenial to his muse, as the topics most favourable to inspiration. It is not enough that his hero should be vulgar; he must also be vile, and his fate must not only be tragical, but loathsome. No gleam of hope is allowed to pierce the dungeon which Mr. Crabbe exhibits: no tears of repentance to bedew the scaffold erected by *him*. We have not chosen to make any extracts which would put modesty to pain; but it is easy to perceive that, among the other objections to such kind of writing, it necessarily involves much indelicacy. In his pursuit of horrors, this author does not scruple to lay open the recesses of licentiousness, and to "drag into day" the sickening deformities of low debauchery*. We rejoice, however, to believe that it is to the temptation of being tragical alone that the fault is to be attributed, and that his *object* is never to be indelicate. But we entreat him to consider, whether the peculiarity of style, which gives birth to such passages, is not proved, by that circumstance alone, to be inconsistent with good taste and with right principle.

* A confirmation of this assertion will be found in the histories of Frederick Thompson, and Ellen Orford, and in several other parts of Mr. Crabbe's works.

Where his subjects are not revolting, they are often radically mean and uninteresting, such as no importance of moral can exalt, or splendour of fiction adorn. Quackery, elections, trades, inns, hospitals---what genius can hope to throw the least glimmering of poetic lustre upon materials so cold and coarse as these? It is with most impartial accuracy that he himself has characterised them, as

> "Scenes yet unsung — which few would choose to sing." p. 149.

That he should have succeeded so well, in the management of such untractable materials, is certainly a decisive proof of his extraordinary powers as a poet.

We are aware that Mr. Crabbe's peculiarity, in the choice of his subjects, is the effect of deliberate intention, and part of the plan and character of composition which he has prescribed to himself. We know that he has said much, and has still much to say, in its defence. He will admit, that such topics are not, in themselves, the most eligible; and that, if he had had no predecessors in poetry, he would have applied himself exclusively to those of an opposite description; but he will observe, that he is born in a late age of poetry; that the most agreeable and advantageous topics are pre-occupied and worn threadbare; and that he seeks, therefore, in a change of subject, that originality which it is no longer possible, by any other means, to exhibit. If this is not the defence he would adopt, it is at least that which, in our opinion, may be the most plausibly urged in his favour. Yet it amounts to very little. It is, in effect, an admission, that the subjects are unfortunate, and it justifies their adoption merely on the ground of necessity. And even this justification, limited and disclaiming as it is, is unsupported by fact. We cannot admit that the era has yet arrived at which it is necessary to take up with the refuse materials of

poetry; and, in proof of our opinion, it is only necessary, we conceive, to mention the names of Campbell and of Scott. It is obvious that Mr. Crabbe does not want the powers to raise him into that scale of public estimation which these distinguished poets now occupy. He is inferior to them only because his subjects keep him down; and while this is the case, he falls under the same sentence which a very competent judge has pronounced on those who, in the same taste, have cultivated the sister art.

"The painters who have applied themselves more particularly to low and vulgar characters, and who express with precision the various shades of passion as they are exhibited by vulgar minds (such as we see in the works of Hogarth), deserve great praise; but as their genius has been employed on low and confined subjects, the praise that we give must be as limited as its object."—Sir J. Reynolds' Discourse.

It only remains to notice two other blemishes in the poetry of Mr. Crabbe, of minor importance, indeed, to those which have been already specified, but too considerable to be overlooked. These are an ill-advised fondness for antithesis and point, and a slovenly system of versification.

Of the first, it would be easy to produce numerous examples. Let the following suffice.

Of sea-gulls, he says, that they

"clap the sleek white pinion to the breast,
And in the restless ocean dip for rest." p. 11.

The opposition here is merely verbal, and amounts to nothing more than a quibble.

In another place, he talks of

"The easy followers in the female train,
Led without love, and captives without chain."
p. 33.

If this antithesis were as happy as it is otherwise, it would still be impossible to forgive the alliteration.

In the following page, the figure is very appropriately put into the mouth of the finical vicar, whose example, one might have thought, would have been a warning to Mr. Crabbe.

"Not without moral compliment—how they
Like flowers were sweet, and must like flowers decay." p. 34.

In his versification, we observe occasionally great harshness, and a want of the *limæ labor;* a fault the more remarkable, as, in its general features, it is, doubtless, formed upon that of Pope. The following disjointed paragraph may serve for example:

"The old foundation—but it is not clear
When it was laid—you care not for the year;
On this, as parts decay'd by time and storms
Arose these varied disproportion'd forms;
Yet, Gothic all: the learn'd who visit us,
And our small wonders, have decided thus:
'Yon noble Gothic arch,' 'that Gothic door'—
So have they said; of proof you'll need no more." p. 18.

Another objection that we must make to Mr. Crabbe's versification is its general character of *monotony.* The cæsura is sometimes for nearly a page together in the middle of the line. Of this fault it is unnecessary to give a specimen. Every one who reads "The Borough" aloud will detect it at once in the heaviness of the recitation.

On the whole, we have seldom met with a poet who combines, with the very signal merit of Mr. Crabbe, a greater alloy of imperfection. If he were a young man, and a hasty composer, we should hope every thing from his maturer exertions; but when we read in his Preface, that he is "anxious it should be generally known that sufficient time and application were bestowed upon this work" ("The Borough"), and that "no material alteration would be effected by delay," we confess that we dare no longer indulge the prospect of any material amendment in his style of composition, and fear that time may rather confirm his errors than extirpate them.

The Truth and Consistency of Divine Revelation; with some Remarks on the contrary Extremes of Infidelity and Enthusiasm, in Eight Discourses, delivered before the University of Oxford, at St. Mary's, in the Year 1811, at the Lecture founded by the late Rev. John Bampton, Canon of Salisbury. By JOHN BIDLAKE, D.D. of Christ Church, Oxford, Chaplain to their Royal Highnesses the Prince of Wales and the Duke of Clarence. Oxford: Parker. London: Longman. 1811. 8vo. pp. 250.

DR. BIDLAKE has already appeared before the public, both as a writer of sermons and a writer of poems; but it never has been our good fortune to become acquainted with him, in either capacity, until we met with his present work, which affords us a good opportunity of appreciating both the extent of his theological knowledge, and the inventive powers of his mind. On opening the volume before us, we were prepossessed in the author's favour, by the modesty of his preface. But it is vain to deny, because it cannot long be concealed, that this prepossession was gradually weakened as we proceeded through his pages; and we shut the book with a feeling of disappointment, rendered more painful by our favourable anticipations. But let us not pronounce sentence before we have summed up the evidence, at least before we have stated some of the grounds on which we have formed our decision.

The first Lecture is entitled, "On Infidelity in general." And here the author proposes to shew, "that the evidences of revealed religion are capable of a very high degree of demonstration." He no sooner makes the proposal, however, than he appears to lose sight of it; and the sermon closes without a single attempt having been made, at least that we can discover, to carry it into effect. Instead of a chain of connected reasoning, leading to his promised conclusion, we have a mere school-boy declamation, without cohesion or consistency, which sets analysis at defiance, and leaves us in astonishment that an author, who renounces all claim to originality, and professes only "to extract or concentre" what he found in the able and ingenious writers who had gone before him, should have so dexterously missed every thing in their writings which was calculated to advance his object. We have abundance of assertion, indeed, and much that is asserted is very true. But then we have no argument, no proof, no demonstration; and these were what he had taught us to look for. We admit it to be perfectly right for preachers, in general, to assume the truth of revelation, and to build their reasonings and exhortations, their invitations and remonstrances, on that assumption. But surely, when a preacher announces his intention of grappling with the infidel, he ought not to take for granted the very point in dispute, and give us only bare assertions; or disjointed and desultory observations, which point to no conclusion. What, for instance, shall we make of the following passages; or what place shall we assign them in a discourse intended to shew, "that the evidences of religion are capable of a very high degree of demonstration?"

"It seems to be permitted by Divine Providence, that error should be opposed to truth. Perhaps the latter may be elicited and confirmed by the same means which are successful in human discovery. Its lustre does not indeed burst on us with irresistible power, but sheds on us a milder light, better adapted to our capacity, and so illuminating objects, that they are at once rendered accessible and distinct." p. 7.

What does all this mean? But again.

"There is a spirit of presumption which resents instruction; and the temper of ingratitude is often so rancorous, that it derives a malicious satisfaction in repaying bounty with injury, and conciliation with insult." p. 9.

"There is another species of character, either of natural or acquired apathy, which appears incapable of being affected by any thing great or feeling." p. 11.

"A good mind easily amalgamates with religion*; but one soured by discontent, or agitated by turbulent passions, will admit nothing exhilarating, and, like deeper colours, will absorb the rays of light. Such characters acquire a distaste for all that is good or excellent, and delight not in any contemplation which has a tendency to promote a love and veneration of the Divine Being. They look upon all the manifestations of his mercy and goodness with a sullen and a stupid indifference. In vain the sun cherishes or enlightens: they feel not its warmth: they are not kindled into love or gratitude." p. 12.

This may all be very eloquent: but what does it prove? Certainly nothing of what the author proposed to prove. But once more.

"Of Atheists we need not treat, since it may reasonably be doubted whether such really exist; for the impious often confess by their fears the weakness of their boast. Pretensions to such disgusting impiety are the effects of mental derangement, and are always accompanied with a total depravity of morals. It is the madness of wickedness, and the last state of corruption. But the manners of the Deist are more insinuating and plausible, and by such the unsuspicious are too easily deluded. The one immediately alarms a good mind, and he carries in his defiance the same external signs of ferocity which characterize animals of prey: the other is at once fair and venomous, mild and subtle, gentle and treacherous: his words are enticing, but infuse a slow and a secret poison, which saps the moral constitution, and vitiates the soul." pp. 13, 14.

Here the preacher, who sets off with doubting whether such an animal as an Atheist exists, ends with a particular description, not only of his mental qualities, but of his personal appearance, and with an exact specification of the generic marks by which he may be distinguished from the Deist. But this volume affords frequent instances of these petty contradictions, which serve to manifest the noble carelessness of a writer, and to shew how well he can unite the licence of poetry with the more rigid rules of argumentative theology. To go no farther for an example than this first sermon: The author, after teaching us to believe "that the designs and principles of the infidel, however candid in appearance, are really unfair and malignant," (p. 8.) and that "infidelity is the crime of the profligate of every description," (p. 9.) proceeds to disclaim the uncharitable intention of accusing *all* infidels "of bad morals;" nay, he grieves "that there should sometimes be found men of *exemplary character*, who yet are under this melancholy infatuation," (p. 10.) Notwithstanding this disclaimer, however, we find him, at the 14th page, representing the Deist's "life as *ever* at variance with his professions;" "he disguises vice under the specious garb of some excellence," and "is the dupe and slave of his passions."

But it is time that we should advert to some of the religious sentiments of the author, which appear in this discourse. "A cheerful and easy temper," says Dr. Bidlake, "will incline us to look not only on all the works of the Almighty with delight, but to love his moral perfections, and to feel an interest in all that relates to him." We certainly are no enemies to cheerfulness. We believe it to be one of the natural fruits of true religion. Religion, therefore, may incline us to cheerfulness; but it is not so obvious how a cheerful and easy temper should incline us to religion. On the contrary, we should fear that such a temper, when not founded in religious principle, is too nearly allied to thoughtlessness and inconsideration, to be productive of the noble effects attributed to it by Dr. Bidlake. The gay, laughing, airy Oxonians, who listened to his sermon, might, indeed, not be unwilling to believe the preacher, and to take credit to

* In other words, "a *religious* mind" (for Dr. Bidlake will hardly affirm that any other can be good) "will easily amalgamate with *religion!*"

themselves for loving God's moral perfections, because their temper was easy and cheerful; but is this the feeling with which a minister of the Gospel would wish them to quit the house of God? The persons, of whom we read in the Bible, whose maxim was, "Let us eat and drink, for to-morrow we die," were probably as easy and cheerful as the greatest admirers of those qualities could wish them to be. But does either Isaiah or St. Paul regard such as enviable characters?

At the 27th page, we have another passage of the same equivocal, and therefore hurtful description.

"He may sincerely believe in the truth, who has not grace sufficient to resist temptation: even all profligate men are not in this sense infidels. They may always be promising themselves reformation. But here lies the distinction; if we consent to the sacrifice of principle, or if, having no faith, we profess what we do not believe, for interested motives only, this is indeed detestable hypocrisy. If men make ostentatious professions of humility, or of voluntary poverty, to cover the designs of artifice, and yet betray an eagerness to deceive; or privately enriching themselves overreach, or take advantage of a neighbour, their religion is indeed vain." pp. 27, 28.

And is not his religion also *indeed vain*, who has not grace sufficient to resist temptation; or who is *profligate;* even though he should *promise* himself reformation? This man knows his Master's will, and yet does it not. What, then, are the extenuating circumstances in his case (in the case of this profligate) which exempt him from the condemnation of the insincere professor? He may not be condemned for insincerity; but will he not be condemned for profligacy! But Dr. Bidlake assumes that this profligate character may be a *sincere believer*. If so, what becomes of the doctrine maintained in other parts of this volume that "faith, in the sense of the articles and of Scripture, supposes goodness or virtue" (p. 199), and (p. 206) that "the sincere believer" is to be known by his fruits? But it would be endless to point out all the inconsistencies of this kind which are to be found in these sermons.

There is only another passage in this sermon to which we mean to refer, as indicating a defective view of the religion which the author has undertaken to defend. Speaking of the infidel, he observes.

"He takes away the foundation of hope; he leaves us nothing to cheer the sadness, or to soothe the pains of existence. We are overwhelmed with misfortune; we are excruciated by pain; we linger under the tortures of disease; we pine under the langour of ill-health." p. 32.

Now in this, and much more of a similar kind which follows, there is no *distinct* reference to our redemption from the guilt and punishment of sin by the death of Christ, nor to the renewal of our souls in the divine image by the power of the Holy Ghost, which are the prime blessings of the Gospel. We are far from meaning to intimate that Dr. Bidlake ought to be regarded as not holding these essential points of the Christian faith. On the contrary, we perceive with pleasure a distinct recognition of the doctrine of redemption, in the subsequent discourses; and in the Lecture we are now considering, as well as in others, something is said, though indistinctly, about spiritual aid. What we complain of is this, that when contrasting the blessings of the Christian faith with the miseries of infidelity, he should have been able to merge, as it were, eternity in time,—to overlook, in his enumeration of blessings, those which exceed in importance all the rest, and which constitute what is emphatically called "the Gospel"—the glad news of *salvation* from sin and merited wrath, and of restoration to the favour of God, and the hope of heaven.

The second sermon is entitled, "On a particular Providence in the natural World, and the perpetual Agency of a First Cause." Here we were arrested, in the outset, by a re-

mark which has at least novelty to recommend it. "Before we can entertain *any* faith in the Christian revelation, it is necessary for us to possess a firm conviction of the doctrine of a particular Providence, which constitutes the basis of revelation," p. 36. But how should we know this doctrine but from revelation? We must therefore have faith in revelation, before we can possess a firm conviction of its truth. Dr. Bidlake, however, whimsically enough, reverses this order, and makes the doctrine of a particular Providence the basis of revelation; though our faith in that doctrine is obviously founded on revelation, and our very knowledge of it derived from the same source. As for the rest of the sermon, it seems to be only an attempt, not very ably executed, "to extract and concentre" the Natural Theology of Dr. Paley.

The third lecture is "on the Mosaic," and the fourth "on the Christian Dispensation." Here Dr. Bidlake lays it down as a first principle, with respect both to the Mosaic and Christian dispensations, that if it can be made to appear that their doctrines "contain any proposition, or recommend any practice, contrary to the received opinions of the attributes of God, this would be a reasonable cause of objection." "But if a revelation contain all the characters of divinity which natural reason has agreed to be the attributes of God, then it comes impressed with the marks of its true origin," p. 105. Received opinions of the attributes of God! Received by whom? By the three hundred millions idolatrous disciples of Confucius, or by the almost equally numerous worshippers of the Grand Lama, and of Bramah, Vishnou, Seeva, and Buddha? By the Mussulmans and stupid idolaters of various descriptions spread over the continents of Asia and Africa, or by the Aborigines of America? "If a revelation has all the characters of divinity which natural reason has agreed to be the attributes of God, then it comes impressed with the marks of divinity." What, then, are those attributes which natural reason has assigned to God? Where are we to look for them? In the writings of the Grecian or Oriental philosophers, or of those modern philosophers who, rejecting revelation, have trusted to their "natural reason"? That we are to try the truth of revelation by natural reason; what is this but the fundamental position of the Socinian scheme? Relying on this guide, the Socinians have rejected the doctrines of original sin and human depravity, of the divinity of Jesus Christ and the atonement offered by him for sin, of the agency of the Holy Ghost and the existence and influence of evil spirits. These they affirm that natural reason pronounces to be inconsistent with the attributes of God; and, proceeding on the principle of Dr. Bidlake, they have therefore rejected them.

It is not necessary, however, to refer to the Socinian creed in illustration of the fallacious and mischievous nature of the criterion of truth which is here proposed. What are "the received opinions" of the great mass of worldly men and women around us, respecting the attributes of God and the obligations of man? What does their "natural reason" teach them on these points? "God," say they, "is too good and merciful to make his creatures miserable, merely for indulging those natural propensities which his own hand has implanted. Our passions and appetites would not have been given us by a wise and gracious Being, if he had not intended that we should indulge them." Is not this the kind of language which is daily heard from persons calling themselves Christians? In truth, the right knowledge of God is so far from being (as Dr. Bidlake's position supposes) a fruit of natural reason, the spontaneous product of the human mind, that it is one of the highest acquisitions of the true disciple of Christ. Our Lord himself de-

clares it to be *life eternal* to know the only true God, and Jesus Christ whom he hath sent. Dr. Bidlake is a great enemy to enthusiasm, and so are we. But we will venture to say, that the wildest enthusiasm which any Bampton lecturer has ever feigned, could hardly do more injury to the cause of religion than the sentiment thus soberly enounced by our author, if it were to be generally received. It would place our faith not on the undoubted declarations of Scripture, proved to be divine by the most overwhelming evidence, but on the varying opinions, the fallible reasonings of man. And thus in his better moments, with a happy inconsistency, does even Dr. B. himself argue in the following passage; so that we might have spared our remarks, and contented ourselves with setting the author to confute his own errors, had we not been anxious to avail ourselves of the opportunity of combating an absurd but too prevalent opinion.

"The declarations of God are plain. It is clear that man may offend; that God may be displeased; that a Saviour may purchase redemption for us. But when we forsake the plain sense of Scripture, and substitute our own fallible reasoning, we forsake a clear and direct path for the mazes of intricacy, then our light is turned into darkness." p. 108.

Dr. Bidlake gives us, at p. 106, a luminous statement, in the words of Scripture, taken from the fifth chapter of St. Paul's epistle to the Romans, of the doctrine of original sin, and salvation by the death of Christ. Had the whole volume been in unison with this passage, we should have had unmixed praise to bestow on its author. We proceed to the less grateful task of animadverting upon a few among many passages of a more questionable description.

"The Christian dispensation proposes its threatenings only to sinners, but invites *the good* by the softest persuasion," p. 111. And yet our Lord himself says, that he came "not to call the *righteous* but *sinners* to repentance." He died "for the ungodly," for "sinners," for his "enemies." What *persuasion* can be *softer* than that which God addresses not to *the good*, but to *the bad*? "Let the wicked forsake his way," &c. "Though your sins be as scarlet they shall be as white as snow," &c. "Turn ye, turn ye from your evil ways, for why will ye die?" "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered you as a hen gathereth her chickens under her wings, and ye would not!"

"We are told" (in Scripture we presume), "that we must act as ordinary men, and engage as such in the general system of life. If Christians, therefore, prove better than other men, it must proceed from their own application of the grace bestowed by Heaven. It is indeed reasonably to be expected that men will act as men, because all this is foretold; and against all this are we not frequently forewarned?" pp. 115, 116.

If the first clause of this quotation had not been contradicted by the last, we should have been disposed to ask Dr. Bidlake what the apostle meant, when he said "Be not conformed to this world, but be ye transformed by the renewing of your minds."

The parables of our Lord, observes our author, seem to prove "the folly of those who consider moral topics beneath the dignity of the preacher, or the faith of the Christian." We have quoted this passage, not for the purpose of controverting it, but for the purpose of introducing a few explanatory remarks. We do not deny that individuals may be found so absurd and ignorant as to object to any exposition of Christian duties from the pulpit. We believe, however, that their number is very small, particularly within the pale of the Church of England. The objection generally made to the preachers, whose defence Dr. Bid-

lake seems disposed to undertake, is not that they preach on moral topics, but that the morality which they do preach is not coextensive with the demands of Christianity, is not built on a Christian foundation, is not made to flow from Christian motives, and is not sufficiently enforced by Christian sanctions. What is the *morality* which Christianity enjoins? The mortification of the whole body of sin; the crucifixion of the flesh with all its affections and lusts; deadness to the world and worldly affections; the renewal of the whole man after the image of God; the sanctification of body and soul; devotedness of the heart to God; a sober, righteous, and godly life; supreme love to God, producing fervent love to man, a scrupulous adherence to all the commandments of God, and a conscientious fulfilment of every relative duty; genuine humility and lowliness of mind, which, renouncing all idea of *merit*, ascribes not only salvation, but every motion to *good*, and every restraint from *evil*, to divine grace. Let a minister preach such a morality as this, the morality of the Bible; let him erect it on the basis of faith in the redemption purchased by Christ Jesus; let him shew it to be the work only of the Holy Spirit, obtained in answer to prayer; let him urge his hearers to it by considerations drawn from the mercy of God and the love of Christ; let him enforce it by spreading all the treasures of heaven and the miseries of hell before their eyes; and then let him see whether any of those who now object to his *moral* preaching will continue to do so. Till then, he surely has no just cause to complain of those who complain of him, that the morality which he exhibits is not the morality of the Bible. But we do not mean to insinuate that the preacher should do all that we have described in any one sermon. No: let him, proceeding on this general system, take even any single point of social or relative duty, and let him enforce it with a due recollection of the large and comprehensive requisitions of which it only forms a part; of the state of man as a redeemed sinner; and of the necessity of the grace of the Holy Spirit, without which we cannot think even a good thought; and we will venture to say, that he will be regarded as acting fully up to the dignity of the preacher and the faith of the Christian. But if, instead of this, in framing his discourse he forgets, or seems to forget, that man is naturally a depraved and helpless being, lying under the displeasure of the Almighty, and requiring conversion of the heart to God, pardon of sin, and sanctification of soul;—if, losing sight of the true nature and extent of Christian morality, as exhibited in Scripture, he places before his hearers a lax, scanty, defective morality, disjoined from its motives and from its ends, standing on no solid basis, and armed with no influential sanctions; then, we say, he must not be surprised if men, who care for their souls and read their Bibles, should complain of such *moral topics* "as beneath the dignity of the preacher and the faith of the Christian."

The fifth Lecture is "on Miracles and Prophecies," and contains many of the ordinary common-places on these subjects. We think this the best sermon in the volume, although even here we meet with particular expressions which might justly be objected to.

The remaining Lectures are directed against the errors of enthusiasts and fanatics, and their misinterpretation of the Articles. The persons whom the preacher has in view we conceive to be that part of the clergy who are usually designated by the title of *evangelical*, and that part of the laity who adopt the same sentiments. This we infer from his describing them, at p. 161, as *sitting at the table of the Lord with us*, &c. In this department of the lecturer's labours, as might be expected, he frequently puts off the divine and puts on the poet. A great

part of his last three sermons is pure fiction. We are far from denying that there are enthusiasts in the world: we ourselves have not been backward in exposing their errors. But Dr. Bidlake has clearly either never met with any of them; or if he has, he has taken no pains to ascertain their character and opinions. He draws from the imagination, not from the life. Could he find none of the writings of these enthusiasts to give him information; no friend to help him, who had ever talked with any of them? Even then, though he might have had less occasion to tax his inventive powers, he would still have been incompetent to the task he has undertaken. As it is, he really seems to know nothing of the matter.

Let us look at these fanatics or enthusiasts, as delineated in our author's effusions. "As some are disposed to believe nothing, these profess implicitly to receive *every thing*." (We question greatly whether they will *receive* his dictums). They "are believers by intuition. They ask for *no* evidence." (It is somewhat fortunate for Dr. Bidlake that they do not: for he would find it very difficult to answer such a demand in this instance). "They reject reason as useless, or even profane; and trust *only* to certain inward and equivocal feelings." "They act *only* from an external though imaginary impulse," p. 153. "In the spirit of presumption, the enthusiast claims salvation as his right." (This enthusiast is clearly not a Calvinist, an asserter of the doctrine of free unmerited grace: he must be of the Socinian school). The Protestant fanatic "*constantly decries* virtue and morality, and represents it as even *odious* in the sight of God," p. 167. "Remorse and repentance make *no* part of his creed," ib. And yet Dr. B. represents him, at p. 157, as "describing his conversion as originating from dejection of spirit," "a dread of reprobation," and a sense of his bondage to Satan. "Transgressions," by them, "are called by the name of trials," p. 167; and he intimates (p. 172) that they "*inveigh* against practical virtue; perpetually stigmatizing good works with opprobrious epithets." Two more quotations, and we have done with Dr. Bidlake's account of the enthusiasts.

"It would be harsh to say, that *enthusiastic* principles are hypocritical; but it must be confessed, that they are calculated to encourage hypocrisy. They assimilate to deceitful dispositions; and if they do not find a man a deceiver, not seldom make him so. They promote a superficial righteousness. They substitute a nominal for a real religion. They produce an imperfect instead of a radical cure of the soul. They do not probe the depths of the wound. But sin must be renounced altogether, or faith will be unavailing; and grace cannot act on the soul which is not purified*." p. 204.

"The supreme Being, who should be approached with humility, and with a deep and sincere conviction of our unworthiness; that supreme Being is addressed by *enthusiasts* in a manner which denotes confidence rather than contrition, unholy presumption rather than devout awe." p. 207.

Now it will be evident at once, to every intelligent reader, that much of this, and this is but a specimen of what we might have extracted, is the mere flight of Dr. Bidlake's imagination, if he means that it should apply to the evangelical clergymen of the Church of England, or to those of the laity who embrace their sentiments; or, indeed, to any large number of persons out of bedlam. If all this be not his own invention, he ought to produce the sermon or the book on which he grounds his charges. If he has made them at random, without good proof of their truth, he certainly will be to blame. If he has not, he can name the men, at least the books, which circulate such abominable doctrines. If he is afraid to name them himself, let him point them out privately to us, and we engage to drag them into light, and expose them in their true colours. He is bound, for his own credit's sake, to do this: he can only justify his assertions by producing the proof on which they are founded.

* This is new divinity. We had thought, till now, that it must be *grace* which is to *make* the soul *pure*.

But would any one believe that in the midst of these, and many more such strong expressions of vituperation, poured forth with singular liberality against fanatics and enthusiasts indiscriminately, we have the following most extraordinary declamation in favour of enthusiasm.

"Enthusiasm is often a laudable ardour, which elevates the soul, and serves to raise it to excellence. It is dignified, sentimental, generous, and disinterested. Fanaticism, on the contrary, is base, gloomy, deceitful, selfish, and inexorable. Enthusiasm is the friend of virtue, the stimulus of youth, and the strength of manhood. Without enthusiasm action will be languid, and feeling cold. Fanaticism is the incentive to error, and narrows every virtue; nay, even converts goodness into vice, religion into bigotry, and mercy into persecution. Enthusiasm dares much for the good of mankind, and sacrifices self-interest for the salvation of others. Fanaticism sharpens the dagger of the assassin, and exults in the thousands and tens of thousands it has slain. Enthusiasm may be tempered with gentleness, and softened by mercy. But fanaticism is incapable of kindness or compunction. Fanaticism, with unconverted Paul, believes that it does good to persecute. Fanaticism, the demon of heathen temples, dictated the severe persecution of the first Christians: it presided over all the cruelties of bigoted Rome; lit the fire of the blessed martyrs; overturned kingdoms and altars, and arts and sciences; and has deluged the earth with blood and rapine and devastation. Enthusiasm is indeed an extreme of passion; but without some share of this there can be little excellence, either moral or intellectual; but fanaticism is the destruction of all that is good or great."

pp. 159, 160.

The same strange contradiction, the same unaccountable inconsistency, so pervades the three last lectures, that it would be vain to attempt any thing like a review of them. In making such an attempt, we should labour under this disadvantage, that Dr. Bidlake has uttered so many opinions which diametrically oppose each other, that we should often be at a loss to ascertain what were his real sentiments, and must content ourselves with pointing out his inconsistency with himself; a point which is already sufficiently established. When, with all this versatility and unfixedness of sentiment, however, Dr. B. attempts to fix the true meaning of those articles of our church which respect justification, faith, good works, and predestination, we shall not be thought to violate the courtesy due to him, when we venture to say, that he has chosen a subject too large for his grasp. If asked for some proof of his incompetency to unravel the intricacies of controversial theology, and to settle disputed points of faith, we could easily overwhelm our readers with proofs. We will spare them, however, and produce only one more from the mass. "Good works," say the articles, "are pleasing to God, and do spring necessarily out of a true and lively faith, insomuch that by them a lively faith may as evidently be known as a tree discerned by the fruit." Dr. Bidlake, after quoting these words, adds, "This similitude is very natural and exact. But enthusiasts pretend, that as works are said to be the fruits of faith, therefore they must follow of course. Now the articles of our church never assert this," p. 199. "Good works do spring *necessarily* out of a true and lively faith," say the articles: "works are the fruits of faith, and follow *of course*," say the enthusiasts. For our own parts, we are so dull that we should have thought these to be identical propositions, in the apprehension of every living man, had not Dr. B. told us the contrary: and, with all due deference to him, we must still prefer the common sense of the thing to his assertion. After this proof of Dr. Bidlake's reasoning powers, it will not be expected that we should follow him through the whole of his mazy wanderings. There are, however, some incidental observations of so very singular a kind, that we feel ourselves bound to notice them.

"To make long prayers," says Doctor Bidlake, "seems to have been at all times the characteristic practice of zealots as well as deceivers." "Long prayers are the substitute for practical charity: much speaking for negligence of duty. It is a weak but very prevailing notion,

that God will be pleased with incessant supplication," p. 163. Now to say nothing of the prayers of the Church of England, which are none of the shortest, but which Dr. Bidlake seems here to condemn in the mass without mercy, as a substitute, not for the *performance*, but for the *negligence* of duty; how will he reconcile the above positions to the apostolic injunctions, "pray without ceasing," "continue in prayer," "praying always with all prayer and supplication in the Spirit, &c.?" What will he make of our Lord's parable spoken to this end, "that men ought *always* to pray and not to faint?" What of our Lord's example, "who went into a mountain to pray, and continued *all* night in prayer to God?" What of Anna, who "served God with fastings and prayers night and day?" What of a thousand other passages of Scripture, all tending to the same point?

We doubt not that many of the young men who heard this lecture delivered, would feel much gratified by the kind of countenance which they would consider it as giving to their own neglect of prayer; and the more so, as we have looked in vain for any passage of a contrary tendency to counteract the mischievous effect of that under consideration. Surely it would have been the part of a Christian divine, anxious for the souls of his hearers, to have rather pressed on them the duty of earnest and unceasing prayer, than to have said so much to discredit the practice. We do not mean to attribute any *intention* of this kind to Dr. Bidlake; but the injury he may do is not on that account lessened. And he ought unquestionably to have been guarded, by his sense of the immense importance of prayer, against the possibility of being understood to depreciate its value. He certainly appears to us, by such observations as these, to have been serving the cause of infidelity, instead of counteracting it.

"Blind enthusiasm renounces the offerings of good works as a kind of affront to the Saviour," p. 167. And does not Dr. Bidlake? Again, "To place any *trust* in the practice of our duty to God, and our neighbour, is esteemed not only censurable, but even a sign of condemnation; and the poor wretch, who is thus taught *to distrust his good actions*, loses his virtue in his new religion," p. 168. We doubt, however, whether these are Dr. Bidlake's real sentiments, for at p. 172, we find him, with his usual happy inconsistency, arguing that the church "teaches us, in an express article, *not to trust* in our works." But if we are mistaken in this judgment of charity, we can only say that his are not the sentiments of the Church of England, or of the Bible. What the articles say, Dr. Bidlake has told us. In addition to this, what says the liturgy, "Grant that in all our troubles we may put our *whole trust* and *confidence* in thy mercy," "O Lord God, who seest that we put not our *trust* in any thing that we do, mercifully grant, &c." "We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies." And in the service for the visitation of the sick, we have much that is to the same effect: for example, "And forasmuch as he putteth his *full* trust *only* in thy mercy, &c." "The Almighty Lord, who is a most strong tower to all them that put their *trust* in him — make thee to know and *feel* that there is none other name under heaven, given to man, in whom, and through whom, thou mayest receive health and salvation, but *only* in the name of our Lord Jesus Christ." Again, we are made to pray in the prayer "for persons troubled in mind or in conscience," that the troubled person "may neither cast away his confidence in thee, nor *place it any where but in thee.*"* If we turn to

* We recommend the perusal of the whole of this prayer to Dr. Bidlake. He will find from it that many of the features which he ascribes to fanatics, are in truth lineaments of those children of the church whom that compassionate mother cherishes and nourishes with the most assiduous tenderness.

the Scriptures, the passages to the same effect are innumerable. "Trust ye in the Lord for ever." "He that trusteth in his own heart is a fool." "Cursed is the man that trusteth in man." "Blessed is the man who trusteth in the Lord, and whose hope the Lord is." "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God," See also Philip. iii. 3. 8, 9, and many other parallel passages.

But it is time that we should conclude this review, already too long. We shall not therefore stop to remark on the style of the author; that we shall leave to the judgment of our readers. Our differences with Dr. Bidlake are of a much more serious kind than could arise from any faults of style. They chiefly respect his facts and his reasonings, neither of which appear to be entitled to the praise of correctness. Where he could have obtained many of his facts, we have failed in all our efforts to form even a probable conjecture; though doubtless he himself has his authorities in *petto*, which we trust that, for his own sake, he will in due time produce. As for his argumentations, we fear that he must answer for them in person. We cannot believe that any system of logic taught at Oxford, much as some of our brother critics have said respecting the erroneous systems in vogue there, can have so little affinity with all the received maxims of right reasoning as to have produced all the effects we here witness.

Dr. Bidlake has reiterated the ten thousandth time repeated charge against certain persons, that they falsely accuse the *orthodox* clergy of not preaching the Gospel. But would not Dr. Bidlake have more satisfactorily repelled such an accusation, from himself at least, by giving us a consistent, scriptural, view of that Gospel, its nature and effects, than by any countercharge, however vehement. That there are particular passages in these sermons, worthy of a better association we freely admit; but they serve only to make the contrast with other parts the more glaring. And we greatly fear that while Dr. Bidlake continues thus to write, he must be content to have his claim to be considered as preaching the Gospel questioned by many of the most intelligent Christians in the land.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the press: A Series of Letters to a Friend, on the Evidences, Doctrines, and Duties of the Christian Religion; designed chiefly for young Persons; in 2 vols. 12mo. by Dr. Gregory, of the Royal Military Academy, Woolwich;—A second volume of Sermons by the Rev. Dr. Brichan, and a new edition of the first;—And Lives of John Seldon, Esq. and Archbishop Usher, in one volume 8vo. with notices of the English literary characters with whom they were connected, by Dr. Aikin.

Mr. William Jones, author of an Essay on the Life and Writings of Mr. Abraham Booth, has issued proposals for publishing by subscription, in one large octavo volume, "The History of the Evangelical Churches of Piedmont, commonly called the Waldenses and Albigenses."

The following is an account of the fees and emoluments taken by the Lord Chancellor in his jurisdiction of Chancellor, as well as from commissions of bankruptcy (exclusive of those which arise to him in his capacity of Speaker of the House of Lords, and which have averaged, during the last ten years, about 5000*l.* per annum), since the year 1801, viz.

	L.	*s.*	*d.*
Apr. 14, 1801, to Apr. 5, 1802	9,926	12	7
Apr. 5, 1802, to ——— 1803	10,013	8	11
Apr. 5, 1803, to ——— 1804	10,447	5	6
Apr. 5, 1804, to ——— 1805	10,449	6	4
Apr. 5, 1805, to Feb. 6, 1806	9,390	9	7
Apr. 5, 1807, to Apr. 5, 1808	11,690	17	11
Apr. 5, 1808, to ——— 1809	10,935	2	6
Apr. 5, 1809, to ——— 1810	12,106	10	10
Apr. 5, 1810, to ——— 1811	15,532	13	0

VACCINATION.

Since the Report of the National Vaccine Establishment, of which we gave an account in our Number for June last, p. 389, was published, two cases have occurred of small pox after vaccination, which have excited much attention; the one, the case of the third son of the Earl of Grosvenor, who was attended by Sir H. Halford and Sir W. Farquhar; the other that of the son of Sir. H. Martin, Bart. who was attended by Dr. Heberden. Of these cases, the Board have published a detailed account, of which we shall proceed to give the substance.

The Hon. Robert Grosvenor had been vaccinated by Dr. Jenner, about ten years ago, and, it is believed, had had a perfect disease. In May last, he was attacked by the confluent small pox, which at first assumed a very unfavourable aspect. Sir H. Halford had never seen an instance of recovery, under so heavy an eruption, attended by such circumstances. The latter stages of the disease, however, were passed through more rapidly than usual; and it is supposed, that both this extraordinary circumstance, and the ultimate recovery of Mr. Grosvenor, were influenced by previous vaccination. During his illness, the other children of the Earl of Grosvenor, who had also been vaccinated, were exposed to the contagion of their brother's disease, and were also inoculated, without effect.

Sir H. Martin's son was vaccinated satisfactorily in 1801. In June 1811, he was seized with small pox, which proved to be the distinct kind, in a mild form. Miss Martin and another person, who had been vaccinated, were exposed to the contagion, and were also inoculated without effect. It is remarkable that both these youths were seized with the small pox, when recovering from the hooping cough.

The Board give it as their opinion, that Mr. Grosvenor's case was a case of confluent small pox, attended by symptoms which almost invariably terminate fatally. But the swelling of the face and closing of the eyes were slighter than usual; and from the tenth day, when the pustules began to dry, the disease passed with extraordinary rapidity through the period generally thought to be of the greatest hazard; a peculiarity, they add, which those acquainted with the disease know could not have been the effect of any medical treatment. Mr. Martin's disease was the mild form of distinct small pox, also modified by vaccination. Both diseases proceeded in their usual course till they arrived at their height, when they appeared to receive a check, and the recovery was unusually rapid; a circumstance which they attribute to the anti-variolous influence of the vaccine process.

The Board observe, that they had foreseen, and in their Report to Parliament, in 1807, had distinctly pointed the possibility of the occurrence of small pox after vaccination. The security derived from it they stated to be as perfect as could be expected from any human discovery. Amongst several hundred thousand cases, the number of failures had been so small as to form no reasonable objection to it, there not being so many failures after vaccination as deaths after inoculation, and in every case of small pox occurring after vaccination, the disease having been the same neither in violence nor duration, but having been remarkably mild, and deprived, as it were, of its usual malignity.

The Board go on to remark, that the peculiarities of certain constitutions, with respect to eruptive fevers, forms a curious subject of medical history. Some have had both scarlet fever and measles more than once. Others have been, through life, exposed to both without effect. Many have resisted small pox in every form for years, and have afterwards become susceptible of it, and some have been twice affected with small pox. Among such variety of constitutions, it ought not to appear surprising that vaccination should sometimes fail of securing persons against small pox, since small pox has occurred in persons who had been previously inoculated with full effect. Three well-attested instances of this kind, and another where the natural small pox has occurred twice, have taken place, singularly enough, in the month of last June.

1. The Rev. Joshua Rowley, brother to Sir W. Rowley, was inoculated in 1770, by the late Mr. Adair. The scar is distinct, and his mother, Lady Rowley, remembers that he had a tolerable sprinkling of small pox, and was afterwards repeatedly exposed to variolous infection, in their own nursery and elsewhere, without effect. On the 5th of June, he was seized with an illness, which proved to be a case of full distinct small pox. He was attended, during the course of the disease, by Mr. Woodman of Bognor, and Mr. Guy, an eminent surgeon, of Chichester, who has given the account of it. Lady Rowley was examined by Mr. Dundas, sergeant-surgeon to his Majesty.

2. Miss Booth, of Covent Garden Theatre, at five years of age, had been inoculated for the small pox, and the surgeon who then attended her, Mr. Kennedy, was satisfied with the regularity of the disease, and took matter from her with which to inoculate others. On the 20th June last,

being then about eighteen years of age, she was seized with small pox, which proved to be a mild case of the distinct kind. The pustules, however, were numerous. She was attended by Dr. Bree, Mr. Hewson, of James-street, the Director of the Vaccine Establishment, and many members of the Board, none of whom appear to entertain any doubt of the case.

3. John Godwin was born in October 1800. Six weeks after he was born, he had the small pox in the natural way, and in a violent degree. He was attended by Mr. Smith, an apothecary. Some time after this, he was inoculated by his uncle, a medical man, but without effect. No fever or eruption followed. In June last, the boy, now eleven years old, was attacked with small pox. Mr. Kerrison, of Burlington-street, attended him, and states the case to have been a clear case of distinct small pox. From this boy he inoculated another, who had the small pox in consequence. The history of the former disease was procured from Mrs. Godwin, No. 6, Stratton Street, Piccadilly: of the second attack, from Mr. Kerrison.

4. Peter Sylverster, No. 10, Cross-street, Carnaby-market, was born in June 1798, and on the 21st Feb. 1799, was inoculated by Mr. King, of New-street, surgeon. The mark in the arm was still conspicuous, and six or seven pits had marked his face. On the 21st June last, he was taken ill, and the disease proved to be the genuine small pox. He was attended by Mr. Moore, the director, several members of the Board, and many other medical gentlemen of the first respectability.

But notwithstanding these instances, surely no reasonable parent, previous to the discovery of vaccination, would have refused his child the benefit of inoculation, although from the inoculated small pox one in 300 have usually died. Supposing, therefore, that there is a failure of one in 1000 cases of vaccination, ought not parents, nevertheless, to adhere to the practice, seeing it is never attended with death; and that even if the small pox should follow, in a few instances, it is divested of much of its malignity. No death has occurred from small pox, after vaccination. The Board are of opinion, that the general advantages of vaccination are not discredited by the recent instances of failures, being still more than three times less in number than the deaths by inoculation; while inoculation, as has been shewn, does not give complete security, any more than vaccination.

The Board are anxious that the existence of certain peculiarities of the human frame, by which some individuals are rendered by nature, more or less susceptible of eruptive fevers, and of the recurrence of such disorders, should be publicly known; for they feel confident that a due consideration of these circumstances, and a just feeling of the welfare of the community, will induce the public to prefer a mild disease like Vaccination, which where it fails superseding the Small Pox, yet mitigates its violence, and prevents its fatal consequences, to one whose effects are frequently violent; to one which often occasions deformity and blindness, and, when it is contracted by casual infection, has been supposed to destroy one in six in all that it attacks. And it must not be forgotten, that in a public view this constitutes the great objection to Inoculation of the Small Pox, that by its contagion it disseminates death throughout the empire, whilst Vaccination, whatever be the comparative security which it affords to individuals, occasions no subsequent disorder, and has never by the most violent of its opposers been charged with producing an epidemical sickness.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons, by the Rev. R. Polwhele. 10s. 6d.

The Exposition of the Creed. By John Pearson, D. D. Bishop of Chester; abridged for the Use of young Persons of both Sexes. By the Rev. C. Burney, of Greenwich, L.L.D. F.R.S. Vicar of Hernhill, Kent. In 1 vol. 8s. boards.

A brief Narrative of the Rise and Progress of the Independent Church at Newport Pagnell, now under the pastoral Care of the Rev. W. Bull, and T. P. Bull. 2s.

An Admonitory Address to a Reviewer of the Eclectic Class. By the Author of a Critique on Dr. Collyer's Lectures on Scripture Prophecy. 1s.

Sermons. By the Rev. T. Jervis, 8vo. 10s. 6d.

Missionary Anecdotes; exhibiting, in numerous Instances, the Efficacy of the Gospel in the Conversion of the Heathen. By G. Burder. 12mo. 5s.

An Address to the Members of the Church of England. By the Rev. J. Nance, M. A.

A Sermon, preached at Berkley Chapel March 20, 1811. By J. A. Busfield. 2s.

Bishop Horne, on preaching the Gospel, 6d.

An Essay on Unbelief; describing its Nature and Operations, and shewing its baneful Influence in distressing awakened and renewed Souls. By the Rev. James Churchill. Henley, Oxon. 3s. 6d. boards.

The Dying Believer's Confidence in his Redeemer. A Sermon preached at Providence Chapel, Peppard, Oxon. June 23, 1811, occasioned by the Death of the Rev. Joseph Walker; to which is added his dying Experience. Published for the Benefit of the Widow and five small Children. By James Churchill. 1s. 6d.

MISCELLANEOUS.

Dodsley's Annual Register for 1809. 16s.

Letters of Anna Seward. Written between the years 1784 and 1807; embellished with portraits. 6 vols. post 8vo. 3l. 3s.

An Account of the Measures adopted for Suppressing the Practice of the Systematic Murder, by their Parents, of Female Infants. Edited with Notes and Illustrations. By E. Moor, F.L.S. 4to. 1l. 10s. 6d.

A New Patent Double Stay File, by which all Papers by filing through the Left-hand Margin are fixed as if bound in a Book, useful for News-papers, Shipping Lists, Music, &c. and renders Guard and Music Books needless. Price of Wires and Tubes, 4s. 6d. Needles and Silk Strings. 2s. 6d.

The Remains of Joseph Blackett, consisting of Poems, Dramatic Sketches, an Ode and Remains of his Life, edited by Mr. Pratt, and published for the Benefit of his Orphan Child. 2 vols. price 16s.

A History of the Roman Government, till the Usurpation of Augustus Cæsar. By Alexander Brodie. 12s.

A new edition of Vattel's Law of Nations. 18s.

The Statutes of the Realm, printed by Command of his Majesty, in pursuance of an Address of the House of Commons, from original Records and authentic Manuscripts. Vol. I. 10l. 10s.

A Letter to Dr. Jones, on the Composition of the Eau Medicinale d'Husson. By James Moore, M.R.S. &c. 2s.

A Commentary on the Military Establishments and Defence of the British Empire. Vol. I. By the Hon. Henry Augustus Dillon, Colonel of his Majesty's 101st, or Duke of York's Irish Regiment of Foot, and a Member of Parliament for the County of Mayo. 8vo. pp. 350, 4 plates. 10s. 6d.

An Account of Tunis. By Thomas MacGill. 6s.

The present State of New South Wales, containing an Account of the Agriculture and Trade, Price of Provisions, Internal Regulations, State of Society and Manners, new Objects in Natural History, &c. By D. D. Mann. 4to. 100 pages. 3l. 13s. 6d.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE following is a brief abstract of the last, being the seventh, Report of this Society.

The Committee have the satisfaction to report the completion of the Polish Bible, by the Bible Society at Berlin. The whole expense of printing 8000 Polish Bibles, and 4000 extra copies of the New Testament, amounted to about 1600*l.*, to which the British and Foreign Bible Society contributed 960*l.*; and for this sum the inhabitants of Poland have received a gift of inestimable value, which they had no prospect of obtaining by any other means.

A grant of 500*l.* has been made to the Berlin Bible Society for the purpose of printing a Bible in the Lithuanian language, by means of a Committee formed at Konigsberg. They have since proceeded to the printing of 3000 copies of the Lithuanian Bible. The desire of obtaining it is so great, that no less than 1300 copies have already been subscribed for.

At Basle, the subscriptions opened for the purpose of a gratuitous distribution of Bibles and Testaments, not only continue, but increase. Hence the German Bible Society at that place has been enabled to distribute many hundred Bibles and New Testaments; and the French Bible, the printing of which was assisted by a grant of 300*l.*, is almost finished.

The Committee have sent this Society an additional donation of 200*l.* for the purpose of printing an Italian New Testament.

The Committee had intended to promote an edition of the Scriptures in the languages of Esthonia and Livonia, but the execution of this design has been retarded by unavoidable impediments; which is much to be regretted, as the state of the poor in those provinces, with respect to religious knowledge, and the means of acquiring it, seems truly deplorable. The poverty of the lower classes is extreme; the Bible, from its price and scarcity, is unattainable by them; not one family in a hundred possesses a copy; and there are FOUR HUNDRED THOUSAND FAMILIES in Esthonia and Livonia absolutely without a Bible.

Under these circumstances, the Committee have recommended the formation of a Livonian Bible Society. And they have determined to transmit the sum of 600*l.* for the purpose of printing 10,000 Testaments in the Livonian and Esthonian dialects.

The assistance furnished to "the Evangelical Society" at Stockholm, for enabling them to print the Swedish Scriptures on standing types, has had the most beneficial influence. The Stockholm Society proceeds with the greatest zeal and activity: it has already printed three editions of the Swedish Testament, to the amount of 10,600 copies; a fourth edition is in the press; the printing of 5,000 copies of the whole Bible is considerably advanced; and the demands for the Swedish Scriptures are greater than can be satisfied, and are daily increasing.

The Committee have the pleasure to announce, that the New Testament in the language of Lapland is nearly completed.

The printing of the Icelandic Bible has been retarded by unforeseen impediments: but the Committee have reason to believe that this work has either been actually commenced, or will be very speedily undertaken.

The printing of the Turkish Testament at Karass, in August last, had advanced as far as to the end of the Acts of the Apostles.

In India, the various translations are all proceeding with great spirit and energy; and in the course of a few years, there will be editions of the Scriptures in many oriental languages. Among these, the Tamul, Malay, Sanscrit, Bengalee, Orissa, Seek, Hindoostanee, Mahratta, are already printed, or in the press. The Arabic, Persian, Telinga, Malayalim, Burman, Carnatica, and several other dialects, to be hereafter enumerated, together with the Chinese, are preparing; and the printing of some of them is begun.

The establishment of a BIBLIOTHECA BIBLICA, at Calcutta, consisting of a Bible repository, together with a library for the use of translators, under the auspices of the British and Foreign Bible Society, we have formerly noticed. The repository is intended to contain Bibles and Testaments in all languages both European and Asiatic, to be disposed of by sale at moderate prices. The port of Calcutta is the annual resort of multitudes from all quarters, for the purposes of trade; "some of almost every nation under heaven." To many of these, a copy of the Scriptures may prove an invaluable treasure, and by these means copies may be introduced into their respective countries. The library is to consist of the original Scriptures, lexicons, grammars, works on biblical criticism, and, in general, all such books as tend to facilitate and perfect the labours of translators.

This institution has received general encouragement in India. Four thousand volumes of the Scriptures, or parts of them, in English, Portuguese, Arabic, Persian, Hindoostanee, Sanscrit, Mahratta, Orissa, Bengalee, and Chinese, are now on sale there. A liberal subscription has been raised for that branch of it which is intended for the use of translators; and it has received many useful and valuable books in presents from individuals. Its plan has also received the unanimous approbation of the several chaplains under the Presidency of Fort William, and a promise of cordial co-operation on their parts.

We omit the account of the supply of Tamul Scriptures afforded to the Christians at Tanjore, by means of a subscription raised at Calcutta, having formerly inserted it.

As a supply of the Tamul Scriptures could not be obtained in India, adequate to the demand for them, the Committee have procured and dispatched, on account of the Society, a printing press and a fount of Tamul types, with a considerable supply of paper, for printing the Scriptures in that dialect.

Dr. Leyden has submitted to the Corresponding Committee of Calcutta proposals for procuring versions of the Scriptures in the following languages: the Siamese, Macassar, Bugis, Afghan, Rakheng, Maldivian, and Jagatai; comprehending the colloquial dialects in use from the eastern boundary of Bengal to the islands of Borneo and Celebes inclusive. The expense of translating the four Gospels into each of these dialects, is estimated at about 800 rupees; and the Corresponding Committee have agreed to pay the sum of 200 rupees on receiving a copy of each Gospel in any of them. This engagement has been fulfilled with respect to four of the proposed versions; that of the Gospel of St. Matthew having been completed in the Afghan and the Maldivian, ex-

cepting the two last chapters, together with versions of the Gospel of St. Mark, in the Bugis and Macassar.

As a considerable part of the expense of printing the Scriptures in India arises from the dearness of paper, the Committee have sent large supplies of paper to those parts of India where it will be required; and, among others, to Bombay, for printing the New Testament in the Malayalim. This work is considerably advanced, (a printed copy of the Gospel of St. Matthew having been laid before the Committee,) and the completion of it is anxiously expected by the members of the ancient Syrian church.

It may be mentioned, as a singular and not uninteresting circumstance, that a native of India, a Hindoo, has subscribed 100 rupees to the funds of the Society, and has addressed a letter to the Committee, acquainting them with it.

In addition to the 5000*l.* granted for the disbursements of the preceding five years in translating and printing the Scriptures in India, the Committee have voted 2000*l.* annually for the three successive years.

The Hon. Sir Alexander Johnston, chief justice of Ceylon, has undertaken the charge of a large supply of English, Dutch, and Portuguese Bibles and Testaments for the use of that island, together with a supply of paper for the purpose of printing 1000 copies of the New Testament in the Cingalese language.

In America, the zeal excited for the diffusion of the Holy Scriptures continues to operate with increasing energy. Ten new Bible Societies, in addition to the six mentioned in the last Report, have been established within the United States. There are therefore Bible Societies now in no fewer than eleven of the states. All these associations may be considered as emanations from the British and Foreign Bible Society: of which the greater number have been assisted from its funds. It is gratifying to contemplate the beneficial effects which may be expected from the aggregate zeal and efforts of so many societies in the new continent, directed to one object—the circulation of the Bible.

A Bible Society having been formed at Truro, for the eastern part of Nova Scotia, the Committee have presented it with 250 Bibles, and 1000 New Testaments.

The editions of the New Testament in modern Greek with the ancient in parallel columns; in Irish; and in Manks; have been printed, and are now in circulation.

The Bishop of Sodor and Mann having recommended to his clergy to ascertain the want of the Scriptures in their parishes, and returns having been made, 1326 copies of the Manks Testament, with some English Bibles and Testaments, charged at reduced prices, have been sent to the bishop, for the use of the inhabitants.

A large supply of the modern Greek Testaments has been sent to the Mediterranean, and of the Irish Testaments to Ireland. The price of the latter has been fixed at a rate particularly low, with a view to encourage the greater circulation.

A stereotype edition of the French Bible is nearly completed; a similar edition of the Italian Testament is in progress; a large impression of the Dutch Bible is in the press; and the printing of 5000 German Testaments has advanced to the Acts of the Apostles.

The Committee have concluded to print an Ethiopic version of the Book of Psalms, for the use of the natives of Abyssinia; and they are endeavouring to procure a version of one of the Gospels in that language, with a view to the same object.

The following Auxiliary Bible Societies have been added since the last general meeting, viz,

The Swansea, the Bishop of St. David's, president; the Uttoxeter, A. Rhudde, Esq. president; the Bishop-Wearmouth, Sunderland, &c. the Rev. Dr. Grey, president; the Neath, Lord Vernon, president; the West Lothian, the Rev. John Brown, president; the Rotherham; the Uxbridge, Lord Gambier, president; the Cornwall, Viscount Falmouth, president; the Weymouth, Sir James Pulteney, Bart. M. P. president; the Liverpool, the Earl of Derby, president; the Huddersfield; the Montrose, Andrew Thom, Esq. provost, president; the Dumfries-shire, the Duke of Buccleugh, president; the Baccup; the Knutsford; the Bury; the Warrington, the Rev. R. A. Rawstone, rector, president: in all, seventeen.

The Committee, finding it requisite to establish some general principles for supplying auxiliary societies with Bibles and Testaments, and being desirous of holding out to such societies the greatest possible encouragement, have arranged a plan for these purposes, which has been approved and adopted by many auxiliary Bible Societies; and they recommend it to the attention of such other societies as have not yet become acquainted with it.

Copies of the Scriptures, either in whole or in part, and in various languages, exclusively of those mentioned in the former part of the Report, have been sent abroad as follows: to Upper Canada; to New York; to Quebec, Nova Scotia, and Labrador; to the West Indies and Newfoundland; to Sierra Leone and the Rio Pongas; to the Cape of Good Hope; to Senegal and Goree;

to Alsace; to Germany, for the Roman Catholics; to Lisbon; to Messina and Palermo, in Sicily; to Malta; to Guernsey and Alderney; to the Morea; to the island of Ceylon; and to Port Jackson, in New South Wales. At home; to the Female Penitentiary at Plymouth; to the London Female Penitentiary; to the prisoners of war at the several depots, and particularly to those who have returned to France in the cartels; to poor Danes; to Falmouth, for the crews of the post-office packets; to the poor miners in Cornwall; to the poor in hospitals at Bath; to various workhouses, gaols, and parishes; to the Hibernian Societies in London and Dublin; to poor Germans at Hull; to various military and naval stations, for sale at reduced prices to the soldiers and sailors.

The total distributed under these heads, may be estimated at not less than 4,000 Bibles and 20,000 Testaments; and an order has been sent to Stockholm for the purchase of 1,000 Swedish and Finnish Testaments for the use of the Swedish seamen in the British service.

The prisoners of war have expressed the liveliest gratitude for the Bibles and Testaments distributed to them. The warmest acknowledgments have been received from various ministers among the Hottentots, for the Dutch Scriptures, which could not otherwise have been procured; accompanied by information, that several of the Hottentots can read very well, and are sensible of the obligations thus conferred upon them. The Portuguese Testaments, sent to Lisbon, have been circulated with great rapidity there, and are represented as held in high estimation by persons of all ranks. The same success has attended the distribution of Italian Testaments at Malta and Messina, and different other places in the Mediterranean. At Messina, it was at first opposed, on the ground of some objections to the translation. These objections were referred by a meeting, at which the bishop presided, to the examination of several of the most learned among the clergy; and the result was so favourable, that the bishop not only permitted the Italian Testaments to be retained by those who had received them, but allowed the further distribution of them. Some copies have been sent from Malta to Trepolezza, a town in the Morea, and have been cordially accepted. Of the disposition of the Roman Catholics to receive the Scriptures, other instances might be quoted. They have been gratefully received by the priests of that persuasion in South America, and by many Roman Catholics in Germany, Switzerland, and France. The Gospel of St. John, published in the Esquimaux language, for the inhabitants of Labrador, has reached its destination, and has proved a most acceptable present. The Committee have also received the most gratifying testimonies of the beneficial effects among the negroes in Barbadoes, Antigua, and St. Kitts, from the copies of the Scriptures furnished by the Society. Their correspondent states, that many of the negroes steal time from their rest to learn to read, that they may be able to read the Scriptures; while others, who have acquired this talent, spend many an hour in the night, in exercising themselves in reading (to use the simple language of the relater) "the most blessed of all books." The grants made to Ireland have also been gratefully acknowledged. And it appears that the demand for the Scriptures throughout that part of the United Kingdom keeps an almost equal pace with the increasing circulation of them.

The next topic for report, is the augmentation which the funds of the Society have received from donations, congregational collections, and legacies, since the last general meeting; the enumeration of which, in the Appendix, will shew the continuance of that zeal and liberality from which the institution derives its efficacy and support.

The donations from the auxiliary Bible Societies, since the last Report, amount to upwards of 9,000*l.*; of which Bristol has given 1,314*l.*; Liverpool, 1,800*l.*; Cornwall, 915*l.*; Uxbridge, 400*l.*; Leicester, 400*l.*; Edinburgh, 800*l.*; &c. &c. &c.

Since the close of the former accounts, the sum of 1,382*l.* has been remitted from the presbyteries and dissenting congregations in the synod of Glasgow and Ayr, of which 800*l.* 12*s.* 4*d.* is the second annual collection from the Presbytery of Glasgow.

In consequence of a recommendation from the Synod of Aberdeen to make collections in the churches within its bounds, the sum of 305*l.* has been collected and remitted. From the Presbytery of Stirling, and from that of Annan, contributions have also been received.

The funds of the Society have also been augmented by other congregational collections in England, Wales, and Scotland, and by various miscellaneous contributions. The legacies, during the year, have amounted to near 1,000*l.*

On a general review of the Society's transactions during the last year, the Committee congratulate its members on the increase of its influence and efficacy. "This

prosperity is, under God, to be attributed to the simplicity of its object, and the fidelity with which that object has been pursued, both at home and abroad." "As the sphere of the Society's operations has expanded, its resources have been proportionably augmented: numerous societies, animated with the same spirit, have annually arisen, the ornament and the support of the parent stock: and hence the British and Foreign Bible Society has been enabled to advance so largely towards the attainment of its object—the diffusion of the records of eternal life over the habitable globe." "In opposition to infidelity, it proclaims the public belief of thousands in the truth of revelation; implying, at the same time, a sense of obligation, on the part of its members, to a practical observance of those holy precepts which revelation inculcates." "It exhibits an example of Christian concord, honourable to the character and auspicious to the interests of religion. It shews, how 'the unity of the Spirit may be held in the bond of peace.' It is also a medium of intercourse among Christians dispersed all over the world; concentrating their affections, and combining their exertions to promote the glory of God, and the salvation of their fellow-creatures. Nor is it a consideration of small importance, that it has a tendency to conciliate the esteem and respect of foreign nations, for the religious principles and benevolent disposition of the British character. It has awakened the public attention, at home and abroad, in a degree hitherto unknown, to the spiritual wants of their Christian brethren; and has excited an equally ardent zeal to relieve them."

"It was justly said of the divines who first translated the Scriptures into English, 'These, with Jacob, rolled away the stone from the Well of Life;' and of the British and Foreign Bible Society it may truly be affirmed, that it has opened channels, by which the waters of this living spring have not only flowed to numbers who thirsted for them within the United Kingdom, but have been conveyed to the barren and parched soils of the remotest regions." "The members of the British and Foreign Bible Society may contemplate, with heartfelt satisfaction, what it has already accomplished, and look forward with cheering hope to its future and more enlarged employment. The field of operation which lies before us is vast; and—when considered as including the never-ceasing wants of Christians both at home and abroad, and extending to countries where idolatry and superstition prevail—*may justly be deemed* unlimited. This consideration should suggest the duty of accompanying our strenuous exertions with our earnest prayers—that the disposition and means to satisfy the increasing claims on the Society may never fail; that the light of Divine Truth, which we are conveying to the eyes of our fellow-creatures, may shine into their hearts; and that both those who dispense and those who receive the Holy Scriptures through the medium of this institution, may find them 'the power of God unto their salvation.'"

Bibles and Testaments issued by the British and Foreign Bible Society, from the 17th of February, 1810, to the 25th of March, 1811, inclusive:

	Bibles.	Testaments.
	33,609	69,009
which added to the number previously issued, being	71,116	151,782
make a total of ..	104,725	220,791

since the commencement of the institution, exclusive of those circulated at the charge of the Society in various places abroad.

From this statement, it appears that the number of Bibles and Testaments circulated within thirteen months preceding Lady-Day last, was nearly equal to one-half of the number issued during the six former years.

(To be continued.)

SUSSEX AUXILIARY BIBLE SOCIETY.

A meeting was held at Lewes on the 8th inst. for the purpose of establishing an Auxiliary Bible Society for Sussex, T. R. Kemp, Esq. M. P. in the chair, at which it was resolved unanimously that such a society should be instituted. Rules were at the same time adopted, in almost all respects conformable to those of the parent society. Mr. Kemp was chosen president, Mr. Dicken treasurer, and the Rev. John Sargent, the Rev. James Capper, the Rev. Henry Palmer, Mr. W. Martin, and Mr. John Glaisyer, joint secretaries. The following distinguished persons, with many others, have signified to the president their approbation of this institution, and their intention of supporting it; viz. the Duke of Dorset; the Duchess of Dorset, the Earl of Abergavenny, the Earl of Ashburnham, the Earl of Arran, Dowager Countess of Chichester, Lady G. Cavendish, Viscount St. Asaph, Viscount Hampden; Lord Whitworth; the Rev. Lord Aston; The Speaker of the House of Commons; Sir Cecil Bishop, Bart.; and the Rev. Sir H. Poole, Bart.

ABERDEEN AUXILIARY BIBLE SOCIETY.

At a numerous and respectable meeting at the town-hall of Aberdeen, on the 21st of

June last, the Lord Provost in the chair, a Bible Society was formed on rules similar to those of the British and Foreign Bible Society; the Marquis of Huntley president; the Rev. Dr. Ross, the Rev. L. Glass, and Professor Bentley, secretaries. Among the vice-presidents we noticed the Lord Provost of Aberdeen, James Ferguson, Esq. M. P. and the Rev. Principal Brown.

MISSION SOCIETY TO AFRICA AND THE EAST.

THE following is an Abstract of the Report of the Committee of this Society read on the 4th of June last, and since printed.

The Committee are happy to congratulate the Society on the flourishing state of the schools at Bashia in the Rio Pongas, on the western coast of Africa, and on the prospects of ultimate good which these schools open.

In a letter dated Dec. 24, 1810, Mr. Renner, one of the missionaries, thus writes.

"At this time brother Butscher has thirty boys in his house, who of course occupy his time. In the old house we live, with twenty female children. By these children my wife finds her full employment: they go neatly dressed, wearing frocks and gowns, which they have to make in their sewing hours, and also the boys' shirts. But whatever trouble she has with these rough and raw children—for such they are when they come to us—it gives her pleasure to do them some good: and good is done to them. She is much respected and beloved by the children."

The applications to the missionaries for the institution of schools in other places have been numerous and urgent, and it is hoped, when an accession of missionaries arrive, that much may be done in this way. "From a variety of causes little success can be expected with the adults, particularly on the coast, where the slave trade has ruined the morals and debased all the feelings of men. It is with the children, that we must expect to do good: and when we see tribes of these little ones waiting for instruction, we cannot but trust that God will accept and crown our *work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ.*" The Committee have determined, therefore, to support these schools to the utmost of their power. "Labourers are wanting for this harvest, and money is wanting to support those labourers. May the Holy Spirit shed a larger measure of his influence on the Church, and excite more universal and unwearied endeavours to hasten Christ's kingdom!"

In addition to the schools established at Freetown, which were mentioned in the last Report, Mr. Nylander and his wife had opened one in the evenings, which was attended by twenty-five young women, from sixteen to twenty years of age; but the death of his wife has obliged him to relinquish this undertaking. There seems scarcely a suitable person in the colony to supply Mrs. N.'s place as school-mistress; nor does the salary allowed by government seem adequate to the support of such a person: but if a well-qualified young woman would offer herself to this important work, the Committee would gladly contribute toward her establishment and support in the colony.

Mr. Nylander acknowledges with gratitude a donation of Bibles and Testaments from the Bible Society. The 500*l.* granted by this society in favour of the translations of the Scriptures carrying on in the East, the Corresponding Committee at Calcutta have undertaken to appropriate in such manner as shall, in their judgment, best promote the objects of the society. The Arabic language being the medium through which Africa has received some of the benefits of civilization, and it having been proposed to print at Calcutta a large and cheap edition of the Holy Scriptures in Arabic, the Corresponding Committee conceive the bounty of the Society may be most beneficially applied in aid of this object.

The Committee have received from the Corresponding Committee a proposal respecting the most probable means of giving circulation to the Holy Scriptures, when translated into the oriental languages.

They propose to print an edition of the Shanscrit New Testament on large and fine paper, for the purpose of being presented to the Rajahs and Zemeendars throughout Hindoostan; and to prefix a notification of the versions undertaken in the various dialects of India dependent on the Shanscrit.

In like manner, they propose that an edition of the New Testament in Arabic be printed and presented to the Mahometan Princes and Sirdars throughout the East, with a notification of the versions made into the vernacular languages dependent on the Arabic. This will be a means of making the translations well known, and of exciting attention to the Christian Scriptures.

The Mahometans, they state, have every where appointed readers of the Koran, who read aloud the book from beginning to end. The Hindoos have Poranees, who perform the same office in reading their Shasters; and no offence has been given or

taken by either. In the same manner, the Christian Scriptures might be read publicly without incurring the smallest opposition. The Mahometans rank our Scriptures among the "Heavenly Books," and the Hindoos are disposed to tolerate every religion. It will be easy for the chaplains, and others, to employ and superintend several public readers at each station; and the expense will be inconsiderable. Eight or ten rupees per month will be a sufficient salary for the reader; and a small open shed, erected in the neighbourhood of the public market-places, raised about one cubit from the ground, and costing not more than twenty or thirty rupees, will be all the equipment necessary for the accommodation of the reader. The reader may be furnished with copies of the Scriptures for sale, or for distribution gratis, according to the discretion of the Superintendent, who will receive regular supplies from the Bible Depository at Calcutta.

This proposal having been laid before the Corresponding Committee of the British and Foreign Bible Society at Calcutta, on the 9th of June, 1810, five hundred copies of the Shanscrit New Testament, and five hundred copies of the Arabic, were ordered for the purposes therein mentioned.

The Committee, after maturely considering the subject, recommend that a sum of 250*l.* per annum be applied, under the direction of the Corresponding Committee at Calcutta, for the purpose of establishing readers of the Scriptures in the East according to the proposal. A larger sum might have been granted to this object, had the state of the Society's funds admitted of it.

(To be continued.)

AFRICAN AND ASIATIC SOCIETY.

Substance of the last Annual Report.

With respect to the religious instruction of the Africans, the Committee have to state, that the public lecture to the Africans, &c. supplied by various ministers, is still carried on. Considering them, however, as partakers of the same depravity of nature with others, and reflecting on the peculiarity of their circumstances, though the Committee cannot speak of crouded auditories, their attendance, on the whole, has been respectable and encouraging. What is of infinitely greater moment, they have every reason to believe that it has, in some cases, been followed with the happiest effects. This has been manifest, with respect to many of them, not only in the general circumspection of their conduct, but in the support Religion has afforded them in seasons of deep affliction, and in the exemplary patience and resignation they have discovered under it. Through the influence of the Gospel, some of them have not only *gloried in tribulation*, but triumphed in death.

The Committee feel particularly anxious to increase and extend the means of religious knowledge, and by every consistent method to arrest the attention of this sable race to the things which belong to their peace. With this view, they wish to establish a public lecture to the Africans at the east end of the town, to be conducted by ministers of the Established Church; and some steps have been taken towards the attainment of this object.

The Committee have employed their utmost exertions, with a view to the education of the rising race of Africans and Asiatics; and these exertions, though their success has not equalled their wishes, have not been in vain. Not a few, who would have otherwise, in all probability, remained in the grossest ignorance, have, at different times, received an education, which has tended to qualify them for useful stations in society, and enabled them to read that sacred book, *which is able to make them wise unto salvation, through faith which is in Christ Jesus.*

Attached to the institution is a *benefit fund*. Its object is to induce, on the part of the Africans and Asiatics, a habit of œconomy and foresight. Out of this fund a considerable number have already received assistance; and thus in the hour of affliction, which would otherwise have been aggravated by pecuniary embarrassment, and painful anxiety about the means of subsistence, they have enjoyed, as a matter of right, regular support, and friendly attention. Funeral expenses too have been defrayed, to a considerable amount.

Of these advantages, the Committee are happy to observe, the Africans become more and more sensible. Of this there needs no other proof than the constant increase of subscribing members. Upwards of fifty have joined the society since the last annual meeting; making in all, from its institution, three hundred and sixteen.

The Committee, affected with the forlorn condition of persons of colour out of employment, have opened two houses as Registers *, in hopes that some persons might be induced, from motives of humanity, to apply to them for servants. Few such applications, however, have been made. To whatever cause it is to be attributed, the fact is indisputable, that these strangers, helpless as

* No. 421, Oxford Street, and No. 29, St. James's Street.

they are, find much greater difficulty in obtaining situations than most others. And there is too much ground to believe, that mere prejudice against their colour operates in at least increasing the difficulty. The Committee, therefore, recommend it to gentlemen, to use their exertions to procure situations for them, and to encourage their friends to apply for servants to the Society's registers, where applications may be lodged free of expense.

The calls for pecuniary relief have greatly multiplied. Last year, the cases of distress relieved amounted to 160; but since the last annual meeting, no fewer than 286 cases of extreme wretchedness have been relieved. The misery of many of the applicants it is impossible for those who have not witnessed it to imagine. The Committee only wish that the members of the Society had occasionally the opportunity of seeing the miserable objects that come before them, and the hovels of wretchedness in which others are found. The sight alone would be sufficient to inflame their benevolence, and animate their exertions.

What the Committee have done, however, is not by any means all they wish to do. They are anxious to extend the sphere of their benevolence, and, did their finances permit, to give stability to the institution, by some plan commensurate with the wants and miseries of the natives of Africa and Asia in this metropolis. In former Reports, the erection or purchase of a house, as an asylum for the aged pensioners of the Society, was suggested. And should this continue to appear an object desirable and important, the Committee flatter themselves that the liberality of a British public will not be wanting to the attainment of it.

The president of this society is Lord Barham; the treasurer, Mr. Niven, 15, King-street, Soho; and the secretary, the Rev. G. Greig, 25, North Street, Red-Lion Square.

ISLE OF MAN.

A daily and Sunday charity school has been instituted in the town of Douglas in this island, the design of which is to afford instruction to children who are excluded by poverty from the advantages of education in any other channel; to rescue them from ignorance, vice, and infamy; to instil into their minds early principles of morality and religion, and thus to promote the best interests of society. It is conducted on that improved plan, of which the discoveries of Dr. Bell and Mr. Lancaster form the basis; and a building is in forwardness, capable of accommodating five hundred children. The scholars are instructed in reading, writing, and arithmetic, and their proficiency is said to be almost incredible; and the greater part have their memories stored with large portions of Scripture. The improvement in their morals and manners is said to be very apparent. Before the institution of the school, many of the boys were exceedingly profligate; but in this respect a great change has taken place. A female school has also lately been opened on the same plan, in which the girls are instructed in reading, writing, sewing, and knitting. Those who may be disposed to aid either the building or the general design, may apply to the Rev. T. Howard, Douglas; the Rev. T. Hill, Liverpool; F. and H. C. Christian, 10, Strand; or J. Christian, Wigmore Street, London.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

The fall of Tarragona, and the dreadful excesses committed by the French on carrying that fortress, appear to have produced great depression among the Spaniards; which has of course been increased by the failure of an expedition, for the purpose of surprising Seville, on which General Blake was detached by Lord Wellington; and by the appearance of Soult before Cadiz, with reinforcements for the besieging army. Strong suspicions were entertained, that an understanding existed between the French and a party within the walls of that city, on whose co-operation they relied in the event of attempting an assault. The pecuniary distresses of the government, which are supposed to have greatly cramped their military exertions, are stated to have been relieved by a large supply of specie from Vera Cruz. But we fear that nothing will be efficacious for retrieving their affairs, and recovering their country from French spoliation, unless they will consent to place the military resources of the state, as was done in Portugal, at the absolute disposal of the British General.

When Soult, and the army under his command, retired from Badajoz, the British army went into cantonments, in order to escape the effects of the violent heats of July. The main part of the French army is said to have adopted the same measure of precaution. The latest accounts intimate

that the war is likely to be removed again to the north of Portugal.

Valencia and Monserrat, we are sorry to add, have fallen into the enemy's hands, after a very feeble resistance. The horrors inflicted on Tarragona appear to have struck a damp into the Spaniards, instead of rousing them to fresh exertions. In the northern parts of Spain, measures of the most dreadful severity have been adopted, by the French general, for repressing what he calls the insurgents. Any person who holds the slightest correspondence with them is to be put to death. Any inhabitant who quits his dwelling for eight days, without a passport, will be considered as a brigand, his property sequestered, and his father, mother, brothers, sisters, children, and nephews, put under arrest, and made responsible, in their property and persons, for all acts committed by any of the insurgents. If an inhabitant is carried off from his home, three of the nearest relatives of any brigand are to be seized as hostages; and if such inhabitant should be put to death, they all are to be shot.

Strong hopes continue to be entertained of an accommodation between this country and Russia, although we do not think that there are before the public any facts to justify this expectation.

UNITED STATES OF AMERICA.

We are left very much in the dark as to the course which the negotiation with America has taken since the arrival of Mr. Foster in that country. It is supposed that the American Government will remove one impediment to an amicable arrangement, by disavowing the conduct of Commodore Rodgers. In the mean time, the feuds which have taken place among some of their statesmen, particularly Mr. Madison, the president, and Mr. Smith, the ex-secretary, have led to discoveries which do not place the impartiality of the American Government towards the belligerents in a favourable point of view. They shew a strong disposition to irritate and provoke Great Britain, and a desire no less strong to soothe and conciliate France, notwithstanding the flagrant acts of injustice and robbery of which that power had been guilty. It seems now to be admitted, that Bonaparte has not so abrogated his Berlin and Milan decrees, as to have justified the act of the President, in putting an end to the non-intercourse law as it respected France.

GREAT BRITAIN.

NAVAL INTELLIGENCE.

In the Mediterranean, our cruisers have, as usual, been actively and successfully employed in interrupting all attempts of the enemy to convey supplies from one place to another.

A French thirty-two gun frigate, the Entreprenante, has been captured on the coast of America, by a British sloop of war, the Atalanta, after a severe action of two hours and a half, in which the loss of the enemy, in killed and wounded, amounted to thirty, and our loss to one killed and four wounded.

DOMESTIC INTELLIGENCE.

The accounts of the state of the King's health, during the present month, have been very distressing. He appears to have been a severe sufferer both in mind and body; and it is said that his strength has been greatly reduced by his sufferings. There is, we are sorry to say, no great hope now entertained of his ultimate recovery.

In our number for March, p. 201, we adverted to the illegal attempts made by the Catholics to institute a kind of convention in Dublin, under the pretext of petitioning Parliament for a repeal of all restrictions and disabilities, and to the measures taken by Government to check these proceedings. These measures do not appear to have produced the desired effect. On the contrary, the election of delegates continues to be carried on in defiance of the Act of Parliament, and of the Royal Proclamation calling on magistrates to enforce it. The Government has, therefore, proceeded to the arrest of various individuals, who have taken a forward part in these illegal transactions, and they have been held to bail, with the view of being brought to trial under the act which prohibits such elections or delegations. The affair will, of course, go before a jury; and if it be found that the act is insufficient to its object, Parliament will probably adopt some new and more efficacious provisions. In consequence of these occurrences, Ireland, it is to be feared, is in a somewhat feverish state. It would obviously, however, be most dangerous to permit a Catholic Convention to be appointed, and to hold its sittings in Dublin; and we cannot but think the Government justified in availing themselves of the powers which the law has given them to prevent so undesirable an event.

For "Answers to Correspondents," see the second Page of the Blue Cover.

THE

CHRISTIAN OBSERVER.

No. 117.] SEPTEMBER, 1811. [No. 9. Vol. X.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

SOME ACCOUNT OF THE LIFE AND CHARACTER OF THE REV. GEORGE HERBERT.

(Concluded from p. 474.)

THE account of Mr. Herbert, in the last number, was brought down to the day of his induction into the living of Bemerton. On the same evening, he observed to a friend, "I now look back on my aspiring thoughts, and think myself more happy than if I had attained what I so ambitiously thirsted after. I can now view the court with an impartial eye, and see that it is made up of fraud and fallacy, and such empty, imaginary, painted pleasures, as do not satisfy when they are enjoyed: but in God, and his service, is a fulness of all joy and pleasure, and no satiety." He added, that he should use all his endeavours to bring every one connected with him to a love and reliance on God; and above all, that he should study to live well himself, a holy life being the most powerful eloquence a clergyman can employ to persuade others to love and reverence God; trusting that God, by his grace, would give him "ghostly strength," to bring his desires and resolutions to good effect; and that thus his example might win others to give glory to Jesus his Master. "His will I will always observe, and obey, and do; and always call him Jesus my Master; and I will always contemn my birth, or any title or dignity that can be conferred upon me, when I shall compare them with my title of being a priest, and serving at the altar of Jesus my Master."

To his wife, he said, "You are now a minister's wife, and must now so far forget your father's house as not to claim a precedence of any of your parishioners; for you are to know, that a priest's wife can challenge no precedence nor place, but that which she purchases by her humility." She assured him, that this "was no vexing news to her, and that he should see her observe it with a cheerful willingness."

Having repaired the chancel, and, at his own cost, nearly re-built the parsonage house, which had been permitted to fall into decay, he fixed himself at Bemerton. His first sermon was from these words, "Keep thy heart with all diligence;" and in it he gave his parishioners many excellent rules for maintaining a good conscience both towards God and man. The texts of all his future sermons (which were not many, as he died in three or four years after his induction) were taken from the Gospel for the day; and he not only always explained the collect of the day, and shewed its connection with the Gospel or Epistle that had been read, but took occasion to state the grounds of every other part of the Liturgy, that so it might appear to be what it really is, a reasonable, and therefore an acceptable service. I will give one or two examples of his method of proceeding in this respect.

"As for the hymns and lauds appointed to be daily repeated or sung after the first and second lessons are read, he informed them that it was most reasonable, after they had heard the will and goodness of God declared, to rise up and express their gratitude to God for

these his mercies to them, and to all mankind, and to say with the blessed Virgin, 'Our souls do magnify the Lord, and our spirits have rejoiced in God our Saviour.' And that it was no less their duty to rejoice with Simeon in his song, and say with him, 'for our eyes have seen thy salvation;' for we have seen that salvation which was but prophesied of till his time And as *he* broke out into expressions of joy in seeing it, so ought we, who daily see it, daily to rejoice and offer up our sacrifices of praise to God for this mercy; a service which is now the constant employment of that blessed Virgin, and Simeon, and all those blessed saints that are possessed of heaven."

"He informed them also, when it was that the priest did pray only for the congregation, as 'The Lord be with you;' and they for him—'And with thy spirit;' and then they join together in the following collects. And he assured them, that when there is mutual love, and joint prayers thus offered up for each other, then the holy angels look down from heaven, and are ready to carry such charitable desires to God; and that he is ready to receive them; and that a Christian congregation calling thus upon God, with one heart, and one voice, and in one reverend and humble posture, look as beautifully as Jerusalem that is at peace with itself. He instructed them also, why the prayer of our Lord was prayed often in every full service of the church, namely, at the conclusion of the several parts of that service; not only because it was composed, and commanded by our Jesus that made it, but as a perfect pattern for our less perfect forms of prayer, and therefore fittest to sum up and conclude all our imperfect petitions*."

Mr. Herbert was constant in catechising every Sunday in the afternoon. The catechising took place after the second lesson, and from the pulpit, and never exceeded half an hour: and he was always happy in having, on these occasions, a full and an attentive congregation.

Mr. Herbert's constant practice was to attend, with his whole family, twice every day, at ten and four, at the church prayers, which he read in a chapel close to his house; and by the devotion which he manifested, while thus lifting up his hands to God in the midst of the congregation, he not only brought his own household, but most of his parishioners, and many gentlemen of the neighbourhood, to adopt the same practice, and regularly to unite with him in these exercises. Nay, even the lower classes in his parish so loved and revered him, that they would let their plough rest, when Mr. Herbert's saints bell rung to prayers, that they might offer their devotions to God with him, and carry back his blessing with them to their labour: so powerful was his example in persuad-

* Dr. Wordsworth has a note on this passage, which contains some curious information.—Latimer, in his sermons, gives, as his reason for the frequent use of the Lord's Prayer, the great ignorance of the people—"Therefore, that all that cannot say it may learn, I use before the sermon and after to say it. Wherefore, now I beseech you, let us say it together: *Our Father*, &c." Calvin always concluded his prayer before or after sermon, with repeating not only the Lord's Prayer, but the Creed, conceiving it right, as Beza tells us, to have these often sounding in the ears of the people. "It is no wonder you are thought a legal preacher," (says Mr. Clark in a letter to Dr. Doddridge) "when you have the Ten Commandments painted on the walls of your chapel; besides you have a clerk, it seems, so impertinent as to say *Amen* with an audible voice. O that such a ray of Popery should ever be tolerated in a congregation of Protestant Dissenters! And to conclude all,—you the minister conclude all with a *form* called the Lord's Prayer."—And Mr. Clark proceeds to relate, that two members of a congregation which wished to have Dr. Doddridge for its minister, having gone over to his chapel to hear him preach, were so disappointed and offended by all this, that they thought it needless to say any thing to him of the purpose of their visit.

ing others to practical piety and devotion. But his constant public prayers did not lead him to neglect either his own private devotions, or prayers with his family, which always were a set form, and not long; and he always concluded them with the collect of the day.

His principal recreation was music, in which he excelled. It was his usual practice to go twice every week to the cathedral in Salisbury, when he used to say "the time he spent in prayer, and cathedral music, so elevated his soul, as to bring heaven to earth." Being on the watch to improve every incident that occurred, he met, in his walks to and from Salisbury, with many occasions of instructing the ignorant, consoling the afflicted, and ministering grace to those who fell in his way. In one of these walks, a neighbouring minister who met him was lamenting the general contempt of the clergy which then prevailed. Mr. Herbert observed: "One cure for these distempers would be for the clergy themselves to keep the Ember Weeks strictly, and beg of their parishioners to join with them in fastings and prayers for a more religious clergy; and another cure would be for themselves to restore the great and neglected duty of catechising, on which the salvation of so many of the poor and ignorant people depends; but principally that the clergy themselves would be sure to live unblameable, and that the dignified clergy especially would preach temperance, avoid surfeiting, and take all occasions to express a visible humility and charity in their lives. This would be a cure for the wickedness of the age. And, my dear brothe," (he added), "till this be done by us, and done in earnest, let no man expect a reformation of the manners of the laity: for it is not learning, but this, this only, that must do it; and till then, the fault must lie at our doors." In another walk to Salisbury, he saw a poor man whose horse had fallen beneath his load. Mr. Herbert put off his coat, and helped the poor man first to unload, and then load his horse. The poor man blest him, and he blest the poor man, and gave him money to refresh both himself and his horse, telling him, as he loved himself, to be merciful to his beast.

Mr. Herbert was happy in having a wife who entered cordially into all his schemes of charity. He made her his almoner, and paid into her hands a tenth part of whatever money he received, and of whatever corn came into his barn, that she might dispose of it among the poor of the parish. This trust she faithfully and joyfully performed, often offering him an account of her stewardship, and begging an enlargement of his bounty, to be laid out in blankets and shoes for such people as she knew to stand in need of them. He himself set no bounds to his charity. He never turned his face from any he saw in want, but would go into the houses of the meanest of them, to inform himself of their condition, and relieve their distress, always praising God for being not only able but willing to do so, and availing himself also of the occasion to impart spiritual counsel and comfort as these were needed. When advised by a friend to be less profuse, he replied, among other things, "All my tythes and church dues, being a gift from thee, O my God! make me so far to trust thee as to return them back to thee; and by thy grace I will do so, in distributing them to any of the poor that are in distress, or do but bear the image of Jesus, my Master." "My wife," he added, "hath a competent maintenance secured her after my death, and, therefore, this my resolution shall, by God's grace, be unalterable."

Mr. Herbert continued to pursue this admirable course, until the progress of a consumption had so weakened him as to confine him to his house, or to the chapel adjoin-

ing, where he read prayers constantly twice every day. His wife, who observed that he read with pain, and that reading wasted his spirits and weakened him, entreated him to discontinue this practice. He said his life could not be better spent than in the service of his Master, Jesus, who had done and suffered so much for him; but that he would not be wilful, for though his spirit was willing, his flesh was weak: therefore he should now only be a hearer of the prayers, till this mortal should put on immortality.

About a month before his death, his friend, Mr. Nicholas Farrer, hearing of his illness, sent Mr. Duncon, afterwards rector of Fryer Barnet, Middlesex, from Huntingdon, to see him, and to assure him that he had his daily prayers for his recovery. Mr. Duncon found him lying on a pallet, and very weak; but at seeing him, he raised himself vigorously, and inquired earnestly respecting the health of Mr. Farrer. After some conversation, he desired Mr. Duncon to pray with him. Mr. Duncon asked, "What prayers?" Mr. Herbert replied, "O, Sir, the prayers of my mother, the church of England: no other prayers are equal to them; but at this time, I beg of you only to pray the Litany, for I am faint." Mr. Duncon used to say, that at his first view of Mr. Herbert, he saw majesty and humility so blended in his looks and behaviour as to produce an awful reverence of him. "His discourse," he would observe, "was so pious, and his deportment so gentle and meek, that after forty years, they remain still fresh in my memory."

Mr. Duncon paid a visit of four or five days to Bath, and on his return found Mr. Herbert much weaker than he had left him. At parting, Mr. Herbert said, "Sir, I pray you give my brother Farrer an account of the decaying condition of my body, and beg him to continue his prayers for me; and let him know that I have considered that God only is what he would be; and that I am by his grace become now so like him as to be pleased with what pleaseth him; and tell him that I do not repine, but am pleased with my want of health, and that my heart is fixed on that place where true joy is only to be found, and that I long to be there, and do wait for my appointed change with patience and hope." He added, "Pray deliver this book to my dear brother Farrer. He shall find in it a picture of the many spiritual conflicts that have passed between God and my soul, before I could subject my will to the will of Jesus my Master, in whose service I have now found perfect freedom. Desire him to read it; and if he thinks it may turn to the advantage of any poor dejected soul let it be made public; if not, let him burn it; for I and it are less than the least of God's mercies." This book was that which bears the title of "The Temple, or Sacred Poems and Private Ejaculations." Of this book, Mr. Farrer used to say, "There is in it the picture of a divine soul in every page; and the whole book is such a harmony of holy passions as will enrich the world with pleasure and piety." So much was this book valued at the time of its first appearance, that when Isaac Walton was engaged in writing Mr. Herbert's life, twenty thousand copies had already been sold. The preface to it was written by Mr. Farrer.

As Mr. Duncon was leaving Mr. Herbert, which was about three weeks before his death, his old and dear friend, Mr. Woodnot, came to Bemerton, and did not leave it till he had closed Mr. Herbert's eyes, and seen him draw his last breath. During this time, he was often visited and prayed for by all the neighbouring clergy, especially by the bishop and prebendaries of Salisbury. But none prayed with him more devoutly than his wife, his nieces, and Mr. Woodnot. To them he would say, "I now look back on the pleasures of my life past

which I have taken in beauty, wit, music, and conversation; they are now all past by me like a dream or shadow that returns not. They are become dead to me, and I to them. I see that as my father hath done before me, so I also shall now make my bed in the dark. But I praise God, I am prepared for it. I praise him that I am not to learn patience, now I stand in such need of it; and that I have practised mortification and endeavoured to die daily that I might not die eternally. My hope is, that I shall shortly leave this valley of tears, and be free from all fever and pain, and, which is more happy still, from sin and all the temptations and anxieties that attend it. This life being past, I shall dwell in the new Jerusalem, with men made perfect, where these eyes shall see my Master and Saviour Jesus. But I must die, or not come to that happy place. And this is my content, that I am daily going towards it."

The Sunday before his death he rose suddenly from his bed, called for one of his musical instruments, and, having tuned it, he played and sung a hymn; and he continued to meditate and pray and rejoice till the day of his death. On that day, he said to Mr. Woodnot, "My dear friend, I am sorry I have nothing to present to my God but sin and misery. But the first is pardoned, and a few hours will put a period to the latter: for I shall soon go hence and be no more seen." Mr. Woodnot taking occasion to remind him of his many acts of devotion and charity, he answered, "They be good works if they be sprinkled with the blood of Christ, and not otherwise." After this, he became more restless, and his soul seemed weary of its earthly tabernacle. His wife, as she stood at his bed, with Mr. Woodnot and his three nieces, observed him to breathe faintly and with much pain, and then to fall into a sudden agony. This greatly surprised her, and she inquired with great anxiety what the matter was. He said, that he had past a conflict with his last enemy, and had overcome him by the merits of his Master, Jesus. Then looking up, and seeing his wife and nieces weeping around him, he begged them to withdraw into the next room, and pray every one alone for him, as nothing but their grief could render his death uncomfortable. They could not reply for their tears, but they complied with his request, leaving with him only Mr. Woodnot, and Mr. Bostock his curate. He then directed Mr. Woodnot where to find his will, of which he had made him the executor; and having obtained from him a promise to take charge of the interests of his wife and nieces, he said, "I am now ready to die." He then added, "Lord, forsake me not, now that my strength faileth me, but grant me mercy for the merits of my Jesus: and now, Lord, now receive my soul." And with these words he breathed forth his soul, without any apparent struggle.

Thus lived and died this eminent saint, an example to every minister of Christ, and especially to those ministers who are called to labour in the Church of England. May they all emulate his faith, his purity, his humility, his labours of love, his deeds of charity, his cordial attachment to the orders as well as to the doctrines of the church, and his entire devotion to the service of his Master Jesus, and of the flock of which He had made him the overseer.

S.

To the Editor of the Christian Observer.

If you judge the following thoughts to be an illustration of Matt. xi. 12 and 13, you will perhaps allow them a place in the Christian Observer.

"From the days of John the Baptist until now, the kingdom of heaven suffereth violence and the violent take it by force." It appears that the preaching of the Baptist had, according to the pre-

diction of Malachi, chap. 4th, produced a great effect throughout the land of Israel; and a spirit of penitence and inquiry was very generally excited. But our Saviour's words seem to imply, that from the beginning of John's ministry to the descent of the Holy Spirit at Pentecost (which opened the æra of the *Christian* law and prophets), the season was peculiar and full of peril, answering to what was intimated by Malachi, chap. iii. 2. "Who may abide the day of his coming?" Hence those who made their way through the obstacles which then presented themselves, might be compared to such as, earnestly desirous of obtaining their object, press through an intervening crowd. That this was a true representation, we may learn by considering what was *then* to be overcome:—the external appearance of the Messiah himself; the example of the leaders of the people; the opposition of those most regarded for the sanctity of their lives and their application to religious studies; the *danger* of supposing, without just grounds, that the authority of Moses, as a lawgiver, was about to be superseded; the suspense how the claims of Jesus would terminate with the Roman power; and the silence he himself preserved on many points of importance. We see John's disciples were perplexed, and it should even seem that their master himself betrayed signs that things did not turn out according to his expectation. He was left in prison, whilst men, evidently his inferiors, were chosen to be preachers of the new dispensation, and endowed with miraculous powers to qualify them for an office for which they otherwise appeared extremely unfit. To be laid aside as useless at such a season, might probably be no small trial of the faith of this holy man, who had the authority of personal revelation to apply to himself the ancient prophecies concerning the precursor of the Messiah; and probably expected to attend him during the whole of his progress with marks of distinguished favour. When all these things are weighed, I think we may conclude, that this period, viz. of our Lord's humiliation, was a season of special difficulty, because of peculiar temptation: and hence the extenuation of guilt, mercifully admitted by our Saviour in the subsequent chapter (Matt. xii. 32), in which passage καὶ should be rendered at the beginning of the verse, not *and*, but *nevertheless* or *yet*, as it is in Matt. vi. 26, (and as, I think, it should also be in Matt. i. 19, x. 29, and Luke xvi. 17). It may be objected to this interpretation, that after the day of Pentecost great difficulties remained, and some were added which rendered the first age of the church equal in point of difficulty to the period of our Saviour's personal ministry. To which may be replied, that the external evidence resulting from the effusion of the Spirit, in his miraculous gifts, as the divine attestation to the resurrection of Jesus, added to his internal support, enabling the disciples "to take *joyfully* the spoiling of their goods," the loss of their good name, and even that of life itself, evidently carried them victoriously above every obstacle: not to add, that the *great numbers* who openly embraced Christianity constituted a distinguishing difference between the two periods. And it may not be unprofitable to us, considering the present state of religion on *the continent of Europe*, to reflect, that since both popish and protestant establishments are, from the rapid and unexampled revolutions of their governments, crumbling fast to ruin, the day may arrive, sooner than we are aware, when Christianity, in its external form, no longer patronised by the secular powers, and recommended by the favour of popular opinion, will make a different impression on the minds of the secular and the careless, than it now does. Then, *again* may the kingdom of heaven, *if entered*, be entered only by those who have strength to repel the opposition of all which

the world possesses of influence, and exerts of authority.

TITUS.

To the Editor of the Christian Observer.

I SHALL consider it as a favour, if, through the channel of your publication, I may obtain an answer to the following inquiry.

What may be considered the probable import of Jacob's request to Esau, (Gen. xxv. 31). "Sell me this day thy *birthright?*" I mean, what may be supposed to be the idea which Jacob had of the advantage he thus sought to obtain.

Some have thought the honour of being progenitor of the Messiah was included in the birthright. But there was certainly no promise given to warrant such an expectation, and the fact proves it to be groundless; for Isaac was not the first-born of Abraham, neither did Jacob himself, when, upon Reuben's forfeiture, he transferred the birth-right to Joseph his first-born by Rachel. (See 1 Chron. v. 1, 2.), understand the blessing of the promised seed to be connected with it, for that honour was given to *Judah*.

It appears, that the first-born received some portion of his father's substance beyond his brethren. But we can hardly think this was the object of Jacob's request; since, not to mention other reasons, Esau's compliance would then seem less worthy of censure than his brother's covetousness; and still less would it have been charged by an inspired writer as *profane* (Heb. xii. 16), which evidently indicates that it had some reference to a religious privilege.

The inquiry, therefore, is brought to this point: in what did this religious privilege consist, and was any temporal honour and dominion connected with it? Those are remarkable words which are recorded in Gen. iv. 7, being spoken by God himself to Cain; and they seem to imply some kind of rule belonging to the first, as such; being the same form of expression (which no where else recurs), in which the sentence was pronounced on woman, of subjection to her husband after the trangression. When Moses, previous to his departure from Midian, received the message from God which he was to deliver to Pharaoh, it is thus introduced, (Exod. iv. 22.) "Thus saith the Lord, Israel is my son, *even my first-born*," and in Psalm lxxxix, when the peculiar promises made to David are pleaded, this is noted: "*I will make him my first-born*, higher than the kings of the earth." From these and other Scriptures, I am inclined to think the dignity attached to *the first-born* of the senior family of a tribe was designed to mark them out as persons typical of the Messiah. Compare Heb. i. 2, and 5. From this honour, Cain by transgression fell; and *Seth* appears to have inherited it.

If the priesthood was vested in the first-born previous to the Levitical covenant, this investiture certainly did not encroach on the rights of the father of a family, but, whatever it implied, must have been exercised in subordination to, and connection with them. (See Job. i. 5. Noah, Gen. viii. 20. Abraham, chap. xxii. 5. Jacob, chap. xxxiii. 20.) Upon the father's death, supposing several sons left who were each become the heads of distinct families, the first-born, if he had any pre-eminence, must have it in some public meetings for religious worship when all these families were assembled together; and if so, here we trace the origin of the royal and sacerdotal functions being anciently united, and why the kings mentioned in the books of Genesis and Joshua had such small domains*.

* It may be queried, whether the appointment of the tribe of Levi to the exclusive rights of the sacerdotal service, was not the occasion (being imitated) of the transfer of the ancient rights of the first-born in other nations; and when empire was extended, the division of the two offices became politically necessary; but in Scripture, before the Mosaic ritual was, the title of priest and prince

As all authority derives from God as its source, and is the visible image of his dominion, I conceive it to be our duty to attend to every intimation we find in Scripture on this subject, which may assist our habitual conduct. There are few persons but what possess some kind and degree of authority, however limited or temporary: in proportion as they consider it a part of the image of the divine government, they may learn to tremble, lest they abuse and deface it. Murder is declared the greatest of social crimes, "*because in the image of God made he man.*" All sins derive their degree of turpitude as they terminate in offence to God. It may further be considered, that very few persons in the world are exempted by their station from some obedience, and it is evident that the same view which is necessary to a conscientious, will alone constitute a a right, submission.

This may apologize for my troubling you with the present inquiry, which, after all, you may judge to contain nothing worthy a place in your miscellany. If so, I must entreat your pardon for the intrusion, being, with real respect,

Sir, Your's,

MARIA.

To the Editor of the Christian Observer.

I HAVE been reading, with serious attention, the two papers inserted in your last Number, in answer to Nascitur's question on the duty of ministers who succeed to a parish ignorant of the Gospel; and in consequence I take the liberty of troubling you with a few remarks upon the subject, which have occurred to my own mind, especially as the papers already published seem to require some farther explanation.—Your correspondent, Academicus, contends "that no Christian minister can safely blench, for a single week, from a full and unequivocal statement of the genuine doctrines of the Gospel;" and he supports his position by a very solemn consideration. O, Sir, we who preach can never sufficiently keep in view that we are DYING MEN speaking to DYING MEN. We preside over the same congregation for years; but seldom, perhaps, do we address an audience in which there is not some individual who never heard us before, who never will hear us again, and who, perhaps, is an utter stranger to the truth as it is in Jesus. Surely, Sir, with this consideration before us, we should say with the pious professor Franck, "The design and drift of every sermon should be such, that if a person should happen to hear the preacher but once in all his life, he might even, by means of that one sermon, get some notion of the one thing needful, and be just entered at least into the way of salvation *!" But your correspondent, N—Σ, seems in some respects to differ from Academicus. He thinks, that "the peculiar doctrines of the Gospel cannot be plainly, familiarly, and broadly preached among a people unaccustomed to them, without exciting virulent opposition and bitter prejudice;" that, therefore, the new incumbent "should preach and act at first with caution, avoid shewing any invidious distinction between himself and his brethren; and be careful, while endeavouring to conciliate his flock by shewing how far he and they agree, not for a

seems to have been generally used indiscriminately, as if synonimous, (see Genesis xli. 45, 50, Chap. xlvii. 22. Exod. ii. 16.) and hence I suppose the princes of the congregation, Numbers xvi. 2. entered so readily into the rebellion of Korah. "The princes of Israel, heads of the house of their fathers" (Numbers 7th) were only twelve; but (Chap. xvi.) "two hundred and fifty princes of the assembly" are mentioned. I suppose the former were eldest sons of the senior family of each tribe, and the other eldest sons of other families.

* See Franck's most useful way of preaching, printed for Button, price 6d.

moment to betray those grand and fundamental points which he rightly conceives to be the basis of all true religion." "The Gospel message, however, is still to be delivered in all its purity; with all its unbending firmness; but it is to be couched in terms which may render its acceptance more probable; it is to be proposed in a manner which may, if possible, render its outward form less disgusting." Now these passages, I confess, I do not clearly understand; nay, they appear to me somewhat inconsistent, for I cannot comprehend how the Gospel message is to be delivered in all its purity, unless *its peculiar doctrines are plainly, familiarly, and broadly preached.* If, however, all that is meant is, that while the Gospel message is to be delivered, the preacher is to guard against giving unnecessary offence, by grossness, by rash assertions, by unfounded assumptions, by ill-demonstrated propositions, &c., all will concede the propriety of the remark; but it is evident that N—Σ means something more than this, and that some peculiar doctrines are for a season to be kept in the back ground. Nascitur, therefore, may well inquire what these doctrines are; and when his friend will be justified in bringing them forwards? He may also ask, are they essential or non-essential to salvation? And if they are found to be essential, Academicus will doubtless wish to know what is the condition of those who die before "the disposition of the people to hear grows stronger?" Far be it from me, Mr. Editor, to assert "that prudence is but another name for indifference, and caution but another word for fear;" but I would just hint, that our prudence and our caution may be carried too far—and, if carried too far, may lead to consequences equally ruinous with carelessness and rashness. Perhaps, this is the most dangerous symptom of the present day. The youngest of us can point out the imprudences of a Whitfield, or the mistakes of a Fletcher; but where can we find that love, that zeal, that impassioned warmth, that never-ceasing activity, which made them offer up themselves for the sacrifice and service of the church of God?

In attempting to answer the question proposed by Nascitur, it may be expedient to suppose a particular case, and it may not be improper to consider that which appears to me the most difficult. Let then the predecessor of our young incumbent have been one of that class which is usually termed respectable;—a moral, regular, benevolent, literary character; a man, who, while he preached the doctrine of justification by works, endeavoured to prove his belief in that doctrine by encouraging every useful and beneficent undertaking. Suppose, for instance, he was exactly such a character as the late Honourable and Reverend Mr. Cadogan, when first he settled at Reading. How, in such a case, is our young incumbent to preach?

He will probably reason with himself somewhat in this way. "These people are trusting to themselves that they are righteous, because they understand not what true righteousness is: they know not the nature and the extent of the law of God: unless they are taught what this is, they will never welcome the doctrine of salvation by faith in the merits of a crucified Redeemer. They are not aware of their ignorance and their weakness; and until they know this, they will never earnestly seek for the teaching and the strengthening of God's Holy Spirit. They are not sufficiently impressed with the threatenings of God's word; and until this is the case, they will not flee from the wrath to come: and yet they are so thoroughly wrapped up in their own opinions, that, without the special assistance of Divine grace, I shall never succeed in con-

vincing them of their danger, and pointing out their remedy. Induced by these considerations, he will probably begin, as N—Σ intimates, with some generally acknowledged principle; for instance, that as the Bible is the word of God, to it all appeals must be made, &c. But without stopping *in limine* to prove this point, he will, perhaps, rather wish immediately to bring his hearers to this conclusion; if the Bible is right, we are wrong; and, therefore, we need the mercy which the Bible offers to sinners. This effect he will probably attempt to produce, by setting before his hearers the extensive nature of God's law, the spirituality of its requirements; that it calls upon us to love the Lord our God with all our heart, and mind, and soul, and strength, and our neighbour as ourselves; that every thing short of this is sin; and that every sin will assuredly be punished, unless pardoned through the Redeemer's blood. Here he will probably bring in the remedy; that "the wages of sin is death, but the gift of God is eternal life;" that "whosoever shall call on the name of the Lord, shall be saved;" and that "God will give his Holy Spirit to them that ask it."

A discourse embracing these points may doubtless be varied and modified in many different ways, and different proportions; but if these doctrines,—that man is a condemned sinner, that Christ is the only and all-sufficient Saviour, that justification is by faith alone; which faith invariably produces, and is distinguished by, holiness of life,—be not in a greater or a less degree inculcated, I think we cannot say that "the Gospel message is delivered in all its purity." I must contend that every sermon in which these all-important truths are not advanced, is defective; and the more ignorant any congregation is, the more necessity I conceive there exists for their being plainly, familiarly, and broadly preached.

I fully agree with N—Σ, that the young incumbent should carefully avoid shewing any invidious distinction between himself and his brethren. Supposing, for instance, he has been in the habit of preaching from notes, it may be expedient for him to adopt for a time written discourses; nor do I conceive it necessary that he should manifest a partiality for either the Calvinistic or Arminian systems; nor should I recommend him to inveigh very loudly against cards, or dancing, or the other censurable amusements which may exist in his neighbourhood, until he has had frequent opportunities of bringing forwards doctrines and establishing principles of essential importance. Yet still it appears to me that there is some danger, lest, under the name of *invidious* distinction, we should condemn *all* distinction. I know not how to preach one sermon upon any one point of faith or practice, so as to discharge my conscience to God and my people, without differing so much, both in matter and in manner, from many of the clergy around me, as must inevitably be termed an invidious distinction by any person in the least prejudiced.—Let our young incumbent try the experiment. Let him take, for instance, the Fourth Commandment for his text; and in the course of the following week, I have little doubt but somewhat will be said in his parish, if not in his hearing, about preciseness. "Our old parson used to take a walk or a ride, and call of his neighbours, or have a few friends to see him, on a Sunday; but this young man does not know what he would be at." In fact, the cross of Christ was to the Jew a stumbling block, and to the Greek foolishness, and so it is yet. As far as we conceal or fritter away its doctrines, ignorant men will go with us; but the moment we bring them forwards with due prominence, they will be offended. "Some indeed have thought, that by a nice adjustment of their phrases, habits, and

connections, they might maintain the *truth* and yet escape the *term* *. I pity from my heart an honest man making such fruitless attempts. He is another Sisyphus. He may be wise, but he is not wise enough: he does not see, that so far as *he is of the world, the world will love its own*, and no further."

I am fully aware that N—Σ has no idea of eventually concealing the offensive doctrines of the Gospel, and that, therefore, the above quotation is inapplicable to him; it appears, however, to contain at least a salutary caution, and as such is deserving of serious consideration. It may indeed be objected, that the very writer of that passage, Mr. Cecil, when entering on his ministry at St. John's, adopted the cautious measures which N—Σ recommends; but it should also be remembered, that, while we are told generally that he was cautious, we have no *data* by which we may estimate how far that caution was carried. His being condemned of unfaithfulness by some, proves nothing; since to omit the doctrine of election, may be, in some instances, an unpardonable transgression. It may also be added, that the peculiar character of Mr. Cecil, and the peculiar circumstances of that congregation, were such as to render the precedent almost entirely inapplicable to any other case; and that, notwithstanding his great ultimate success, some very wise and good men, even of his most intimate friends and companions, entertain doubts whether his conduct was, in this instance, altogether justifiable.

Indeed, I am not quite certain that it is expedient for the inhabitants of a parish ignorant of the Gospel to suppose, *even for one single week*, that their new and their old incumbent are of the same opinion. On the contrary, I am inclined to think that a modest and temperate statement of the truth, well supported by scriptural arguments, carefully guarded from erroneous inferences, and clearly and plainly discriminating between true and false doctrine, in such language as to make the difference intelligible even to the lowest of the people, would, if evidently delivered with an affectionate spirit, produce most beneficial effects. It might awaken prejudice, but it would also excite attention; and attention is of infinite importance,—for, in fact, the most difficult part of our work is to bring men to think. And the very circumstance of a minister's differing from his predecessor, is so calculated to excite curiosity, that many persons will probably be brought to the house of God in order to know what these new doctrines are; so that perhaps the loss sustained by prejudice may be abundantly compensated by curiosity. Nor should it be forgotten, that, in parishes where the Gospel is not preached, the congregations are usually so very small that no great number can withdraw through prejudice, and probably the greater part of them may be conciliated by judicious private attentions.

Here, however, I would just inquire, are we not apt to indulge too great regard for the characters, and too great delicacy for the feelings, of ministers who preach not the Gospel? And are we not, in consequence, too remiss in attempting to awaken those who have fallen asleep under their ministrations, from their death-like condition? We are apt to speak of amiable and respectable clergymen, though they do not enter into right views of Christianity. Is this correct? As *men* they may be amiable or *respectable*, but as *ministers*, unless they preach the truth as it is in Jesus, they have no claim to these titles: they are "false witnesses," and "blind leaders of the blind." They must stand, and, may I add, ought always to be placed, in the same class with a physician administering poison instead of medicine, since

* Methodist. See Cecil's Works, vol. I. p. 27. Life of Cadogan.

every excuse which can apply to *their* conduct will apply also to *his*. With this view of the subject, it seems to me that it is neither prudent nor justifiable to lead a congregation to suppose that there is any resemblance between those, who, in fact, are as totally and essentially different from each other as light from darkness.

I am aware that much may be objected to these views, and I am also aware that much may be done by mildness and conciliation; but I fear lest, whilst labouring to become all things to all men, that by all means we may gain some, we should countenance the idea that what are called speculative points are of comparatively small importance. Nor do I find any thing in the word of God which authorises us to carry our moderation, or conciliatory attempts, to the extent to which many in the present day endeavour to carry them. On the contrary, all the sermons of the apostles are of a directly opposite nature. They always seem to speak as men who never expected to have another opportunity. Their hearers might say, We will hear you again; but they never seem to think of such a thing. They appear full of their subject, and seem determined never to close a discourse until they have declared the whole counsel of God. They speak with authority, and not as the scribes; and so far are they from making conciliation the great object, that in many instances they adopt language the most offensive that can well be conceived. "Ye denied the holy one and the just, and desired a murderer to be granted unto you, and killed the Prince of life." "I perceive that in all things ye are too superstitious." "Whom ye ignorantly worship, him declare I unto you." "The times of their ignorance God winked at, but now he commandeth all men every where to repent." Let a man consider *when* and *where* these words were spoken, and then let him say, can any thing be conceived more offensive than such language. Possibly it was with reference to this conduct that St. Paul declared he went not to the Corinthians with wisdom of words: he not merely neglected the captivating arts of Grecian eloquence, but much also of that flattering, conciliatory strain so generally prescribed and practised by those who endeavoured to secure popular applause, or render themselves the leaders of a party: and possibly many of the most useful ministers of the present day will be found among those who, in these respects, have followed the apostle's example; who, inflamed with love to God, zeal for his glory, and compassion to perishing sinners, have gone forth, and, with simplicity and godly sincerity, stated fully and clearly *from the very first* what they thought truth; and, without giving themselves much anxiety about the opinions and sentiments of their hearers concerning it, have left all consequences in God's hands, recollecting that their commission was, "Go thou and preach the Gospel."

My paper and my time admonish me to conclude. I could say to the friend of Nascitur, and all in similar circumstances, Study diligently, with fervent prayer, the example set before you in the Acts and the Epistles. I would request N—Σ to excuse the freedom of my animadversions, and assure him, that, though I suspect we differ in some particulars, I conceive his paper calculated to convey most important instruction. And lastly, I would apologize to you, Mr. Editor, and your readers, for the length and imperfections of this communication, assuring you and them, that it proceeds from a hearty desire to promote the glory of God and the welfare of poor perishing sinners.

ELIAS.

FAMILY SERMONS. No. XXXIII.

1 Thess. ii. 13.—"*For this cause also thank we God without ceasing, because when ye received the word*

of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

It is to the latter part of this verse, in which we are told that *the word of God effectually worketh in them that believe*, that I mean to direct your attention.—St. Paul had preached the Gospel to the inhabitants of Thessalonica, and they had received it, not as the word of men, which may or may not be true, but as the word of God himself. And thus receiving it, it wrought effectually in them to their conversion and sanctification. Nay, says the apostle, it now "effectually worketh in you that believe;" implying, that so long as we continue truly to believe the word of God, so long will it work effectually in us, to bring us from darkness to light, from the power of Satan unto God. And in exact agreement with the language of the text is that expression of the same apostle in his Epistle to the Hebrews; "The word preached did not profit them, not being mixed with faith in them that heard it." A due consideration of this subject may be of use in shewing us, both why we have hitherto benefited so little by having the word of God preached to us, and how we may improve this privilege to our everlasting advantage.

By the word of God we are to understand the Holy Scriptures of the Old and New Testament, including its histories, commands, promises, threats, prophecies, and declarations. Of the truth of all these we are to be fully persuaded; and if we thus believe the word of God, there can be no doubt of its efficacy in our hearts. We find that, even in worldly things, a firm belief or full persuasion of any event hath power effectually to influence our minds. If we really believe an event to be good for us, we shall love it, desire it, and labour to obtain it. If we really believe an event to be hurtful to us, we cannot but dislike and shun it, and be distressed when it occurs. And if this be the case in points where our hopes or our fears are grounded on our own uncertain and fallible views of what may be good or evil, how much more must it be so in matters which are subject to no doubt or uncertainty, in matters which God himself hath attested! Belief here must surely work more effectually on our minds than it does with respect to the things or events of this world.

To instance this in a few particulars.

1. God hath given us, in the Scriptures, laws for the government of our thoughts, words, and actions; and he has denounced on those who break them the punishment of eternal death. Now if we really believe that God hath done this; that the precepts of Scripture have the stamp of his sanction and authority, who is our Creator and Preserver, from whose sight nothing can be hid, and who will also be our Judge; and that those who transgress them cannot escape his righteous judgment; must not our minds be necessarily impressed with a sense of our obligation to obey them, and a holy fear of ever breaking them? Where this effect is not produced, it seems to prove, either that we do not believe that the laws in question are in truth the laws of God, or, if we believe this, that we do not believe that he will punish the breach of them. "The wages of sin is death." "Cursed is every one that continueth not in *all* things which are written in the book of the law to do them." "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." If we really believed these declarations, how effectually would they work in us to make us dread and avoid all kind and degree of sin, as that which will infallibly bring down the curse of God upon us!

2. The same may be said of the promises of God. These are so many and so great, that, if we really believ-

ed them, we should require no other argument to persuade us to do the things to which such promises are annexed. To those who give themselves up to Christ, God hath promised all good; "all shall be theirs." To those who love him, he hath promised that "all things shall work together for their good." In short, the Scriptures are full of the most gracious promises to those who obey and serve God: all the good they can desire is fully assured to them. Now is it possible that we can really believe all this, and not be affected by it, and not be stirred up by it to the love and service of God? If so, whatever we may profess, it is plain that we do not truly believe the promises of God; otherwise our faith would work by love, and our love would shew itself by a constant and earnest desire and endeavour to obey all the commandments, to fulfil the whole will of God. In those who really believe the promises of God, they work effectually in producing this desire and endeavour. Their belief inspires them with courage and resolution: it makes them "stedfast, unmoveable, always abounding in the work of the Lord," well knowing "that their labour shall not be in vain in the Lord."

3. And as the word and promises of God animate and encourage those who believe, to obey him in all things, so it enables them also to put their whole trust and confidence in him for all things that he hath promised. Their hearts, therefore, are "always fixed, trusting in the Lord" to defend and keep them, according to his word, which they know can never fail. They are actuated by the spirit of the apostle, when he tells the Hebrews, "God hath said, I will never leave thee nor forsake thee; so that we may boldly say, The Lord is my helper: I will not fear what man shall do unto me." In this spirit, they who believe the promises of God can boldly say that he will make them good. This is that faith which is so pleasing to God, that by it we are accepted as righteous through his beloved Son, in whom all his promises are made. Thus "Abraham believed God, and it was counted to him for righteousness." Not that we can really believe the word, and yet not do the works of God; but when, through his grace, we have done all we can, our works are still imperfect; and, therefore, God is graciously pleased to accept of our faith in his Son, and in his promises through him, and to count that to us for righteousness, as by it we are interested in all the merits of our blessed Saviour, in whom we believe, and in whom believing we are justified before God.

4. But if we extend our view to the historical parts of Scripture, we shall find that these also are calculated to work powerfully on the minds of those who truly believe them. When we read there God's works of creation and providence, his merciful dealings with his servants, and the fearful judgments inflicted on obstinate sinners, we must be struck with admiration of his power, wisdom, and goodness; we must feel a holy desire of being numbered with his servants, and must dread the thoughts of falling under his displeasure. When we read of the sins into which the best men have fallen, we must be led, under a consciousness of our own weakness, to attend to the apostle's injunction, "Be not high-minded, but fear." When we contemplate the numerous examples given us in Scripture of patience in suffering, of devotedness to God, of unshaken faith, of blameless obedience, we shall be ardently desirous of coming as near to such examples as we can, we shall be ashamed of our deficiencies, and long to tread in the steps of the saints and martyrs of old.

5. But in a more especial manner must our minds be affected by a firm belief of what is recorded in Scripture of the character, actions, and sufferings of our blessed Saviour. Believing him to be our only Saviour, to be anointed of God as a

Priest, a Prophet, and a King, in order to accomplish our salvation, we shall put our whole trust and confidence in him alone for all things necessary to salvation; we shall apply to him on all occasions, as our Priest, to atone and intercede for us; as our Prophet, to instruct us; and as our King, to defend and govern us. Then would he be our joy and comfort; "our souls would magnify the Lord, and our spirits would rejoice in God our Saviour." Then should we submit unto the will of Christ our Lord and Master, and strive above all things to serve, please, and obey him.

Again; if we firmly believed that the ever-blessed Son of God, who was himself in the form of God, had become man, had taken upon him the form of a servant in order to redeem and save us; that he had suffered the punishment which our sins had deserved, shame and reproach, pain of body, and anguish of soul; that he had undergone a cruel and accursed death, to rescue us from death eternal; could we remain unmoved? Could we refuse to love him who had so loved us? Could we believe that he had thus suffered for our sins, and yet continue to sin? Could we believe that he was crucified for us, and yet refuse to crucify our flesh with its affections and lusts? Could we believe that he had died in our stead, and yet not live to his honour and glory? Men may talk of what Christ suffered, and profess to believe it, and yet derive no advantage from their profession. But if they were sincere in their profession of such belief, it could not fail to work in them true repentance, making them ashamed and grieved for their past sins, and stedfastly resolved to walk henceforward in newness of life. They would never think that they could do enough for him who had done and suffered so much for them.

On the other hand, if we did but believe that he who thus humbled himself for our sakes is now exalted to the right hand of God, "angels and principalities and powers being subject unto him;" that he sitteth there as "Head over all things to the church," as King of kings and Lord of lords; and that as the true High Priest he appears in the presence of God for us, making reconciliation for all that believe in him, by virtue of that blood which he shed upon the cross; would not our hearts even burn within us, and our souls leap for joy, to think that we had such a glorious Saviour, such a powerful Advocate in heaven? And should we not be ready to join with the choir of heaven in singing "blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and to the Lamb for ever and ever?" And did we further believe that this glorious person will come one day to judge all mankind, and us among the rest, would not this rouse us to prepare for the great account we shall then have to give? And if we find no such effects produced in ourselves by the profession of our belief in these truths, ought we not to conclude that we do not cordially believe them?

6. It would be easy to shew, in the same manner, with respect to every doctrine and every fact contained in Scripture, how effectually the genuine belief and persuasion of its truth must operate in our minds. Can we believe that the Holy Ghost is the Lord and Giver of life, and of all grace and holiness, and yet forbear to lift up our hearts to him, that we may be quickened and sanctified by him? Can we believe, that, on our repentance and conversion to God, our sins will all be pardoned through the blood of Christ, and yet this belief have no effect in turning us "from darkness to light, and from the power of Satan unto God, that we may receive the forgiveness of sins, and inheritance among them that are sanctified by faith that is in Christ Jesus?" Can we believe, that, though our bodies must return to the earth, out of

which they were taken, they shall be raised again to stand before the judgment-seat of Christ; and that thence "the wicked shall go into everlasting punishment, and the righteous into life eternal;" and yet not dread the thoughts of continuing in a state of wickedness; and yet not resolve so to devote ourselves wholly to the service of God, that we may live with Christ and his holy angels in happiness for ever?

Thus do the plain truths of religion work on the minds of those who cordially believe them. And so does the whole word of God. The apostle says (and all who have received and believed it will say the same), that this word "is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." But it is not to be wondered at that it should produce no such impression on those who believe it not. It is impossible it should, both from the nature of things, and from the just judgment of God on those who will not believe his word. This unbelief, therefore, we may consider as the reason why so many are in the constant habit of hearing the word of God, who yet do not profit by it. But whatever others do, let us do what we profess to do. Let us believe all that God hath revealed to us in his holy word, that so his grace may carry it home to our hearts, making it work effectually in us, making it profitable to us "for doctrine, for reproof, for correction, for instruction in righteousness, that we may be perfect, thoroughly furnished unto all good works." And to this end let us make the word of God the subject of our daily meditation, the food and nourishment of our souls; that thus we may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;" and while others live by sense or fancy, or by the light of their corrupt reason, we may "live by the faith of the Son of God, who loved us and gave himself for us," and of that holy word of his which alone is able to make us wise unto salvation.

If such a faith as has here been spoken of were made the great principle of our life and actions, in what a holy and heavenly manner should we then conduct ourselves? Then should we repent of all sin, because it is written in God's word, that "except we repent, we shall all likewise perish." Then should we look well to every thing we do, because it is written "God will bring every work into judgment, with every secret thing, whether it be good or bad." Then should we refrain, not only from profane, but idle talk, since for "every idle word that men shall speak, they shall give account in the day of judgment." Then should we be humble and lowly in heart, because "God resisteth the proud, and giveth grace to the humble." Then should we labour to live in all the commandments of the Lord, blameless, because Christ hath said, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father." Then should we no longer love the world, when we read, that "if any man love the world, the love of the Father is not in him." Then should we never despair of God's mercy in the pardon of our sins, when it is written that "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." Then should we be continually pressing towards the mark for the prize of our high calling in Christ Jesus, because we are told by himself, that "to him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am sat down with my Father on his throne." In short, could we always live with a firm belief of what is written in God's word, we should hold communion with the other world, while we live in this; "our

conversation would be in heaven;" our thoughts and affections would be ever fixing themselves upon God as present with us; on Christ as interceding for us; on the Holy Ghost as our sanctifier; on the work we have to do, the account we must give, and the reward that is set before us. So should we steer an even course through all the changes and chances of this mortal life, until we obtained the end of our faith, even the eternal salvation of our souls.

The subject we have been considering is one which concerns us all far more than any thing in this world can do. We are assured, that "without faith it is impossible to please God;" it is impossible that our sins should be pardoned or our souls saved. Now, by what we have now heard we may be enabled to judge whether we have this saving faith or not. For if the word of God make no impression upon us; if we hear sermon after sermon, as many do, without being either the wiser or better for hearing them; if we be not doers of the word, but only hearers of it, thus deceiving our own souls; we may then conclude, that, however we may make a profession of the Gospel, we do not believe the Gospel, and therefore are still, notwithstanding such profession, in "the gall of bitterness and in the bond of iniquity." But if the word of God work powerfully in our minds; if it stir up our hearts and strengthen our resolutions to obey it; if it put us upon constant and earnest endeavours to be what we are there taught we ought to be; then we do really believe it, and shall as certainly obtain what is there promised, as we sincerely devote ourselves to do what is there commanded.

To conclude: Let us all, as we value our immortal souls, not satisfy ourselves any longer with barely hearing the divine word; but when we hear it read or preached, let us exercise our faith upon it, that thus it may work effectually in us. Let us shew this our faith by our works. Let us make it manifest to the world and to our own consciences, that we believe the Scriptures, by our constant endeavour to do what is there required of us. Then every sermon we hear will do us good; and we shall have cause to thank God, with the Apostle, that when we received his word, we "received it not as the word of man, but, as it is in truth, the word of God, which effectually worketh also in all them that believe."

"Now to God only wise be glory, through Jesus Christ, for ever. Amen."

To the Editor of the Christian Observer.

In the course of your useful labours, you have often directed your readers to tests, by which they may prove the validity of their religious profession; and many of your correspondents have furnished you with excellent papers, urging the necessity of practical holiness, and an universal renewal of heart. The true characteristics of genuine piety have been clearly and forcibly described in your pages; and your warning voice has not failed to admonish the careless professor, of the dangers to which he is liable, and of the specious delusions into which he is apt to fall. Still, however, there is room for farther admonition: and, indeed, of so great importance is a right estimate of our religious state, that repetition here may be well pardoned; and line upon line, precept upon precept, well borne with. In this case, as in most others, particulars are much better calculated to affect than generals: hence arises the necessity of dwelling with peculiar earnestness and extended consideration on separate, and, if I may so express myself, individual points of Christian practice. If only general tests of piety are proposed, the deceitful heart of man will easily select, for its own trial, those which are likely to bear most lightly on

itself; and will with equal ease contrive to overlook others, the application of which to its own case it has too much reason to shrink from. It will be satisfied with a favourable conclusion drawn from the slightest examination, and will take it for granted, that, if a correspondence of any sort is discovered between the lowest standard and its own state, farther inquiry is unnecessary.—Let this consideration be my apology for addressing you on the present occasion, and for attempting to bring before a certain class of your readers a test to which they may particularly refer, and of which they cannot well elude the force.

The test to which I have above referred, is *family religion*;—that religion which enforces the right performance of all relative and social duties; which enables masters and mistresses to carry on all their domestic concerns with meekness, patience, forbearance, and Christian order; and which instructs those in subordinate situations to act diligently and faithfully in their respective departments, and to order themselves "lowly and reverently to all their betters." It is obvious, that, wherever real religion, which requires truth in the inward parts, and which proposes not merely to affect the outward conduct and produce general decorum, but to reach the very source of error and to renovate the heart—it is obvious, that, wherever this religion truly exerts its influence, its effects will be seen not so much in a man's public life, as in his ruling dispositions, and the usual tenor of his actions in private. Now these are best observed in the bosom of his family, where he feels himself under less restraint, and acts with less disguise: in domestic life, therefore, are we authorised to seek the evidence of a heart renewed by divine grace.

Let me, then, earnestly call upon those of your readers who are heads of families, to examine, with the utmost seriousness, whether they are anxious that their light should first shine before those immediately around them, and then be diffused more generally? Whether in the apparently trifling affairs of daily life, and of perpetual occurrence, they are careful to maintain that evenness of temper, and absence of irritation, which are requisite to mark the Christian character?—A scrutiny too strict cannot here be instituted; and yet satisfaction may be obtained without much laborious and abstruse research. The inquiry proposed is not into some occult science, or some latent truth; it is into the obvious testimony of outward conduct, of which every man for himself, on slight recollection, must be sufficiently conscious. Lamentable as is the confession, truth compels us to allow that many, who make a very fair profession of religion, are at the same time in private negligent of their duties, and the prey of bad tempers. Such persons in public appear zealous for the honour of religion; they even make sacrifices to support its interests: but go into their families, and you may find them little concerned to educate their children in the nurture and admonition of the Lord, and probably still less anxious to impress the minds of their servants with the importance of religion. Family worship is sometimes altogether neglected, often carelessly performed, and it is suffered to meet with interruption from the most trivial causes: business and pleasure both furnish their quota of excuses.—Such persons, in public, may be extolled for their benevolence and beneficence, for amiable manners and endearing behaviour: but if you follow them into the domestic circle, you may find them peevish and discontented, unhappy themselves, and apparently endeavouring to make others so. In public, they may be admired for patience, forbearance, and humility: in private, they may discover haughtiness and pride, which cannot bear the least contradiction; self-suffi-

ciency and arrogance, which can submit to no controul. Abroad, they may have the praise of liberality of sentiment, and of that charity which thinketh no evil: while at home they give way to mean suspicion and unmanly jealousy; every little error that happens to interfere with their wishes, is aggravated and treated with severity; and every inadvertent opposition of sentiment or conduct, from those whose faults ought most readily to be excused, far from being treated mildly, and charitably viewed in the fairest light, serves to excite asperity and ill-nature. In short, all the excellencies of such professors of religion are displayed, where they have a chance of being observed and admired; but in vain may they be sought where their lustre would be concealed, and where flattering admiration would be withheld.—This remark leads us to conclude, that the religion of these persons is of one of these two sorts: *it either has the applause and commendation of men for its object*—or *it is satisfied with human approbation as its criterion.* In the former case, the hypocrisy is so shocking that one would charitably hope few are open to the charge: the latter case is, I am afraid, frequent; and to it, therefore, we ought especially to direct our attention: its consequences are fatal, and its nature highly insidious; double caution is therefore necessary. People who have not much firmness or decision of character, and who therefore shrink from contests with their neighbours, with whom also their desire of general approbation prevents them from embroiling themselves, often acquire, from this habit of concession, a reputation for kindness and benevolence to which they are by no means entitled. For in private life, and in domestic concerns, where they do not dread to encounter opposition, and of course have not the same motive to be mild and yielding, they shew themselves in very different colours; and, it is to be feared, not unfrequently manifest towards an unoffending wife or child, or a faithful servant, the unkind feelings to which some public provocation, which they dare not resent, may have given rise. They have, perhaps, viewed Christianity in its true light, as a scheme of kindness, charity, and peace; and, admiring its general excellence, have fallen in with it, as far as it suited their natural temper: but, from a species of self-deception which is easily accounted for, they satisfy themselves with possessing a reputation for these qualities among their fellow-creatures, instead of possessing the qualities themselves which are thus falsely imputed to them. In proportion as the reputation which they gain in this way increases, their religious confidence is augmented: and many, even pious people, are so ready to extol such characters, and to ascribe their actions to motives which perhaps they never felt, that they are led by the general suffrage to conclude that their conduct fully entitles them to the name and privileges of true Christians. Their private and domestic conduct, in the mean time, is but little taken into the account; and if conscience occasionally whispers the inconsistency of their public character and private life, its remonstrances are silenced by a triumphant recollection of the *general* estimation in which they are held; while their very suspicions are construed into a proof of their humility.

Let all who read this paper seriously examine themselves; and if any of the foregoing observations apply to them, let them consider that they are now solemnly warned that human approbation is no safe criterion of the favour of God; that he, whatever be his character among men, must be pronounced destitute of real religion, who does not manifest its power in all the concerns of life, private as well as public, trivial as well as important; and that the

domestic scene is the proper field for the display of all the Christian graces.

I beg leave to conclude with two general remarks.

In the first place, I would observe, of how great importance it is to direct professing Christians to a constant and serious perusal of the holy Scriptures. These will effectually teach us the nature of true religion, and set right all our mistakes on this important subject. But to this end they must be read with fixed attention, as involving our eternal interests; with sacred awe, as sanctioned by divine authority; and with earnest prayer, as requiring to be attended by the quickening influences of the Holy Spirit. I am persuaded, that of those whom it is the object of this paper to address, by far the greater number are such as think themselves excused by their occupations and circumstances from a regular and serious use of the sacred volume.

2dly, Christians should be cautious lest they flatter and deceive those that seem well disposed. Is it not to be feared that great injury is done by the thoughtlessness of pious people in this respect? They feel a laudable joy when they perceive any symptoms of good in those around them; but are they not often too ready to call every hopeful tendency a sure proof of religious progress, and to attribute every well-seeming action to a Christian motive? A little consideration and discernment would teach them a more prudent course, and might preserve those with whom they converse, and on whose characters they too hastily pronounce a flattering verdict, from falling into a most dangerous error.

N—Σ.

MISCELLANEOUS.

To the Editor of the Christian Observer.

IF you think the insertion of the annexed will find acceptance with your candid and discerning readers, it is entirely at your disposal.

I am, &c.

T. Y.

EDITIONS OF THE HEBREW SCRIPTURES.

Since the era of printing, there have issued from the presses of various countries of Europe, nearly 120 editions of the whole Hebrew Bible. The first edition of the whole Hebrew text was in the year 1488. The editions of the Pentateuch have been more than equally numerous, besides other parts of the Sacred Volume; and of course the multiplication of copies by such numerous impressions must have contributed to an extensive circulation of the Hebrew Scriptures. The established libraries of England, France, Italy, Germany, Holland, and other countries, have been necessarily furnished with a share; and the private collections of the learned have increased their demand; yet, from the present scarcity of books of this description, it seems a very probable conclusion, that a vast number of copies must have been withdrawn from Europe by Jews, and by them dispersed in countries beyond its confines. The Rev. Dr. Buchanan found printed copies of the Hebrew Scriptures among the Indian Jews on the Malabar coast, together with numerous printed books in the Rabbinical dialect, chiefly Amsterdam editions. I have examined into the contents of some of their books which were brought to England by Dr. Buchanan, (not with a design to increase our stock

in this country, but merely) as *specimens* of Jewish literature in India; and found them to comprise Divinity, History, Astronomy, and Mathematics. It is a reflection certainly important with all lovers of sacred truth, that the Jews of remote nations share in some respects with their brethren in Europe in the benefit and advantage of the art of printing, in respect of books in general, but especially of the BIBLE;—a circumstance which must contribute greatly to the illumination of that people, as the knowledge of the inspired writings of the Old Testament will prepare them for the reception of the New Testament.

A good supply of Hebrew Bibles for the Jews in Turkey, Barbary, Egypt, and other Eastern countries, seems an object worthy the attention of the BRITISH and FOREIGN BIBLE SOCIETY; and, by means of the British agents and consuls established at Cairo, Smyrna, Aleppo, and other places in which Jews are settled in numbers, Hebrew Bibles would doubtless find quick sale among the Jewish merchants, and their dispersion would not fail to operate in favour of the common cause of religion.

It is worthy of remark, that, in all parts of the world where Jews are found, there are also found the Hebrew Bible, their liturgy, and their synagogue service. These preserve the knowledge of the Hebrew language among the Jews: and hence it is, that, although the HEBREW has ceased to be vernacular with them, it is nevertheless their UNIVERSAL LANGUAGE in all matters connected with religion. The publication, therefore, of the NEW TESTAMENT in the language of the Hebrew Bible, is of all things the most expedient to be done, as preparatory to the conversion of the Jews; as such a translation, being framed in the language of the OLD TESTAMENT, would be open to the Jews of all nations. The same Hebrew text of the NEW TESTAMENT which would be understood by the London or Amsterdam Jew, would be equally familiar to the Asiatic and African Jew, for this plain and obvious reason, that the Hebrew text of the OLD TESTAMENT is in common use with them all. Such a version, therefore, of the New Testament would be adapted to every region of the earth where the Hebrew Bible is known. The institution of the LONDON SOCIETY for promoting Christianity among the Jews, has already deliberated on the expediency of such a translation of the New Testament, and for this end has formed a Committee, who are concerting measures for the speedy and successful execution of so important a work. The whole of Dr. Buchanan's Travancore Hebrew version has been transcribed at his own expense, with a view to facilitate the laudable object of this Society; thus shewing a zeal in their cause worthy of himself. The Society has referred the manuscript to a Committee for examination.

T. Y.

Cambridge, July 31, 1811.

To the Editor of the Christian Observer.

YOUR correspondent, in the Observer for June 1811, page 362, says, "The Rubric requires Baptism to be performed by a lawful minister; that is, most undoubtedly, as I think, one that has been regularly ordained, according to the constitution of the church. If, therefore, the burial service is performed over a child which has been baptised by a minister not thus ordained, or by a Methodist lay preacher, it must be considered as a *boon granted*, which I have never been inclined to refuse."

If all the clergy had that good disposition which your correspondent manifests, the dissenters would have been perfectly satisfied; but almost every year, for the last ten or twelve years, in various places in the country, the burial of children has been refused; and when the Bishop of

the diocese was applied to by the Committee for the protection of their civil rights, they were generally answered, that the clergyman had been written to, and that he would continue to bury dissenters for the present.

It was in order to have the law on the subject declared, that the action against Mr. Wicks was brought. In the judgment delivered (printed for Butterworth, Fleet Street), Sir John Nicholls says,

"It is with some degree of surprise, that the Court has heard the suggestion of there being no law to compel the clergy to bury dissenters. It is the duty of the parish minister to bury all persons dying within his parish,—all Christians. The canon has the single exception, expressly, of excommunicated persons." p. 13.

"Baptism by a woman or layman is valid, and a person who has been so baptised, is not to be baptised again." p. 16.

"If administered by a laic, or by a heretic, or schismatic, it is valid baptism." p. 18.

"All private baptism was by a layman, antecedent to the time of king James. The same rubric expressly directs the pastors to instruct their parishioners in the form of doing it." p. 22.

"King James's children were baptised by presbyterian ministers: he could not mean to exclude them from burial." p. 33.

"Bishops Fleetwood, Hooker, Watson, Burnet, Warburton, are decidedly of opinion that lay baptism is legal according to the law of the church." p. 39.

"Does the Toleration Act, which allows protestant dissenters to have separate places of worship, require them to have separate places of burial? No such thing; surely this would be departing entirely from the principles of the Established Church. Its principle is to bring over by conciliation, not to force away by severity; to conciliate by indulgence, not to repel by persecution." p. 42.

"Dissenters are obliged, by the Toleration Act itself, to pay their tithes, to pay church-rates, and to contribute to the support of the church and its ministers: why are they to be excluded from its rites, as far as their conscience will allow them to partake in them? If the person is baptised, the canon enjoins the service." p. 43.

After the above extracts, your correspondent will, I hope, be convinced that the burial of dissenters is agreeable, at least, to the canons of the church, and the law of the land; and that, therefore, to bury them is not to be viewed merely as a *boon granted*, but as a matter of right and justice on the part of ministers of the Church of England.

B. A.

To the Editor of the Christian Observer.

In your Number for April last, a subject was considered, which will probably apply to the case of many of your readers,—the union of the offices of tutor and parochial minister in the same person. Many very just and valuable considerations were suggested in that paper; and, perhaps, the writer fully established the point that such a union, where it can be avoided, is far from being desirable. In this conclusion, a large proportion of the clergy, who are engaged in school teaching, do with all their hearts concur. It is a truth which they both understand and experience. The more serious part of them are apt to fall into the fault of impatience, and to feel too unqualified a desire of being freed from a service which involves them in so much secular business, and encroaches on that time which they would wish to bestow on the studies and labours of their clerical profession. To these men the reflections of your correspondent, though perfectly just, convey a degree of discouragement; and my object is to supply a few considerations,

which may tend to reconcile them to their situation, and dispose them to engage cheerfully in the duties of it.

I think, then, that the disadvantages of this union are not so great as they appear; that they are counterbalanced by several collateral advantages; and that one advantage, of very superior magnitude, results directly from the union in question.

The chief disadvantage is the consumption of time; and that, too, in labour not strictly clerical. But I am persuaded, that the more this objection is considered, of the less magnitude will it appear. For it is to be remembered, that the labour of a schoolmaster is regular, and at stated hours; he, therefore, becomes habituated to an orderly distribution of his time: and the common observation is, I believe, justified by fact,—that more is often done in the way of study, by men who devote to it the comparatively little leisure time which remains to them from their daily calling, than by those who have nothing else to do. For my own part, I do not see that those serious clergymen who have schools, do less, either in study, preaching, composing, or visiting the sick, than their serious brethren who have none. The latter are also subject to much interruption, from their being considered as men of leisure. And if the schoolmaster should ever obtain the emancipation which he longs for, it is to be feared that his projects of more devoted occupation in ministerial studies and labours, might prove, in a great measure, visionary. Do not his vacations disappoint him? Does he not find that he projected much, and gets little done? And though it be allowed that a teacher's vacations bring peculiar engagements, yet the experience of what actually does take place is much more to be depended upon than the promise of an untried situation.

Further, the disadvantages which attend this union of clergyman and preceptor are counterbalanced by some advantages.

The clergyman is hereby taught to bear his cross. How often has he occasion, in addressing his hearers, to bid them be content with such things as they have; to instruct them that those things which appear to them inconvenient and adverse, are in reality the gracious appointments of Infinite Wisdom; and that their duty is to fulfil the task assigned them, leaving it with God to order the circumstances under which they shall labour? Let him, then, learn his own lesson, when he groans under the drudgery, the expense of time, the irritation, the vexations, which attend a school. Let him consider the hand of God, and check every repining thought. Let him say, I would wish to meditate more in the word of God, and to give myself wholly to it; but my heavenly Father marks out for me another line: let me cheerfully accept his will, and be found diligent in the work which he assigns. If Paul laboured with his own hands, why should not I be content, if, in preaching the Gospel, I cannot live by the Gospel? And as to any hindrance which my want of leisure may occasion to my usefulness and knowledge as a minister, the Lord knows how to make his strength perfect in my weakness, and he can enable me to turn my little leisure to a good account. —Could his study do much more for him than a daily practical lesson like this?

A second collateral advantage is, that a school is a daily trial of temper and of principle. While the teacher endeavours to observe entire impartiality, without regard to the rank of the parents; to maintain strict discipline, without undue severity; to unbend without levity, and punish without passion; what grounds has he for humility, what opportunities of self-knowledge, what means of ascertaining his progress in self-government! Nay,

even what is secular in his employment makes him an exercised man in secular things. He can speak better to his congregation on the trials which attend business, and the manner in which they are to be encountered, from the tutoring which his own heart has had on the subject.

These, however, are indirect, collateral advantages. But there is one advantage, of the very first moment, the direct result of his maintaining the double character of tutor and minister. His school is a church; his scholars a congregation. Here he has an opportunity of daily inculcating Christian truth, and observing the effect of his instructions. What though he should visit fewer sick beds, or the same sick bed less frequently, on account of his school; is not rising youth a more promising field than declining age? If it be inquired, whether more good is done by catechising, or by visiting the sick; I believe, all who have tried both, will, without hesitation, determine in favour of the former. The time which a clerical schoolmaster spends among his pupils is not all to be deducted from his work as a divine: he is often forming Christians, sometimes preparing ministers.

The above remarks are solely designed to reconcile those to their lot, who are obliged to unite the schoolmaster and the minister; not to encourage any clergyman to take upon him the office of a teacher for the sake of greater gain, or a more splendid appearance. To such, it is evident that much of what has been said could not apply. As long as a conscientious minister is under the necessity of adding a school to his church, let him not care for the inconvenience, but in his calling let him glorify God. If he may be free, let him use it rather; and pray that he may faithfully improve the larger opportunities of ministerial usefulness thus afforded him.

J. F.

To the Editor of the Christian Observer.

BEING lately present at a county assize, I heard a cause tried which led to a discussion of the importance of fox-hunting. On this occasion two clergymen were examined; the *one*, to prove that the *defendant* was not on a certain day in the *precise* place in which the evidence for the *plaintiff* had described him to be; for which purpose he produced what I think he himself called, a "small diary of the winds and weather," and from which he stated (doubtless with accuracy) the track of the fox and his pursuers. The *other* repeated a conversation that had taken place between him and the plaintiff in this action, in *his own church*, when the plaintiff acknowledged the damages he had received to be very trifling, but said he was compelled by his landlord to bring the action. I trouble you, Mr. Editor, with this recital, in order to introduce to your readers, if you think proper, the observations made on this occasion by a highly respectable barrister (when commenting on the evidence to the jury), not without a hope, that, should it meet the eye of any clergyman disposed to spend his time in such amusements as fox-hunting, it may be received as an admonition not altogether undeserving his regard.

The learned Counsel spake nearly to the following effect. "When I was examining the reverend gentleman, I ventured to use a phrase, which, at the moment, I hesitated whether it was a proper one to use to a clergyman. I asked him to shew me his "*log-book*." The propriety of this term, however, on reference to the contents of the book, can no longer be doubted. I turned over the pages of this diary, with the hope that I might find some account of the *sick he had visited*, of *the poor that he had relieved*, or of the *aged that he had comforted*; but no such record did I find! Such entries would probably have afforded the gentleman a more pleasing sub-

ject of reflection on a winter's evening, than the history of a fox-chase."

I was struck, sir, with the delicate solemnity of the manner in which these sentences were delivered, and was satisfied that the worthy counsel entertained a just sense of the importance of clerical duties; and I hoped his observations would not be without a suitable effect on the clergy who were present.

I am reminded, by these circumstances, of a young clergyman whom I lately knew, and who had the "cure of souls" in a large country parish, but whose chief pursuits were those of hunting and cricket-playing. But, alas! sir, he was summoned, and that almost instantaneously, from this earthly scene. He expired in a very few minutes after he was seized, and has been called to give an account of his stewardship. It would ill become me, Mr. Editor, to judge of the state of my fellow-creatures who are removed by the hand of death; or to limit the divine mercy and compassion towards the children of men: but if the representations of the Bible be true, surely the *appropriate* employments of those who take upon themselves so sacred an office as that of the ministry, to which they profess "to be moved by the Holy Ghost," must be of a very different description from those to which this young clergyman devoted so much of his time.

I am, &c.

ONE OF THE LAITY.

For the Christian Observer.

Quis talia fando, temperet a lachrymis?

My father's family latterly consisted of an elder son, myself, and one younger, a promising youth, who fell a victim to the fury of a fever at the age of sixteen. On the virtues of my deceased brother I have no inclination at present to dwell: suffice it to observe, that he has left behind him a name, and the remembrance of worth, which will ever be embalmed in the hearts of those who formed the narrow circle of his acquaintance.

But to return to my surviving brother, who is more immediately concerned in this communication.—At twenty-three he gained the affections of a young lady in the neighbourhood, with whose hand he was, not long after, made happy; and who, in somewhat less than a twelvemonth, presented him, to use his own expression, with "a lovely boy." No sooner was master Jonathan ushered into this scene of vanity, than, to the eyes of his fond parents, he discovered perfections which the sagacity of others vainly endeavoured to detect. Every glance of the infant bore upon it a presage of no mean intelligence. Every smile which enlivened the little darling's aspect, brought increasing assurance of an ornament to the rising race of his countrymen.—Amid such blissful anticipations, time, continuing to roll on, had introduced this great one in embryo to his fifth year; when it was judged fit to give his parts ample encouragement, by initiation into the alphabet at that tender age. But here, alas! was a final stop to their triumphs. Poor Jonathan by no means exhibited the same discrimination with regard to the forms of the letters, as hitherto he displayed in separating white marbles from brown. He was far from being an apt scholar, and, notwithstanding the unwearied attention of us all, his apprehension did not grasp these lowest elements of science till a seventh year had opened on his mind. Meanwhile it was some consolation to reflect that the dawn of genius did not always appear in childhood. Nay, it was with some tartness suggested, that children were seldom the better for appearing smart at an early period of life. These golden dreams being indulged, the luminary of heaven had now shone on no fewer than sixteen anniversaries of Jonathan's birth, and still saw him

yield in point of knowledge to children of three or four years' standing at school. Nevertheless, on being apprised of the necessity, at his years, of fixing on a profession, to my grief and astonishment he mentioned that of a clergyman! While a belief prevailed of his talents "that were to be," he had been destined for the bar, as the theatre most likely to afford celebrity to merit; but since, from existing circumstances, that was quite out of the question, those whose indubitable right it was to direct him, deemed it cruel to thwart him in this favourite pursuit; and my representations of the incongruity, not to say impiety, of the measure, being held in an invidious light, I desisted, and left the youth to prosecute his studies for the sacred profession.

The intermediate time having been on his part spent, or rather abused, I had the mortification to learn, that, by the unaccountable negligence of the chaplain whose duty it was to examine into his proficiency, he had obtained orders to preach that Gospel, the meaning of which he scarcely understood; and on the following Sunday, I heard him read from the pulpit a sermon of Tillotson's. The end being so far accomplished, the next care of his parents was to procure him a living. In this they had at first little fear of disappointment, as a near relation of ours was intimately connected with a man in power, whose word would have been sufficient for the purpose; but, on ascertaining that the relative alluded to had sentiments respecting the qualifications requisite for so important an office, widely different from what they had conceived, no resource was left but an application for clerical preferment in the navy. They solicited, and obtained, a chaplainship in the navy. In vain did I expostulate: the necessity of the case was argued; Jonathan had been educated with the ideas of a gentleman, and therefore could not stoop to the degrading employment of a country curate. I urged the moral dangers attending the situation: the reply was, "Could I distrust Jonathan's prudence? did I expect him to become an Atheist?" Unable to combat prejudice like this, I at length gave up the point, and Jonathan was accordingly equipped for one of his Majesty's ships. As I had foreseen, he soon, by his weakness, exposed to ridicule those sacred truths which he professed to inculcate; and, what is worse, corrupted by the pestilential influence of example which he had not strength to resist, he did not even maintain that decorousness of external conduct, which had been his sole qualification for the ministry.

With what regret does one contemplate such an instance of admission into the sacred ministry of the church! We must lament, indeed, every instance of a worldly spirit, or of pastoral neutrality, in clergymen. Such characters cannot but prove injurious to the interests of religion. But when drivelling imbecility, or open profligacy, are known to occupy the holy place, the evil is still more extensive.

My object in this paper is to excite those, whose province it is to decide on the qualifications of candidates for ordination, to institute a more careful inquiry into the capacity and piety of the young men who come before them; in order that, at least, the *future* exclusion of decidedly unworthy pastors may in some degree be secured. I am a friend to all who love the Lord Jesus in truth and in sincerity, but especially I love our venerable establishment; and out of our Zion I would have the perfection of beauty to shine forth with a peculiar brightness.

AMICUS.

To the Editor of the Christian Observer.

IF it suits the purpose of your valuable publication to insert the following extract from the late Dr.

Gillies' Historical Collections (vol. i. p. 461, first edition), it will probably gratify many, besides the transcriber. Some one of your correspondents may be able to state what has become of the Christians mentioned in it, after the Dutch were expelled the island of Formosa in 1661; and what is the present religious state of their descendants.

Yours, &c.

W. J.

"Mr. Robert Junius, late of Delft in Holland, was nominated, by the honoured and pious senate of the Famous Expedition of the United Provinces for the Conversion of the Eastern Indians, and particularly in Formosa: who accordingly undertook the charge, went over to the place, bestowed much pains in laying the ground-work and principles of religion amongst them; so that, of persons grown up in the isle of Formosa, 5900 of both sexes gave up their name to Christ; and professing their faith, and giving fit answers to questions propounded out of the word of God, were baptised by him. He set up schoolmasters to instruct them, and gained 600 scholars to read; collected the chief heads of religion, and composed several prayers, and translated certain Psalms into the Formosan language. This in the northern parts mostly: but in the southern also he planted churches in three and twenty towns, and promoted the worship of the true God. At last, having set divers pastors over them, being grown weak and unserviceable in body, and desirous to see his aged mother and native country, he returned home again. This narration is published in Latin by Casp. Sebelius, and prefixed to his book called, 'Antidotum Ambitionis,' and attested by several others. See the Narrative published at London 1650."—Vol. i. p. 461, 1st edit.

REVIEW OF NEW PUBLICATIONS.

Practical Piety; or the Influence of the Religion of the Heart on the Conduct of the Life. By HANNAH MORE. 2 vols. 4th Edit. Cadell and Davies, London.

IT is justly considered as a distinguished privilege, that in this protestant country we are permitted to think for ourselves on subjects of religion, and to consult our own conscience alone in the worship of God. There was a time when our belief was regulated by the dictates of others; and when the exercise of reason, that noble faculty, which our Creator has bestowed upon us for the highest purposes, was, with respect to the most important of all subjects, deliberately proscribed. But the age of darkness and intolerance has passed away; and every person, it might fairly be presumed, who professes to believe in the revelation of God, would be disposed to apply to the consideration of it the best energies of his mind, and with a degree of ardour proportioned to the interests which it involves. That some difference of opinion should exist on passages of doubtful construction, and on topics of inferior moment, might reasonably be expected from the condition of fallible man; but that ignorance should be voluntary; that error and misconception should be suffered to prevail from mere habits of carelessness; that an easy assent should be afforded to delusions the most palpable, purely to avoid the pain of inquiry; that the faculty of reason, which is ever on full stretch to improve the liberal arts and to en-

large the bounds of science, should surrender to any prejudice, and to any passion, the sacred truths of the most high God, as a matter beneath the dignity of thought and the exercise of the understanding;—that such conduct should be chargeable upon a rational creature, who professes to believe in an awful judgment and in the immortality of the soul, must be reckoned amongst those proofs of folly and perverseness, at which reflection is confounded, and for which language can hardly supply a name. Yet on what other principle can we account for many vague and unscriptural notions, which are found to exist among those that make a profession of Christianity? Ask them, whether they fix any value upon religion and they are at no loss for an answer; they seem astonished that you should doubt their sincerity. Ask them, what is the nature of religion, what are its effects, what are its promises; and it will soon appear that their attention has never been directed to particulars. If you escape the imputation of methodism, you are indebted rather to their courtesy than their conviction.

Were we less acquainted with the contradictions and incongruities which combine to form the character of man, we should think it impossible that those, who will not proceed a single step in ordinary life without mature deliberation, should risk the most important interests upon dogmas and conjectures to which their reason has never fairly been applied. Yet such is the constitution of our nature, that on religious topics we are ready to embrace any doctrine according to the bias of prejudice; and to trust to the judgment of others, in this case especially, where nothing should be trusted. The complaint is as old as the days of Arminius. "Sunt, quos præceptorum nimius amor ita excæcat, ut nihil non ab ipsis dictum suspiciant, et velut e cælo lapsum amcile, veneretur. Sunt quibus præjudicia et præconceptæ opiniones bonam mentem pervertunt, et non rationem verum, sed personis, temporibus addo etiam privatis commodis metiantur. Non hujus solum sed et priorum sæculorum vitia queror." Armin. Opera. Præf.

From this cause, or from mere carelessness, it happens, that one man considers the fall of our first parents as involving only a slight deterioration of character, which scarcely extends in any assignable portion to their present descendants: another believes the operation of the Holy Spirit to be all a fable. This man expects to be saved by his faith, while his life is profligate; and that man relies upon his works, though his works and his faith are alike contemptible. And some there are, who, with a view of being upon the safe side at least, "blend their inconsistent works with a vague and unwarranted reliance on what the Saviour has done for them, and thus patch up a merit and propitiation of their own; running the hazard of incurring the danger of punishment by their lives, and inventing a scheme to avert it by their creed*."

If we look abroad, among the various classes of this Christian country, we shall find numbers, of all ranks and conditions, who are blinded by misconceptions similar to these. Vulgar errors are not always confined to vulgar persons; and the exercise of our rational powers upon other topics, is no proof that they have ever been applied to questions connected with religion.

It is very possible that a man may be a profound mathematician without having turned his attention to the Bible; and utter ignorance of divinity is perfectly consistent with a knowledge of Greek. In this fact, there is nothing to excite surprise: but is it not remarkable, that those who *do* give their time to the study of the Scriptures, and employ all the faculties of their minds in this most noble pursuit, should be

* See Practical Piety, vol. i. p. 84.

branded as irrational enthusiasts by the very persons who on religious subjects never reason at all? Whence this confidence of accusation?—Let the question be distinctly put. You believe that God has given a revelation of his will to man: is it rational to neglect it? You believe that life is passing fast away, and that upon your conduct in this world depend the interests of the next: and will a reasonable creature walk upon the verge of eternity, careless and insensible, as if the joys of heaven were an idle dream, the torments of the damned a fable? If this be to act upon rational principles, then indeed is the charge of fanaticism, against those who adopt a different system, fairly substantiated; and the greatest of all enthusiasts is he, who, believing in the realities of the invisible world, conducts himself as if he believed them not.

Reflections of this nature repeatedly forced themselves upon us, while perusing the volumes of which we intend in the present number to give some account. We frequently paused to exclaim, "How forcible are right words! how convincing, to every mind that is open to conviction, must these arguments prove!" But ignorance and folly have an extended dominion: and one striking proof of their influence is, that living excellence is never secure from their attacks. The real value of distinguished characters is seldom fully ascertained, till they have ceased to molest vice by their presence, and by their warnings and example to put folly to shame.

"Diram qui contudit Hydram
Notaque fatali portenta labore subegit
Comperit invidiam supremo fine domari:
Urit enim fulgere suo, qui prægravat artes
Infra se positas, extinctus amabitur idem."

To suppose that the writer of these volumes, notwithstanding the benefits which she has conferred upon mankind, should be exempted from the operation of this general law, would be a specimen of folly equal to that which we have just condemned. That Mrs. More is an enthusiast, is often asserted; but the only evidence of the charge, which we have been able to discover, arises from the circumstance of her directing the energies of a powerful and enlightened mind to the best of all causes. That she is an enemy to the exercise of reason in religious inquiries is unquestionable; for her writings abound with the best specimens of reasoning, enriched and embellished with the most striking pictures of a fine imagination. Of her dislike to good works, the proof seems to consist in the uncommon anxiety which she displays to bring religion into the ordinary concerns of life, and to give to it its full effect as a practical principle. If her hostility to the Church of England be the theme of animadversion, the demonstration is to be found in the very warm and unchanging regard which she delights to shew to its doctrines and its forms:—a regard, too, which is not, as in too many cases, assumed for a private and particular purpose, but founded upon experience of their value, and conviction of their excellence. Whether these and similar insinuations proceed from a wicked and malevolent motive, or are merely the result of ignorance and imbecility, we shall not pause to inquire: they are more than counterbalanced by the admiration and the love of the good and the wise; and these feelings of regard will certainly suffer no diminution by the publication of the volumes before us.

The object of this work is to shew the influence of true religion upon the conduct. It is divided into twenty-one chapters, containing so many distinct subjects of discussion. The basis of all religion is a right disposition of the mind; and Mrs. More, therefore, commences her labour with the establishment of Christianity as an "internal principle." Her next chapter is to shew its operation as a "practical principle;" and in the succeeding portions of her work she introduces many of the most

important and interesting considerations which relate to the cultivation of a Christian spirit and the maintenance of the Christian character. To those who are acquainted with the former writings of Mrs. More, there is no need to remark, that her views in the present publication are never superficial. She has her subject in full possession; observes all its bearings and relations; and pourtrays them with a fidelity of delineation which is rarely to be found. With a mind which is certainly well calculated for close reasoning, she possesses in an eminent degree the happy talent of a *popular* reasoner. Her arguments are at all times easy of comprehension: there is nothing recondite, nothing perplexed: and they are so adorned by liveliness of manner, propriety of allusion, and beauty of illustration, that none will complain of weariness, and few will begin the work without giving it an entire perusal. To the man of taste it will be recommended by its felicity of composition, and the familiarity which it bespeaks with the best models both of poetry and prose: the man of reflection will be gratified by the developement of character, and knowledge of the world, contained in every chapter: whilst the pious will be farther delighted by its just views and weighty observations.

It has been urged, and perhaps not without reason, against some writers of acknowledged piety, that whilst Christianity is exhibited by them in her native excellence, she is made to appear with an unamiableness of manner, and a sternness of countenance, which are more calculated to repel than to invite. In the pages of Mrs. More she is introduced to us in all her loveliness of feature, and all her graces of attraction. Her form, indeed, bears the impress of majesty, but it is of majesty softened by benevolence; whilst faith, and hope, and charity, are the inseparable companions of her way; at once her ornament and her strength. By some thoughtless critic, it is possible that Mrs. More may be condemned as a *rigid* moralist; but by no person, we believe, as a harsh one. That she is serious in a very serious cause, ought scarcely to be urged as matter of accusation: eternity is no light concern, and none but fools will make a mock at sin. But her seriousness has no tincture of the morose, nor is her religion allied to gloom: it is suited to the real condition of man, and is calculated to make him happy. Those who tell us merely of the beauty of virtue, and the ease of its attainment, are moralists unworthy of the name. The authoress of these volumes writes with a thorough knowledge of the human heart: she is intimately acquainted with all its means of self-delusion—with its frailties and its follies—with its semi-perceptions of truth and its subtilties of evasion; and she explores its most secret recesses. Much as we admire this treatise on other accounts, we should be disposed to fix upon this intimate knowledge of the heart as its most striking and characteristic excellence. No young person could have written these pages: the remarks which they contain, are the result of long and diligent observation of every thing that is passing within, and of much that is acting around us. It is impossible to peruse them without feeling that they do indeed "hold the mirror up to nature:" they present us with a picture of ourselves—a picture drawn from the life: and of those for whom this work is intended, he must be raised high above the common lot of mortality, or lamentably depressed below it, who does not, on the perusal, repeatedly acknowledge, Such has been my conduct, and such have been my excuses.

But it is time to introduce to our readers the book itself; and it seems necessary to apologize for having so long detained them. In the few pages which we can spare for extracts, it will hardly be expected that we should do more than

produce specimens of the writer's manner. Many passages, which we had marked for insertion, we are compelled to omit; and we are the less disposed to regret this circumstance, from the persuasion that the work will be very generally read.

In the first chapter, entitled "Christianity an Internal Principle," the object proposed in these volumes is thus described.

"The religion which it is the object of these pages to recommend, has been sometimes misunderstood, and not seldom misrepresented. It has been described as an unproductive theory, and ridiculed as a fanciful extravagance. For the sake of distinction, it is here called, *the religion of the heart*. *There* it subsists as the fountain of spiritual life; *thence* it sends forth, as from the central seat of its existence, supplies of life and warmth through the whole frame: *there* is the soul of virtue; *there* is the vital principle which animates the whole being of a Christian.

"This religion has been the support and consolation of the pious believer in all ages of the church. That it has been perverted both by the cloystered and the un-cloystered mystic, not merely to promote abstraction of mind, but inactivity of life, makes nothing against the principle itself. What doctrine of the New Testament has not been made to speak the language of its injudicious advocate, and turned into arms against some other doctrine which it was never meant to oppose?

"But if it has been carried to a blameable excess by the pious error of holy men, it has also been adopted by the less innocent fanatic, and abused to the most pernicious purposes. His extravagance has furnished to the enemies of internal religion, arguments, or rather invectives, against the sound and sober exercises of genuine piety. They seize every occasion to represent it as if it were criminal, as the foe of morality; ridiculous, as the infallible test of an unsound mind; mischievous, as hostile to active virtue; and destructive, as the bane of public utility.

"But if these charges be really well founded, then were the brightest luminaries of the Christian church; then were Horne, and Porteous, and Beveridge; then were Hooker, and Taylor, and Herbert; Hopkins, Leighton, and Usher; Howe, and Baxter; Ridley, Jewell, and Hooper;—then were Chrysostome, and Augustine, the reformers and the fathers; then were the goodly fellowship of the prophets, then were the noble army of martyrs, then were the glorious company of the apostles, then was the disciple whom Jesus loved, then was Jesus himself—I shudder at the implication—dry speculatists, frantic enthusiasts, enemies to virtue, and subverters of the public weal.

"Those who disbelieve, or deride, or reject this inward religion, are much to be compassionated. Their belief that no such principle exists, will, it is to be feared, effectually prevent its existing in themselves, at least, while they make their own state the measure of their general judgment. Not being sensible of the required dispositions, in their own hearts, they establish this as a proof of its impossibility in all cases. This persuasion, as long as they maintain it, will assuredly exclude the reception of divine truth. What they assert can be true in no case, cannot be true in their own. Their hearts will be barred against any influence in the power of which they do not believe. They will not desire it; they will not pray for it, except in the Liturgy, *where it is the decided language*: they will not addict themselves to those pious exercises to which it invites them, exercises which it ever loves, and cherishes. Thus they expect the end, but avoid the way which leads to it; they indulge the hope of glory, while they neglect or pervert the means of grace. But let not the formal religionist, who has, probably, never sought, and therefore never obtained, any sense of the spiritual mercies of God, conclude that there is, therefore, no such state. His having no conception of it, is no more a proof that no such state exists, than it is a proof that the cheering beams of a genial climate have no existence, because the inhabitants of the frozen zone have never felt them." Vol. I. pp. 11—15.

Should any lingering suspicion still be entertained that the doctrines inculcated in this work are merely theoretical, we should hope that the perusal of the next chapter will remove the mistake. The root of all excellence is religion in the heart; the fruits of it are to be exhibited in the conduct.

"There is a class of visionary, but pious writers, who seem to shoot as far beyond the mark as mere moralists fall short of it. Men of low views and gross minds may be said to be wise *below* what is written, while those of too subtle refinement are wise *above* it. The one grovel in the dust from the inertness of

their intellectual faculties; while the others are lost in the clouds by stretching them beyond their appointed limits. The one build spiritual castles in the air, instead of erecting them on the "holy ground" of Scripture; the other lay their foundation in the sand, instead of resting it on the Rock of ages. Thus, the superstructure of both is equally unsound.

"God is the fountain from which all the streams of goodness flow; the centre from which all the rays of blessedness diverge. All our actions are, therefore, only good, as they have a reference to him: the streams must revert back to their fountain, the rays must converge again to their centre.

"If love of God be the governing principle, this powerful spring will actuate all the movements of the rational machine. The essence of religion does not so much consist in actions as affections. Though right actions, therefore, as from an excess of courtesy they are commonly termed, may be performed where there are no right affections; yet are they a mere carcase, utterly destitute of the soul, and, therefore, of the substance of virtue. But neither can affection substantially and truly subsist without producing right actions; for never let it be forgotten, that a pious inclination which has not life and vigour sufficient to ripen into act when the occasion presents itself, and a right action which does not grow out of a sound principle, will neither of them have any place in the account of real goodness. A good inclination will be contrary to sin, but a mere inclination will not subdue sin.

"The love of God, as it is the source of every right action and feeling, so is it the only principle which necessarily involves the love of our fellow-creatures. As man we do not love man. There is a love of partiality but not of benevolence; of insensibility but not of philanthropy; of friends and favourites, of parties and societies, but not of man collectively. It is true we may, and do, without this principle, relieve his distresses, but we do not bear with his faults. We may promote his fortune, but we do not forgive his offences; above all, we are not anxious for his immortal interests. We could not see him want without pain, but we can see him sin without emotion. We could not hear of a beggar perishing at our door without horror, but we can, without concern, witness an acquaintance dying without repentance. Is it not strange that we must participate something of the divine nature, before we can really love the human? It seems, indeed, to be an insensibility to sin, rather than want of benevolence to mankind, that makes us naturally pity their temporal and be careless of their spiritual wants; but does not this very insensibility proceed from the want of love to God?

"As it is the habitual frame, and predominating disposition, which are the true measure of virtue, incidental good actions are no certain criterion of the state of the heart; for who is there, who does not occasionally do them? Having made some progress in attaining this disposition, we must not sit down satisfied with propensities and inclinations to virtuous actions, while we rest short of their actual exercise. If the principle be that of sound Christianity, it will never be inert. While we shall never do good with any great effect, till we labour to be conformed, in some measure, to the image of God; we shall best evince our having obtained something of that conformity, by a course of steady and active obedience to God." Vol. i. pp. 32—36.

"There cannot be a more striking instance, how emphatically every doctrine of the Gospel has a reference to practical goodness, than is exhibited by St. Paul, in that magnificent picture of the resurrection, in his Epistle to the Corinthians, which our church has happily selected, for the consolation of survivors at the last closing scene of mortality. After an inference as triumphant as it is logical, that because Christ is risen, we shall rise also; after the most philosophical illustration of the rising of the body from the dust, by the progress of grain sown in the earth, and springing up into a new mode of existence; after describing the subjugation of all things to the Redeemer, and his laying down the mediatorial kingdom; after sketching with a seraph's pencil, the relative glories of the celestial and terrestrial bodies; after exhausting the grandest images of created nature, and the dissolution of nature itself; after such a display of the solemnities of the great day, as makes this world, and all its concerns, shrink into nothing: in such a moment, when, if ever, the rapt spirit might be supposed too highly wrought for precept and admonition—the apostle wound up, as he was, by the energies of inspiration, to the immediate view of the glorified state—the last trumpet sounding—the change from mortal to immortality effected in the twinkling of an eye—the sting of death drawn out—victory snatched from the grave—then, by a turn, as surprising as it is beautiful, he draws a conclusion as unexpectedly practical as his premises were grand and awful:—*Therefore*, my beloved brethren, be ye stedfast, unmove-

ble, always abounding in the work of the Lord.' Then at once, by another quick transition, resorting from the duty to the reward, and winding up the whole with an argument as powerful as his rhetoric had been sublime, he adds — 'forasmuch as ye know that your labour is not in vain in the Lord.'" Vol. i. pp. 49—51.

The last passage affords a beautiful specimen of the style, elevated by the sentiment, and naturally rising with the subject. It is eloquent without violence, and dignified without labour: the production of a mind equal to the perception of the true sublime, and of a heart deeply interested in the awful realities which are presented to the view. The whole of these two chapters is admirable.

The next is a valuable chapter, on "Mistakes in Religion." The importance of the subject tempts us to the following quotation.

"Among the many mistakes in religion, it is commonly thought that there is something so unintelligible, absurd, and fanatical in the term conversion, that those who employ it run no small hazard of being involved in the ridicule it excites. It is seldom used but ludicrously, or in contempt. This arises partly from the levity and ignorance of the censurer, but perhaps as much from the imprudence and enthusiasm of those who have absurdly confined it to real or supposed instances of sudden or miraculous changes from profligacy to piety. But surely, with reasonable people, we run no risk in asserting that he, who being awakened by any of those various methods which the Almighty uses to bring his creatures to the knowledge of himself, who seeing the corruptions that are in the world, and feeling those with which his own heart abounds, is brought, whether gradually or more rapidly, from an evil heart of unbelief, to a lively faith in the Redeemer; from a life, not only of gross vice, but of worldliness and vanity, to a life of progressive piety; whose humility keeps pace with his progress; who, though his attainments are advancing, is so far from counting himself to have attained, that he presses onward with unabated zeal, and evidences, by the change in his conduct, the change that has taken place in his heart—such a one is surely as sincerely converted, and the effect is as much produced by the same divine energy, as if some instantaneous revolution in his character had given it a miraculous appearance. The doctrines of Scripture are the same now as when David called them 'a law *converting* the soul and giving *light* to the eyes.' This is perhaps the most accurate and comprehensive definition of the change for which we are contending, for it includes both the illumination of the understanding, and the alteration in the disposition.

"If then this obnoxious expression signify nothing more nor less than that change of character which consists in turning from the world to God, however the *term* may offend, there is nothing ridiculous in the *thing*. Now, as it is not for the term which we contend, but for the principle conveyed by it; so it is the principle and not the term, which is the real ground of objection; though it is a little inconsistent that many who would sneer at the idea of conversion, would yet take it extremely ill if it were suspected that their hearts were not turned to God.

"*Reformation*, a term against which no objection is ever made, would, if words continued to retain their primitive signification, convey the same idea. For it is plain that to *re-form* means to make anew. In the present use, however, it does not convey the meaning in the same extent; nor indeed does it imply the operation of the same principle. Many are reformed on human motives; many are partially reformed; but only those who, as our great Poet says, are 'reformed altogether,' are converted. There is no complete reformation in the conduct affected without a revolution in the heart. Ceasing from some sins; retaining others in a less degree; or adopting such as are merely creditable; or flying from one sin to another; or ceasing from the external act without any internal change of disposition; is not Christian reformation. The new principle must abolish the old habit, the rooted inclination must be subdued by the substitution of an opposite one. The natural bias must be changed. The actual offence will no more be pardoned than cured if the inward corruption be not eradicated. To be 'alive unto God through Jesus Christ' must follow 'the death unto sin.' There cannot be new aims and ends where there is not a new principle to produce them. We shall not chuse a new path until a light from heaven direct our choice and 'guide our feet.' We shall not 'run the way of God's commandments' till God himself enlarge our heart." Vol. i. pp. 59—63.

It would be a pleasing task, if our limits would permit it, to furnish a short account of every chapter. This task, however, we are

compelled to decline; and we do it with less reluctance, from the hope that many, who read these pages, will be induced to study the work itself: let their censure be directed against us, if they fail to receive from the perusal both pleasure and improvement. In the following paragraphs, we select a few passages from three very excellent chapters, on "Prayer," on "Christian Holiness," and on "the comparatively small Faults and Virtues."

"We are often deceived both as to the principle and the effect of our prayers. When from some external cause the heart is glad, the spirits light, the thoughts ready, the tongue voluble, a kind of spontaneous eloquence is the result; with this we are pleased, and this ready flow we are willing to impose on ourselves for piety.

"On the other hand, when the mind is dejected, the animal spirits low, the thoughts confused; when apposite words do not readily present themselves, we are apt to accuse our hearts of want of fervor, to lament our weakness and to mourn that because we have had no pleasure in praying, our prayers have, therefore, not ascended to the throne of mercy. In both cases, we perhaps judge ourselves unfairly. These unready accents, these faultering praises, these ill-expressed petitions, may find more acceptance than the florid talk with which we were so well satisfied: the latter consisted, it may be, of shining thoughts, floating on the fancy, eloquent words dwelling only on the lips; the former was the sighing of a contrite heart, abased by the feeling of its own unworthiness, and awed by the perfections of a holy and heart-searching God. The heart is dissatisfied with its own dull and tasteless repetitions, which, with all their imperfections, Infinite Goodness may perhaps hear with favour*.—We may not only be elated with the fluency but even with the fervency of our prayers. Vanity may grow out of the very act of renouncing it, and we may begin to feel proud at having humbled ourselves so eloquently.

"There is, however, a strain and spirit of prayer equally distinct from that facility and copiousness for which we certainly are never the better in the sight of God, and from that constraint and dryness for which we may be never the worse. There is a simple, solid, pious strain of prayer in which the supplicant is so filled and occupied with a sense of his own dependence, and of the importance of the things for which he asks, and so persuaded of the power and grace of God through Christ to give him those things, that while he is engaged in it, he does not merely imagine, but feels assured that God is nigh to him as a reconciled father, so that every burthen and doubt are taken off from his mind. 'He knows,' as St. John expresses it, 'that he has the petitions he desired of God,' and feels the truth of that promise, 'while they are yet speaking, I will hear.' This is the perfection of prayer."

Vol. i. pp. 126—129.

"The law of holiness, then, is a law binding on all persons without distinction, not limited to the period nor to the people to whom it was given. It reaches through the whole Jewish dispensation, and extends, with wider demands and higher sanctions, to every Christian, of every denomination, of every age, and every country.

"A more sublime motive cannot be assigned why we should be holy than because 'the Lord our God is holy.' Men of the world have no objection to the terms virtue, morality, integrity, rectitude; but they associate something overacted, not to say hypocritical, with the term holiness, and neither use it in a good sense when applied to others, nor would wish to have it applied to themselves, but make it over, with a little suspicion, and not a little derision, to puritans and enthusiasts.

"This suspected epithet, however, is surely rescued from every injurious association, if we consider it as the chosen attribute of the Most High. We do not presume to apply the terms virtue, probity, morality, to God; but we ascribe holiness to him because he first ascribed it to himself, as the aggregate and consummation of all his perfections."

Vol. i. pp. 222, 223.

"Traces more or less of the holiness of God may be found in his works, to those who view them with the eye of faith: they are more plainly visible in his providences; but it is in his word that we must chiefly

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"* Of these sort of repetitions, our admirable church liturgy has been accused as a fault; but this defect, if it be one, happily accommodates itself to our infirmities Where is the favoured being whose attention never wanders, whose heart accompanies his lips in every sentence? Is there no absence of mind in the petitioner, no wandering of the thoughts, no inconstancy of the heart, which these repetitions are wisely calculated to correct, to rouse the dead attention, to bring back the strayed affections?"

look for the manifestations of his holiness. He is every where described as perfectly holy in himself, as a model to be imitated by his creatures, and, though with an interval immeasurable, as imitable by them.

"The great doctrine of redemption is inseparably connected with the doctrine of sanctification. As an admirable writer has observed, 'if the blood of Christ reconcile us to the justice of God, the spirit of Christ is to reconcile us to the holiness of God.' When we are told, therefore, that Christ is made unto us 'righteousness,' we are in the same place taught that he is made unto us sanctification; that is, he is both justifier and sanctifier. In vain shall we deceive ourselves by resting on his sacrifice, while we neglect to imitate his example.

"The glorious spirits which surround the throne of God are not represented as singing hallelujahs to his omnipotence, nor even to his mercy, but to that attribute which, as with a glory, encircles all the rest. They perpetually cry, Holy, holy, holy, Lord God of Hosts; and it is observable, that the angels which adore him for his holiness are the ministers of his justice. Those pure intelligences perceive, no doubt, that this union of attributes constitutes the divine perfection.

"This infinitely blessed Being then, to whom angels and archangels, and all the hosts of heaven, are continually ascribing holiness, has commanded us to be holy. To be holy because God is holy, is both an argument and a command. An argument founded on the perfections of God, and a command to imitate him. This command is given to creatures, fallen indeed, but to whom God graciously promises strength for the imitation. If we do not endeavour to imitate him whom we worship, we do not worship him in sincerity. It is obvious that we see little of the infinite excellences of that Being to some faint resemblance of which we do not endeavour to aspire. If in God holiness implies an aggregate of perfections; in man, even in his low degree, it is an incorporation of the Christian graces.

"The holiness of God, indeed, is confined by no limitation; ours is bounded, finite, imperfect. Yet let us be sedulous to extend our little sphere. Let our desires be large, though our capacities are contracted. Let our aims be lofty, though our attainments are low. Let us be solicitous that no day pass without some augmentation of our holiness, some added height in our aspirations, some wider expansion in the compass of our virtues. Let us strive every day for some superiority to the preceding day, something that shall distinctly mark the passing scene with progress; something that shall inspire an humble hope that we are rather less unfit for heaven to-day, than we were yesterday. The celebrated artist who has recorded that he passed no day without drawing a line, drew it not for repetition, but for progress; not to produce a given number of strokes, but to forward his work, to complete his design. The Christian, like the painter, does not draw his lines at random: he has a model to imitate, as well as an outline to fill. Every touch conforms him more and more to the great original. He who has transfused most of the life of God into his soul, has copied it most successfully." Vol. i. pp. 223—227.

"The lesser qualities of the human character are like the lower people in a country; they are numerically, if not individually, important. If well regulated, they become valuable from that very circumstance of numbers which under a negligent administration, renders them formidable. The peace of the individual mind, and of the nation, is materially affected by the discipline in which these inferior orders are maintained. Luxity and neglect in both cases are subversive of all good government.

"But if we may be allowed 'to glance from earth to heaven,' perhaps the beauty of the lesser virtues may be still better illustrated by that long and luminous track made up of minute and almost imperceptible stars, which though separately too inconsiderable to attract attention, yet from their number and their confluence, form that soft and shining stream of light every where discernible, and which always corresponds to the same fixed stars, as the smaller virtues do to their concomitant great ones.—Without pursuing the metaphor to the classic fiction that the Galaxy was the road through which the ancient heroes went to heaven, may we not venture to say that Christians will make their way thither more pleasant by the consistent practice of the minuter virtues?

"Every Christian should consider religion as a fort which he is called to defend. The meanest soldier in the army, if he add patriotism to valour, will fight as earnestly as if the glory of the contest depended on his single arm. But he brings his watchfulness as well as his courage into action. He strenuously defends every pass he is appointed to guard, without enquiring whether it be great or small. There is not any defect in religion or morals so little as to be of no

consequence. Worldly things may be little, because their aim and end may be little. Things are great or small, not according to their ostensible importance, but according to the magnitude of their object, and the importance of their consequences.

"The acquisition of even the smallest virtue being, as has been before observed, an actual conquest over the opposite vice, doubles our moral strength. The spiritual enemy has one subject less, and the conqueror one virtue more.

"By allowed negligence in small things, we are not aware how much we injure religion in the eye of the world. How can we expect people to believe that we are in earnest in great points, when they see that we cannot withstand a trivial temptation, against which resistance would have been comparatively easy? At a distance, they hear with respect of our general characters. They become domesticated with us, and discover the same failings, littlenesses, and bad tempers, as they have been accustomed to meet with in the most ordinary persons." Vol. i. pp. 237—239.

The second volume commences with some observations on "Self-love:" we shall presently notice some objections, which have been advanced against the reasoning. The 14th chapter is "On the Conduct of Christians with the Irreligious." It is not sufficient that a Christian is desirous to do good; he should be careful to make the attempt in a kind spirit, and with a conciliating manner. By these means animosity will be subdued, and calumny will, in a great measure, die away. Truth itself is frequently obnoxious; but the best mode to extend its influence, is to avoid every thing offensive in enforcing it. In the character of Jesus Christ, we have a perfect specimen of all that is amiable and engaging; his disciples sometimes knew not what spirit they were of; and in this respect at least, too many professing Christians, in modern times, are found to resemble them. But the cause of Christianity suffers, whenever her advocate is fairly chargeable with vulgarity of manner, or intolerance of spirit.

The "Propriety of introducing Religion in general Conversation," which forms the subject of the next chapter, has been often discussed. That Mrs. More is an advocate for the practice will be readily believed; but the "trite and trivial repetition of serious remarks," which forms so much of the small talk of gossipping Christians, is not included in her notion of religious conversation. The practice which she recommends is calculated to profit; and the arguments by which it is enforced are unanswerable. The felicity of the following passage need scarcely be pointed out.

"That allusions involving religious questions are often productive of dispute and altercation, is a fact, which, though greatly exaggerated, must yet in a degree be admitted. This circumstance may in some measure account for the singular reception which a religious remark is often observed to meet with in the world. It is curious to notice the surprise and alarm which, on such occasions, will frequently pervade the party present. The remark is received as a stranger-guest, of which no one knows the quality or intentions. And, like a species of intellectual foundling, it is cast upon the company without a friend to foster its infancy, or to own any acquaintance with the parent. A fear of consequences prevails. It is obvious that the feeling is—'We know not into what it may grow; it is therefore safer to stifle it in the birth.' This if not the avowed is the implied sentiment.

"But is not this delicacy, this *mauvaise honte*, so peculiar perhaps to our countrymen on religious subjects, the very cause which operates so unfavourably upon that effect which it labours to obviate? Is not the very infrequency of moral or religious observations, a sufficient account to be given both of the perplexity and the irritation said to be consequent upon their introduction? And were not religion (we mean such religious topics as may legitimately arise in mixed society) banished so much as it is from conversation, might not its occasional recurrence become by degrees as natural, perhaps as interesting, certainly as instructive, and after all as safe, as 'a close committee on the weather,' or any other of the authorised topics which are about as productive of amusement as of instruction? People act as if religion were to be regarded at a distance, as if even a respectful ignorance were to be preferred to a more familiar approach. This reserve, however, does not give an air of respect so much as of mystery to religion

An able writer* has observed, 'that was esteemed the most sacred part of pagan devotion which was the most impure; and the only thing that was commendable in it is, that it was kept a great mystery.' He approves of nothing in this religion but the modesty of withdrawing itself from the eyes of the world.—But Christianity requires not to be shrouded in any such mysterious recesses. She does not, like the eastern monarchs, owe her dignity to her concealment. She is, on the contrary, most honoured where most known, and most revered where more clearly visible." Vol. ii. pp. 63—66.

The 16th chapter, "On Christian Watchfulness," we would particularly recommend, with all due respect, to members of the clerical order. Admonitions are frequently offered to them, of which the object is neither very kind, nor the tone very friendly; but the suggestions contained in this chapter are offered by one who has never been wanting in attachment to the church, nor in regard to its ministers; and we have no doubt that they will be received in the spirit with which they are made. To the whole of the three last chapters we would earnestly invite the frequent and serious consideration of the younger clergy.

We select two passages from a very weighty chapter, "On Insensibility to Eternal Things," which will afford, we think, a fair specimen of Mrs. More's general style of writing: the manner is lively, the reasoning is correct, and the illustrations are judicious and forcible.

"Insensibility to eternal things, in beings who are standing on the brink of eternity is a madness which would be reckoned among prodigies, if it were not so common. It would be altogether incredible, if the numberless instances we have of it, were only related, and not witnessed, were only heard of, and not experienced.

"If we had a certain prospect of a great estate and a splendid mansion, which we knew must be our's in a few days; and not only our's as a bequest, but an inheritance; not only as a possession but a perpetuity; if, in the mean time, we rented, on a precarious lease, a paltry cottage in bad repair, ready to fall, and from which we knew we must at all events, soon be turned out, depending on the proprietor's will, whether the ejectment might not be the next minute; would it argue wisdom, or even common sense, totally to overlook our near and noble reversion, and to be so fondly attached to our falling tenement, as to spend great part of our time and thoughts in supporting its ruins by props, and concealing its decays by decorations? To be so absorbed in the little sordid pleasures of this frail abode, as not even to cultivate a taste for the delights of the mansion, where such treasures are laid up for us, and on the possession of which we fully reckon in spite of our neglect; this is an excess of inconsideration, which must be seen to be credited.

"It is a striking fact, that the acknowledged uncertainty of life drives worldly men to make sure of every thing depending on it except their eternal concerns. It leads them to be regular in their accounts, and exact in their bargains. They are afraid of risking ever so little property, on so precarious a tenure as life, without insuring a reversion. There are even some who speculate on the uncertainty of life as a trade. Strange, that this accurate calculation of the duration of life should not involve a serious attention to its end! Strange, that the critical annuitant should totally overlook his perpetuity! Strange, that in the prudent care not to risk a fraction of property, equal care should not be taken, not to risk eternal salvation!

"Plutarch informs us that the Spartans so much valued the life of a citizen, that before they condemned any one to capital punishment, nothing could surpass the patience of their enquiries, the accuracy of their examinations, the liberty of defence they allowed the criminal, and the slowness with which they pronounced his sentence. Even after judgment was passed, a long space was permitted to elapse before its execution. The reason they assigned to one who enquired the cause of their extreme deliberation was, because it was a case in which *an error was incorrigible*. When shall we see Christians as much afraid of a mistake in their own immortal concerns, as these wise pagans were in what related to the short human existence of a malefactor?

"We are not supposing flagitious characters, remarkable for any thing which the world calls wicked; we are not supposing their wealth obtained by injustice, or increased by oppression. We are only supposing a soul drawn aside from God, by the alluring baits of the world, which, like the treacherous lover of Atalanta, causes him to lose the victory by throwing golden apples in

* Bishop Sherlock."

his way. The shining baits are obtained, but the race is lost!" Vol ii. pp. 131—134.

"A man absorbed in a multitude of secular concerns, decent but unawakened, listens with a kind of respectful insensibility to the overtures of religion. He considers the church as venerable from her antiquity, and important from her connection with the state. No one is more alive to her political, nor more dead to her spiritual importance. He is anxious for her existence, but indifferent to her doctrines. These he considers as a general matter in which he has no individual concern, or rather as the exclusive concern of the clergy. He considers religious observances as something decorous but unreal; as a grave custom made respectable by public usage, and long prescription. He admits that the poor who have little to enjoy, and the idle who have little to do, cannot do better than make over to God that time which cannot be turned to a more profitable account. Religion, he thinks, may properly enough employ leisure, and occupy old age. But though both advance towards himself with no imperceptible step, he is still at a loss to determine the precise period when the leisure is sufficient, or the age enough advanced. It recedes as the destined season approaches. He continues to intend moving, but he continues to stand still.

"Compare his drowsy sabbaths with the animation of the days of business, you would not think it was the same man. The one are to be got over, the others are enjoyed. He goes from the dull decencies, the shadowy forms, for such they are to him, of public worship, to the solid realities of his worldly concerns, to the cheerful activities of secular life. These he considers as bounden, almost as exclusive duties. The others indeed may not be wrong, but these he is sure are right. The world is his element. Here he breathes freely his native air. Here he is substantially engaged. Here his whole mind is alive, his understanding broad awake, all his energies are in full play; his mind is all alacrity; his faculties are employed, his capacities are filled; here they have an object worthy of their widest expansion. Here his desires and affections are absorbed. The faint impression of the Sunday's sermon fades away, to be as faintly revived on the Sunday following, again to fade in the succeeding week. To the sermon he brings a formal ceremonious attendance; to the world he brings all his heart and soul, and mind, and strength. To the one he resorts in conformity to law and custom; to induce him to resort to the other, he wants no law, no sanction, no invitation, no argument. His will is of the party. His passions are volunteers. The invisible things of heaven are clouded in shadow, are lost in distance. The world is lord of the ascendant. Riches, honours, power, fill his mind with brilliant images. They are present, they are certain, they are tangible. They assume form and bulk. In these, therefore, he cannot be mistaken; in the others he may. The eagerness of competition, the struggle for superiority, the perturbations of ambition, fill his mind with an emotion, his soul with an agitation, his affections with an interest, which though very unlike happiness, he yet flatters himself is the road to it. This factitious pleasure, this tumultuous feeling, produces at least that negative satisfaction of which he is constantly in search—it keeps him from himself." Vol. ii. pp. 148—151.

In closing these quotations, we are compelled to acknowledge, that upon some of the best chapters in the work we have not offered a single remark: among these are the eighth, the eleventh, and the nineteenth. The reason for this omission is, that our limits will not allow us to transcribe largely; and we are unwilling, by an inadequate account, to diminish the impression which a perusal of them must excite.

That a work like the present, which introduces a considerable variety of religious subjects, discussed upon Christian principles, should meet with the approbation of all who profess to be reasoners, can hardly be expected. The plain and simple doctrines of the Gospel of Christ, have from the period of their promulgation been a ground of offence; and it were absurd to imagine, that those who in the present day refuse submission to the authority of Scripture, will shew much deference to writers who take their stand upon scriptural ground. To those who consider all religion as comprised in certain reveries of a fanatical faith, the strict scrutiny into conduct, which is enjoined in these pages, will appear little better than a dereliction of their creed and an abandonment of their privileges. The champion for good works alone, will be offended on two accounts: for as persons of this class are

never very remarkable for abounding in the good deeds which they so loudly praise, they will contend that the moral standard of these volumes is far too high; and they will farther maintain, that the principle of faith operating upon the heart by the influence of heavenly agency, is in the last degree enthusiastic and absurd.

Objections of this nature have been lately advanced, with others equally valid, by a writer in the Monthly Review *. Whether it be worth our labour to expose the childish sophistry of the article in question, we can scarcely determine; for on what Christian principle can we contend with those who deny the most important of Christian doctrines? We must frankly confess, that we do not expect, by any arguments drawn from the Scriptures, to produce much effect upon the reviewer: but the discussion may possibly be useful to others: and we shall therefore proceed to shew, that the Reviewer's objections to the morality of Mrs. More's work are frivolous; that his statement and refutation of her doctrines are unfair; and that the manner and spirit of his attack, for such it must be called, discover neither good breeding nor good taste. In noticing this critique, we are not moved by any alarm for the peace or fame of the excellent authoress, but rather by having observed that some of his objections, less distinctly stated, are too current among conversation critics, with whom the tone and temper both of text and comment sometimes weigh more than right aims and sound arguments.

We first have it, on the word of a wit, that Mrs. More's "Practical Piety contains more piety than can be practised." This gentleman is greatly obliged to our Reviewer for giving notoriety to his bon-mot: still more for the candour and modesty with which he confesses it a borrowed sparkle, since its singular brilliance might have misled us to ascribe it to the ingenious critic himself: but still more is he favoured by the argumentative support here given to this popular opinion, so happily expressed. We are gravely apprised that the majority will join in it: as though it were matter of new and doubtful observation, that numbers have a general distaste for works of this character; that they relish better a low and equivocal morality, served up in elegant maxims, or in the agreeable envelope of fiction. Surely it is detracting little from the merit and consistency of Christian moralists to say, that the purity and elevation of their principles are calculated to discourage and disappoint the irreligious. If this be just cause of censure, how strictly applicable is it to the writings of the New Testament; and most of all, to the precepts and doctrines of that great Instructor, of whom even his enemies said "never man spake like this man." We cannot forget the impressive declarations of Christ, in proof that the religion he came to teach is the religion of the heart. While we have his words recorded,—"God is a spirit, and must be worshipped in spirit and in truth;"—"I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words shalt thou be condemned,"—can it be esteemed less than gross inadvertence to charge a teacher in the school of Christ with assuming too high a

* The class of reviewers to whom we have hitherto been accustomed, have in general been little remarkable for their regard to the truths of Christianity. A very honourable exception has recently appeared in the British Review, of which the third number has just been published. In their account both of Mrs. More's work and of other publications on religious subjects, the writers of that review have defended the cause of sound principle in the spirit of Christian moderation, and with a degree of talent certainly inferior to few of their contemporaries.

tone, or fixing too raised a standard of morals? Will it be affirmed that Mrs. More's refinements are not to be found in the Gospel? It is obvious that she addresses the refined classes of a refined age. Her works, as coming from a polished and reflecting mind, and from a character accustomed to the higher walk of society, would naturally be best adapted to a select order of readers. We find in all of them feelings and situations which the less cultivated will hardly recognise; courses of thought in which they will not readily accompany her; and especially that nice inquest into motives, and close scrutiny of the heart, which it requires habits of reflection, and some proficiency in self-acquaintance, to appropriate. Above all, we find that undeviating adherence to the requisitions of Christianity, which demands a serious concern about religion to predispose the heart in their behalf, or to prevent their encountering a portion of prejudice, or even disgust. But, in order to shew that Mrs. More's Christian morality "is in certain points pushed to an unjustifiable extreme," it must be proved that she has pushed it beyond the principles of the doctrine of Christ.

The point which is selected by this critic for its peculiar extravagance, is her alleged attempt to annihilate self-love, which he kindly informs us is as impossible as to annihilate the passions and affections. This objection is repeated more at large in his comment on the chapter entitled "Self-love." On the subject of self-love, misapprehension may possibly arise from the disputable import of the term. If we intend by it, the desire of personal good or happiness, which is a first principle in our nature, the idea of extirpating or suppressing that principle is visionary, and the condemnation of it absurd. But if self-love be understood in its more common, and, we may add, scriptural, acceptation, it certainly describes a corrupt principle. It seems to have been employed in this sense chiefly for the sake of its comprehensiveness, since, besides being liable to be erroneously or perversely confounded with the former signification, it is in itself somewhat too indefinite, standing for various distinct dispositions of the mind,—as self-importance, self-idolatry, self-deception, and self-will. It is probably used thus by St. Paul, when he predicts to Timothy the sins of future times: "For men shall be lovers of their own selves, covetous, boasters," &c.: Self-love appearing as a sort of title, generally descriptive or inclusive of the evil catalogue which follows. It is, no doubt, a bold and compendious use of words, which comprises so many vices of the heart and life under this single name: yet is it not justified by the lamentable fact, that such are the customary channels in which this active principle moves and operates? How is self-love evinced by mankind? Is it in first uniformly seeking the supreme good, and all inferior good subordinately or in reference to it? Is it in conforming to the maxim of the poet, "Virtue alone is happiness below?" Were self-love thus manifested, the moralist would rejoice in beholding a wise and excellent gift directed to its right and noble end. But do we not actually see its misdirected energy prompting dependent creatures to pride and murmurings; creatures of one family, to mutual injustice and violence; creatures under the eye of Omniscience, to attempt deceit; deluding those whom conscience and revelation should teach to consult the whole scope of their interests as immortal beings, into a base preference for the most limited and perishable pleasures? Do we not see, in fine, the universal and innocent desire of good perverted into a blind desire of obtaining present good at any price? Do we not see self-love hurrying unhappy man into the stream, and down the very gulf, of self-destruction?—It is this too just view of the

effects of self-love, which explains its adoption as a generic term for the bad dispositions of our nature. Those dispositions, and the works that spring from them, evidently originate in a false and depraved self-love. Neither do the contingent good effects arising from this principle, prove its purity or direct tendency to good; nor the circumstances of its being an original law of our nature, prove it to be incorrupt as it now exists in our nature. We cannot justly conclude that lightning is not a physical evil, and a destructive phenomenon, either because thunder-storms have a salutary effect in agitating and clearing the atmosphere, or because fire is a necessary element in the composition of our world.

We are not, however, contending for the strict propriety of the term self-love thus applied, nor do we know any which might be substituted for it, as selfishness has a more circumscribed sense. We should prefer treating separately of the moral dispositions it includes; for when they are condemned in the mass under this ambiguous name, even minds aware of the real meaning to be attached to it, are apt (from the impulse of the accused principle itself, arresting judgment, as it were, in its own defence) to hesitate at the unwelcome paradox. We do not wonder that the reader when he is told, "Self-love is the centre of the unrenewed heart," has paused to ask himself, And not of the renewed also? Yet if he look at the detail, and find that it is an injurious and deceitful self-love, which is every where detected and disgraced, candour will forbid him to persist in a misconstruction. Else it admits of doubt whether he will be prevented by veneration for him who gave it, from secretly cavilling at the Saviour's injunction, "Whosoever will come after me, let him deny himself." As far as the theological opinions of Mrs. More are discovered in her writings, we certainly do not perceive any affinity to the doctrines of "pure love, self-abandonment," &c. for which the admirable Fenelon was censured, and which were at least unsuitable to the end of general religious improvement. There is surely no cause to remind her or her readers "that the beatitudes are addressed to our self-love; that the promises and threatenings of the Gospel proceed on the principle of reward and punishment, and are therefore addressed to our self-love." None can accuse her of passing over slightly those grand motives and weighty sanctions of the Christian scheme. But that true self-love which is exemplified by the real and elevated Christian only, will rarely be designated by such a name. We have been so habituated to see and feel the narrow and pernicious workings of selfishness, that when we contemplate the greatly good man looking upwards and onwards to the summit and the end, renouncing all false good, bearing all appointed evil, indifferent to what the world pursues, devoting himself to "love of God and love of man," we scarcely know how to say of this, It is self-love. Even in observing a lower degree of Christian devotedness, where a lawful concern about present good and evil strongly actuates the mind; united with a sincere and prevalent regard to the will of God, both in doing and suffering; no one will be inclined to say, Self-love is the centre of that man's heart. Yet, doubtless, a rectified self-love, a desire of the greatest and highest good, regulates that man's course. It is exactly the course which such a self-love must prescribe, at least to a being possessed of revealed truth; and in proportion to the faithfulness and zeal with which he adheres to this course, are the sublimity and rectitude of his self-love. But it would not be a correct or well-chosen figure to describe this self-love as the centre of the Christian's heart. It may more expressively be called ultimate than

central, remote in eternity, beyond the wide circle of benevolence and piety; rather the invisible atmosphere in which the orbs of Christian virtue move, than a centre of impulse or attraction in the system. Nor can this true self-love be with propriety styled the centre of the heart, to signify that it is innate and universal; for against this our knowledge of mankind affords the strongest presumption. If it were so, should we see the former short-sighted and immoral self-love almost universally predominant? And why have the innumerable lessons and rare examples of wisdom and virtue failed to enlighten, exalt, and rectify this principle? It is for those to answer these questions, who, refusing to admit the depravation of human nature, cannot therefore agree to deduce the wrong bias of self-love from thence, nor impute its higher and purer tendencies in the true Christian, to the divine renovation promised in the word of God.

Mrs. More's remarks on Pope are visited severely by this critic. She is pronounced to have "spoilt both the poetry and the accuracy of the sentiment." If the former has been affected, it is by the omission of some lines which do not affect the sense; for in those which are quoted, not a comma has been transposed. In controverting the poet's reasonings on self-love, Mrs. More, perhaps, had not duly weighed the ambiguity of the term, and consequently of all reasonings built upon it. But if accuracy of sentiment be the question, we cannot join in that praise to the celebrated Essay on Man, however it may claim for its author the highest honours of genius. Amidst the sublime maxims with which the piece is enriched, it presents a confused and obscure philosophy, whose dictates cannot (either in the passage alluded to, or in several others) be reconciled to the religion of Christ; and display, where they differ, a marked inferiority to it, both in justness and plainness of moral instruction.

The next point of attack is the doctrine of human corruption derived from our first parent. We are to conclude that the imperious duty of stigmatising absurdity, of never ceasing to combat a flagrant error, is the motive for entering a protest against this opinion. Nothing but that paramount obligation could excuse the seeming captiousness of objecting to a doctrine which Mrs. More, and all Christians that understand the Scriptures as she does, are, and long have been known to maintain. We are far from designing to enter on so wide a field as the proof of this doctrine might occupy: and to decline doing so, is not evading the question. It is only referring it to the sacred writings, and to the body of pious and learned men who have thus interpreted their contents. We have indeed glanced at this doctrine in our remarks on the universal perversion and corruption of self-love, which operate on our own minds with considerable force in support of it. It must, however, be obvious to this reasoner, that a belief in the moral corruption of our first parent entailed upon his whole posterity (which is the passage he has cited and condemned) does not involve all that he assumes and infers. It is not *necessarily* implied, that "man is one complete mass of corruption;" nor that "an absolute incapacity, or complete moral death, has fallen on him." It is possible to hold, and it is easy to represent, many doctrines in a strained and inadmissible sense. Believers in the fall of man, and the moral corruption of his posterity as its consequence, believe also that natural corruption, disease and death, were at the same time introduced, and in the same manner transmitted. But it is not implied in this latter belief that there is no remainder of health and strength, no value in medicine, temperance, or exercise to promote or prolong them. We believe that the fall of the first man altered his bodily con-

stitution, and that of his offspring; that the seeds of disorder and decay were sown; that these have an universal and prevailing growth, though greater or less in different individuals; that nothing in us can prevent the final dissolution of our bodies by death, but that there will be a resurrection of these bodies brought to pass by the power and goodness of God. Between this and the belief of moral corruption, a strong analogy subsists. Sin was introduced at the fall into our moral nature; there is a fatal proneness to it in all men, nor can we avert that moral death or condemnation to which our actual sins consign us. But from this we are promised a moral resurrection, accomplished by the power and goodness of God, according to the provisions of the great work of redemption. Will it then be concluded from this statement, that we have no moral capacities, that there is no value in religious exhortation, that it is not for us to restrain or resist that evil to which we are unhappily inclined, or to seek that improvement of the heart from which we are naturally averse? This is evidently no less unreasonable than to say, "Because we were born with the sources of mortality within us, because we have many and grievous infirmities, because we are subject to casualty and contagion, because we are doomed to death at last, therefore 'it is ludicrous and farcical' to take any means of relieving sickness, or promoting health."

We cannot but consider our critic strangely mistaken, when he draws conclusions from this Christian doctrine which are only deducible from that of philosophical necessity. He should also have remembered that Mrs. More is probably as capable as himself of viewing human nature in all its aspects; that she has said in the same essay, "We must humble but not degrade it. Our original brightness is obscured, but not extinguished." The beautiful eulogium of man, or rather of man's Creator, quoted from Hamlet, appears quite superfluous, except for the sake of applying the sequel so humorously.

But another poet, contemplating the *whole* of our nature, admires its dignity in the same lines that deplore its degradation:

"How poor, how rich, how abject, how august,
How complicate, how wonderful is man!"

And if we perceive beauty and propriety in that passage of Milton which describes the leader of apostate spirits, and which possibly suggested to Mrs. More the words of her last-cited sentiment, we shall not allow pride to set up human pre-eminence as an argument against human apostasy.

"His form had not yet lost
All her original brightness, nor appear'd
Less than archangel ruin'd, and th' excess
Of glory obscur'd *."

The scriptural doctrine of the fall of man, and the consequent degeneracy of the whole human race, is of great importance in the Christian scheme. Let this be granted, and it seems impossible to deny the necessity of a changed heart and a renewed nature. Let this be denied; and, in defiance of experience and reason, let it be contended that the mind of a child is like a sheet of white paper—a tablet, which will receive any impression—a mirror, that will reflect any image which is presented to it; and where, it may then be contended, is the necessity of the change enforced in the Gospel? The fabric

* We omit the rest of the critic's objections, as they relate rather to particular thoughts and expressions than to general principles, and are therefore less important. Some of them must stand or fall with the arguments, whose fallacy and injustice we have endeavoured to expose. In others, a perusal of the work will betray an old stratagem of controversial sophistry, that of ingeniously separating passages from their connection; a practice which no lover of truth can too much deprecate, as by these means inspiration itself may appear to utter the language of folly.

of sophistry can then stand upon an ample base; and the union of a villanous life with "a good soul," or "an excellent heart," will no longer appear incongruous. "If we consider ourselves in our natural state," says Mrs. More, "our estimation cannot be too low;" and the declarations of the inspired writers, and of good men in all ages, will bear out the assertion. Yet some faint marks of our divine original may still be traced. On contemplating the condition of man, as it has been well observed, we are in the situation of a traveller who paces among the ruins of an ancient city, once visited for its magnificence and renowned for its power; but the hand of destruction has been upon it: and though he discovers still some traces of magnificence—here a lofty column, and there a stately arch—yet is it a habitation for serpents, and a receptacle for beasts of prey: the mind can scarcely stretch to its former dignity, or appreciate the greatness of its fall. It is still magnificent: but it is magnificence in ruins.

By some it is contended, that as depravity admits of degrees, those persons who have led a regular life, and have ever been attentive to the duties of religion, may possibly have escaped the contagion: and the declaration of our Saviour, that he came "not to call the righteous, but sinners to repentance," is occasionally adduced to prove that all have not need to repent, since some are righteous already. But how is this hypothesis to be reconciled with the plain declaration, "that there is none righteous; no not one?" The apparent contradiction lies in the error of interpretation. The argument of our Saviour is directed against the Pharisees, and the most obvious meaning seems to be this: "You are displeased that I sit down at table with publicans and sinners; but my mission is to sinners: had the world been righteous; there would have been no need of a Saviour: I came not to call the righteous, but sinners to repentance." It will not be suspected, that we wish to detract from the value of moral habits and a regular life; and it would be to little profit to settle the exact order of demerit, when every one, who will examine his own heart, must assuredly feel and know, that in thought, and word, and deed, he has too often transgressed the divine law, and exposed himself to the wrath of his Judge. It has, indeed, been recorded of some, that from the earliest dawning of intelligence, they appear to have been under the guidance of another spirit, and their lives have testified that God was with them. But neither can instances of this nature be considered as exceptions to the general rule. "Dr. Bates declared, in his sermon, at Baxter's funeral, that he had received this testimony concerning his early piety. His father said, with tears of joy, to a friend, My son Richard, I hope, was sanctified from the womb; for when he was a little boy in coats, if he heard other children in play speak profane words, he would reprove them, to the wonder of them that heard him*." If we could inquire of Baxter, whether he had nothing to repent of, his answer would doubtless be, as every part of his writings will testify, that he felt himself utterly unworthy of the least of the divine mercies; and that, like Job, whenever he contemplated his own heart, he was constrained "to repent and abhor himself in dust and ashes."

If all have sinned, and come short of the glory of God, then is it necessary to preach to all men repentance and remission of sins. On the subject of repentance, the sacred writers speak strongly and decisively; and we are glad to find that Mrs. More does not shrink from the full avowal of the doctrine.

"That general burst of sins which so fre-

* Calamy's Life of Baxter.

quently rushes in on the consciences of the dying, would be much moderated by previous habitual self-examination. It will not do to repent in the lump. The sorrow must be as circumstantial as the sin. Indefinite repentance is no repentance. And it is one grand use of self-enquiry, to remind us that all unforsaken sins are unrepented sins." Vol. i. p. 278.

This passage occurs in the chapter on Self-examination, and its import is, that every particular sin, which a diligent scrutiny into our conduct and habits will enable us to detect, must be followed by contrition: an indefinite repentance is no repentance. The perverseness of ingenuity inherited by some of our contemporaries, which delights in the ludicrous and revels in the absurd, may, perhaps, deduce from these words the utter impossibility of any repentance, for how shall the sins of a long life be summoned to the view of those who have never till that period reflected at all? This sentiment belongs not to Mrs. More. Impossibilities are never required: the service of God is a reasonable service. But we should never be contented with that vague sort of inefficient sorrow, which is a repentance merely of profession: so general as to embrace the species, so very accommodating as hardly to be felt. Christian repentance implies unfeigned contrition, arising from a rigid self-examination, and a deep sense of the heinousness of sin. The broken spirit will seek no palliation; it will enter into no compromise with evil: it sees, that in a thousand instances the laws of God have been violated, and it bewails them all. Such is the spirit, which our church requires in the most solemn of her services: "We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoings: the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, &c."

In stating that impossibilities are never required of us, we are in fact adopting an argument repeatedly introduced by Mrs. More herself. Thus, after urging the commands, "Seek ye my face," "Have a right heart and a right spirit," with others of similar tendency, we find the following very just and forcible observations.

"Can we suppose that the omniscient God would have given these unqualified commands to powerless, incapable, unimpressible beings? Can we suppose that he would paralyze his creatures, and then condemn them for not being able to move? He knows, it is true, our natural impotence; but he knows, because he confers, our superinduced strength. There is scarcely a command in the whole Scripture which has not either immediately, or in some other part, a corresponding prayer, and a corresponding promise. If it says in one place 'get thee a new heart'—it says in another 'a new heart will I *give* thee;' and in a third 'make me a clean heart?'" Vol. i. pp. 17, 18.

"The saints of old, so far from setting up on the stock of their own independent virtue, seem to have had no idea of any light but what was imparted, of any strength but what was communicated to them from above. —Hear their importunate petitions!—'O send forth thy light and thy truth!'—Mark their grateful declarations!—'the Lord is my strength and my salvation!'—Observe their cordial acknowledgements!—'bless the Lord, O my soul, and all that is within me bless his holy name.'" Vol. i. p. 18.

And again:

"'Thou shalt love the Lord thy God, with all thy heart,' is the primary law of our religion. Yet how apt are we to complain that we *cannot* love God, that we cannot maintain a devout intercourse with him. But would God, who is all justice, have commanded that of which he knew we were incapable? Would he who is all mercy have made our eternal happiness to depend on something which he knew was out of our power to perform, capriciously disqualifying us for the duty he had prescribed? Would he have given the exhortation, and withheld the capacity? This would be to charge

Omniscience with folly, and Infinite Goodness with injustice—no, when he made duty and happiness inseparable, he neither made our duty impracticable, nor our happiness unattainable. But we are continually flying to false refuges, clinging to false holds, resting on false supports: as they are uncertain they disappoint us, as they are weak they fail us; but as they are numerous, when one fails, another presents itself. Till they slip from under us, we never suspect how much we rested upon them. Life glides away in a perpetual succession of these false dependencies and successive privations." Vol. i. pp. 155, 154.

It is one beauty of Christianity, that with every duty is connected a promise; with every command is united, either distinctly or by implication, the assurance of power to perform it. "Work out your own salvation," saith the apostle, "with fear and trembling." How can this be? Where are the means? Whence the practicability? Because we are not required to undertake it in our own strength, but with the support and direction of Almighty power: "For it is God that worketh in you both to will and to do of his own good pleasure." If you will enter upon the warfare, here is help from above; if you possess a willing mind, you shall assuredly prosper: yet you owe not the success to your own efforts, but to divine assistance; to God, that worketh in you.—In this view, the commands of Scripture all perfectly harmonize with the attributes of the Most High, and with the dispensations of his moral government. His conditions of mercy are intelligible; his injunctions are reasonable; and though the glory will be his, if we attain to a blessed immortality, the condemnation will be justly ours, if we reject the offers of salvation.

From the observations contained in the preceding pages, our readers will perceive, not only that the genuine doctrines of the Christian religion are stated in the work under review, but that they are stated with their just bearings and limitations. Theorists generally proceed too far: those who consider themselves as practical persons, are apt to lay too little stress upon doctrines: hence the mischievous effects of antinomianism, on the one hand; and of dry, thread-bare morality, on the other. Truth lies between the extremes. With the antinomian, she proclaims the important doctrine of justification by faith alone; with the moralist, she holds that good works must be the result of a true and lively faith. If the moralist would embrace the right principle, and the antinomian admit the right effects, how much more scriptural would be their views, how much more holy their lives! "Practical piety" will tend, we are persuaded, in an eminent degree, to raise the standard of the one and smooth the asperities of the other. We have been particularly delighted with the correctness and sobriety of sentiment, which are displayed by the authoress of these admirable volumes. While her heart is filled with the greatness of her argument, and her imagination on full stretch to embellish and adorn it, her judgment rarely slumbers. We have religion without cant, zeal without enthusiasm, and virtue established on a right foundation. Whether the classes, to whom we have just alluded, will benefit by the example before them, we shall not venture to decide. Too many are to be found, in all countries, like the Italian philosopher, who was unwilling to look through the telescopes of Galileo lest he should find something to shake his belief in the dogmas of Aristotle. Where the mind is open to conviction, we are persuaded that these volumes cannot be read without profit.

Upon the defects of this work we have little disposition, and we find little reason, to enlarge. If we affirm, that, amidst a rich display of beautiful imagery, the metaphors are sometimes redundant and sometimes not quite consistent; that the illustrations are not always dignified, nor the allusions in every instance sufficiently remote from common col-

loquy; that both thoughts and expressions occur which are beneath the usual elevation of the writer; what shall we have said more, than that "Practical Piety" is not a perfect composition? The nature of the objections would prove that the faults to be found in these volumes are few and trifling—the ordinary lapses of a great mind, intent upon great objects; and that nearly all of them have their origin in kindred excellencies—in the play of a fancy, which can summon images at command from all the regions of art and taste; in a power of illustration, which catches from almost every object the exact point of resemblance; in a flow of sentiments, which appear to rise without effort; and in a copiousness of diction, which is derived not merely from the labours of the learned, but from the easy intercourse of social life. These are excellencies, which, if they occasionally degenerate into faults, are sure to excite attention and to conciliate regard; and the splendid service, which this distinguished writer has rendered to the cause of morals and religion, is doubtless to be attributed, in no inconsiderable degree, to the dress of her sentiments and the fascinations of her style. The delicacy and refinement of the female mind especially, are not unfrequently alarmed by the rough precepts and characteristic manner of the sterner sex; and some of our best writers on religious subjects have made little progress with the ladies. Whilst we congratulate Mrs. More on the benefits which her Christian labours have conferred upon every order of society, we would lay particular stress on the favourable reception which she has every where received from the large class of well-educated females. Upon them, as it has been well remarked, "devolves the education of our earliest youth;" and to them we may look as "the faithful repositories of religious principle, for the benefit both of the present and of the rising generation."* The influence of the female character upon the manners of society is very extensive; and there is nothing unreasonable in the persuasion, that generations yet to come will have cause to bless the memory of her, whose exalted piety and indefatigable labours have operated with such effect upon the present. Happy is the life, however short its duration, which has been successfully employed, upon Christian principles, for the benefit of the world; but we cannot avoid looking with peculiar veneration upon those who, having dedicated their early days to the service of God, continue through the whole period of a lengthened life the same honourable course: combining, as they advance in years, the ardour of youth with the experience of age; and exhibiting the full power of splendid talents, corrected by lessons of wisdom and improved by maturity of knowledge. Should these pages meet the eye of the authoress of "Practical Piety," we trust that she will receive our observations as an evidence of sincere respect for her many excellencies, and as some small acknowledgment for the pleasure and instruction which we have derived from her works. But she needs no suffrage of ours: the testimony of a good conscience is a reward far higher than we can confer, and the blessed hope in reversion is independent of the judgment of man.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

A Refutation of Calvinism; in which the Doctrines of Original Sin, Grace, Regeneration, Justification, and Universal Redemption, are explained; and the peculiar Tenets maintained by Calvin upon those Points are proved to be contrary to

* Wilberforce's Practical View, chap. vii. sect. 1.

Scripture, to the Writings of the ancient Fathers of the Christian Church, and to the public Formularies of the Church of England. By GEORGE TOMLINE, D.D. F.R.S. Lord Bishop of Lincoln, and Dean of St. Paul's, London. 8vo. London. 1811.

If we know any thing of ourselves, we think that we should have objected to such a title as this, whoever were the author, whatever were the subject he undertook, and whatever were the side of it which he embraced. If modern times have improved in nothing else, they have certainly improved in literary manners; and it is now seldom seen, that a controversialist, however confident he may be that he has achieved his object, announces in his title-page any thing more than the attempt. The proper place for such an assumption as that before us, is, not the beginning, but the end, of the book; if, indeed, it lies not rather in the judgment of the competent reader.—The very subject forms an additional objection. Every one, who has read at all on the controversy, knows the extent of what *can* be determined upon it; and he must feel surprised to find a high partisan, either for or against Calvinism, expect to convince any but those who have been convinced before.—But this was not the only impression, and a legitimate one, of the simple title of the work. We felt unable to account for the appearance of such a discussion at the time. When, however, the opportunity offered of glancing over its contents, a solution suggested itself, and that was, that the work, being evidently an elaborate one, must have been on the author's thoughts a sufficient time to carry back our calculation to the period, when the controversy was warm, and the combatants on both sides active. At that season, we may reasonably suppose, that the principal operations of the mind discovered in this volume were performed: and although the contest was short, as it was hot, and the victors on both sides (for vanquished there were none, in their own opinion) have long contented themselves with the quiet enjoyment of the fruits of their respective victories, the Bishop of Lincoln felt naturally unwilling that the result of considerable labour should be entirely lost to the world. Without any intention of disparaging the work, we certainly do think that it is not seasonable: and we as certainly much regret, that, since it has been deemed expedient again to disturb the ashes of Calvin, an individual is no longer living, who would now, we doubt not, feel himself called upon to vindicate the real merits of the venerable reformer. Indeed, as far as either the character or sentiments of Calvin and his adherents are defensible, we distrust not the power, any more than the good-will, of many now living, although in inferior stations, to defend them.

The remark is not new, but sufficiently important to bear repetition, that in the present mode of conducting the controversy concerning Calvinism, it is necessary to all, who would conceive correctly, and act justly, to make certain distinctions. It is necessary, in the first place, according to the suggestion of the departed prelate, just alluded to, to understand what is Calvinism and what is not. It is necessary, likewise, to adhere strictly and uniformly to one interpretation or definition of it; for if the term be used to express, at one time, those sentiments only which are absolutely peculiar to Calvin,—at another, those which in some particulars only agree with Calvin's,—who does not see, that a power is thus conferred, which may be greatly abused? The theologian, with this prerogative, may acquit or condemn at pleasure, all those of his brethren, who, with whatever proximity they may approach, fail of a perfect conformity with, the

system of the Genevese Reformer. If he be a friend, nothing more is necessary than to establish the fact, that in some points he differs from Calvin: then, Calvinism being a perfect machine, in which the absence of a single article is universal destruction, the accused or suspected person is at once acquitted of the crime. But change the character, and let him be one, whom, perhaps, for other reasons, it is expedient to condemn; and then the rigid integrity of the system as demonstrably secures his condemnation, because he is convicted of agreeing, in some point or points, with the proscribed Reformer.

It will hardly be expected of us, on the supposition that we materially disagree with the work, and feel confident of our powers to establish our own views on the subjects of disagreement, that we should formally undertake, much less that we should profess, a refutation of the Refutation. The nature and limits of our labours scarcely admit any thing so elaborate; and we conceive an attempt of this kind the less necessary, as we, with the public, have been given to understand, that some such a work is in hands well exercised in controversial divinity, and able to set the general subject on its just foundation. The advocate, not we trust of Calvin or Calvinism, but of evangelical religion, and of the man and his opinions only so far as they agree with their legitimate source, although his work do not profess to return refutation for refutation, will, we hope, at the same time, discover, that his strictures, however detached, do not decline, but fairly meet and grapple with the main body of every adverse argument or position. Anti-Calvinism, as well as Calvinism, may, perhaps, in some respects, be found to be a system; and the demolition of one critical part of the building may carry with it large portions of dependent materials. A polemic, who would most effectually consult his own ease and the perspicuity of his argument, must direct his operations on this principle.

This work, which, by the date of the preface, appears to have been intended as a new-year's gift to the world, is divided into eight chapters. The subject of the first chapter is, "Original Sin, Free Will, and the Operation of the Holy Spirit." Throughout the work, it is not easy to perceive what is the object of attack, whether it be Calvin, or the Calvinists so called, whether assumed to be the same, or whether, any difference being allowed, sometimes the one and sometimes the other. But whatever be the object, we seem to think, that the bishop has described it with singular infelicity, when he applies to it, evidently as descriptive of its character, the following words: "The general approbation of virtue and detestation of vice, which have universally prevailed, prove, that the moral sense was not annihilated, and that man did not become by the fall an unmixed incorrigible mass of pollution and depravity, absolutely incapable of amendment, or of knowing or discharging, by his natural powers, any part of the duty of a dependent rational being." p. 3. After reading this passage deliberately, we ask any of our readers, or the right reverend author himself, whether a single Calvinist can be found, who would acknowledge this to be a just, or not a most unjust, representation of his opinion. And if the contrary be the fact, what has the Bishop of Lincoln spent his time in refuting? Certainly, in this instance, neither Calvin nor Calvinism. When individuals, who have committed to the press their own sentiments, are oppugned, nothing can be deemed more essential to justice, than that their own words should either be quoted or referred to. But there is not here the slightest approach to such equity. The bishop has not allowed that facility to correction, which every fair disputant should welcome, by the most distant reference. For the establishment of

the author's own opinion concerning the fall, which is stated by himself, (p. 2), to be between the two extremes of the Socinian and Calvinistic hypothesis on that subject, he refers to his former work, "Elements of Christian Theology;" and in this adds, for confirmation, the testimonies of the Old and New Testaments, and of the public formularies of our church. We can conceive nothing more superfluous than the collections from the sacred Scriptures, which doubtless the objects of attack themselves admit, and of which they can give their account. If the *principle* of interpretation had been ably and fairly discussed, something would have been done. But this, which is the very hinge of the controversy, is left perfectly untouched. Our remarks must, of necessity, be general; or we should have a volume to write on this chapter. But general ones, we believe, will be quite sufficient; and unless the bishop be supposed to have achieved his purpose by demolishing a *mormo*, certainly of his own creation, we conceive, that most readers will partake of our surprise, in finding, as they proceed, those very doctrines admitted, which constitute the distinctive opinions of the persons, whom all the world will understand to be the persons attacked, and upon whom this work has the direct tendency of fixing the stigma of Calvinism. The bishop, in a great part of this chapter, seems absolutely to write, as if it were necessary to the system of those against whom he writes, that they should *not* admit a single righteous character (humanly righteous) among men, and that not only among the heathens, but in the very church, both of the old and of the new covenant. He reasons as if these persons denied, and must deny, that any deeds of external goodness were performed by the gentile world, and constantly; at least to our limited comprehension, confounds a state of grace and a state of nature. There is a position (p. 6), which appears to us incorrect—"a law given by a righteous and merciful God proves the possibility of obedience." This is true with respect to the original state of those who are to obey. But should they bring themselves into a state in which they can no longer obey, then, and for the time, the position is inaccurate. This fact may be illustrated from the analogous one of human laws, which, without any imputation of injustice in the instance, punish offences committed in a state of intoxication. The bishop has likewise converted the hypothetical into the categorical, when he affirms, that St. Paul, expressly says, that "the Gentiles which have not the law, do by nature the things contained in the law." Scarcely any thing in the course of the extraordinary chapter under consideration, created more surprise in our minds than the round assertion, that the conversion of the 3000, on the day of Pentecost was gradual; and that their faith "was not suddenly communicated by the supernatural operation of the Holy Ghost, but was the natural and progressive effect of what they saw and heard upon their understandings." We could never see any natural impossibility in sudden conversions, although we believe them infrequent, and suspicious for the time: but this is the last passage of Scripture we should have selected for proof of the contrary opinion. For if the conversion were not sudden in this case, we know not a single alleged one which can be so denominated; for the most intrepid advocate for such conversions will admit, we apprehend, that some words, some declaration, or persuasion, and consequently some time, must in every case, precede the effect. We question whether the journals of either Mr. Whitfield or Mr. Wesley will afford an instance of conversion in any other sense instantaneous. The miraculous character of the whole transaction on that memorable day would naturally lead to the expecta-

tion of something miraculous in the chief and most beneficial effect of it. And this character would perhaps sufficiently screen it from being made a precedent. From the words just quoted, and some others, it appears to be the Bishop of Lincoln's opinion, concerning divine influences, that the independent natural exertions of men carry them a certain distance, and then divine influences join them, and co-operate for the rest of the cause. He does not at times appear to allow the operation of those influences from the beginning, although jointly only; nor, that grace is *necessary* to all, which is the opinion of many Anti or Non-Calvinists, but offered to all. He seems anxious, on the contrary, (we mean not to misinterpret), to vindicate to man the pure praise of the beginning, and some advance in the work, of his own salvation; after which a part becomes due to divine assistance. And yet such is the inconsistence or infelicity of expression in the author, if it be not obtuseness of intellect in us, that after quoting from the article upon Free-Will, "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith and calling upon God," he adds, "that is, a man cannot by his own natural faculties and unassisted exertions, so counteract and correct the imperfection and corruption derived from the fall of Adam, as to be able of himself to acquire that true and lively faith which would secure his salvation, or to call upon God with that sincerity, fervour, and devotion, which can alone give efficacy to our prayers. The human mind is so weakened and vitiated by the sin of our first parents, that we cannot by our own natural strength prepare it, or put it into a proper state, for the reception of a saving faith, or for the performance of the spiritual worship required in the Gospel: this mental purification cannot be effected without divine assistance," pp. 53, 54. The discerning and attentive reader will see that the bishop felt his difficulty, and how far the disturbing force of the articles has caused him to deviate from his own orbit. The author's appeal to the liturgy, and particularly the collects, appears to us peculiarly unfortunate; and his assertion, "that the morning and evening services of our church scarcely allude to the corruption of man by the fall of Adam," may perhaps be best answered by observing, that, from beginning to end, scarcely a sentence is intelligible on any other supposition. The selection from the collects is scanty, and evidently affords little more than difficulties which need note and comment. Without either, and without adducing those collects which request, not the increase of Christian virtues, but the absolute donation of them, we shall, as briefly as possible, extract certain passages from the number, in which we beg our readers particularly to observe the universality of the exclusive expressions.—"They who do lean upon the hope of thy heavenly grace"—"O Lord God, who seest that we put not our trust in any thing we do"—"Almighty God, who seest that we have no power of ourselves to help ourselves"—"through the weakness of our mortal nature we can do no good thing without thee"—"O God, the protector of all that trust in thee, without whom, nothing is strong, nothing is holy"—"we who cannot do any thing that is good without thee"—"Almighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service."

We will just quote a passage or two from the second part of the sermon (or homily) of the misery of man. "Of ourselves we be crabtrees, that can bring forth no apples. We be of ourselves of such earth, as can bring forth but weeds, nettles, brambles, briars, cockle, and

darnel. Our purity be declared in the fifth chapter to the Galatians*. We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God, and therefore these virtues be called there, the fruits of the Holy Ghost, and not the fruits of man." At the close: "Hitherto have we heard what we are of ourselves: very sinful, wretched, and damnable. Again, we have heard that of ourselves, and by ourselves, we are not able either to think a good thought, or work a good deed, so that we can find in ourselves no hope of salvation, but rather whatsoever maketh unto our destruction." After such decisive declarations, it is surely very needless to take to pieces and fritter away particular passages, which the authors may have written without expecting such treatment. It is as plain as meridian day light what was meant by the passages just transcribed. The yet unconvinced reader is requested to read carefully and seriously the 9th and 10th Articles of the Church of England.

From the 73d page to the end of this chapter, the application is made to persons called modern Calvinists, in which, as in different portions of what preceded, many passages occur perfectly coinciding with the practical parts of Calvinism itself; in which is likewise confounded with Calvinism what is far more properly the doctrine of the followers of Wesley and Whitfield; and in which we grieve to see a vagueness and severity of censure, that, we have little doubt, will be considered as directed against a body of men, whose sentiments and preaching are not prominently Calvinistic, perhaps not Calvinistic at all, but such, in substance and manner, as those of Christ and his apostles; a censure, too, which, had some parts only of this chapter been written, might have fallen upon the author himself.

In the second chapter, "Of Regeneration," the right reverend author reasons himself to this conclusion: "The word Regeneration, therefore, is, in Scripture, solely and exclusively applied to the one immediate effect of baptism once administered, and is never used as synonimous to the repentance or reformation of a Christian, or to express any operation of the Holy Ghost upon the human mind subsequent to baptism," p. 86. Before we proceed to our remarks on this passage and subject, we will just notice the singular inaccuracy of Dr. Nicholls, in a passage quoted, and, we must conclude, adopted, from him by the bishop in the next page: "There have been some very unreasonable exceptions taken against this expression," (regenerate, as applied to baptized children), "as if all persons who are baptized were truly regenerate, whereas several of them prove afterwards very wicked." Here the very term regenerate (and, we presume, *truly* regenerate signifies only truly the same thing), is used in the sense of personal sanctity: and yet Dr. Nicholls immediately after sets off on vilifying that acceptation of it. But to return to his lordship: The word regeneration occurs but twice in the New Testament, either in the original or the English translation, Matt. xix. 28, and Tit. iii. 5. In the first passage, it is questionable, whether the term has any relation whatever to baptism: it seems to denote the great revolution of things to take place at the day of judgment. Consult Beza, Rosenmüller, and others. The other passage is that well-known one, "according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." The attempt, which has been usual, to serve this cause, by translating the word λουτρον, laver, in order to lead the mind to the vessel so called, and used in the Jewish temple, is unfounded and injudicious. For the word used for laver in the Septuagint is uniformly λεκανη. The word λουτρον is there only used twice; in

* Alluding to "the works of the flesh" there enumerated.

the Canticles, for the place or act of washing sheep; and in Ecclesiasticus xxxiv. (Gr. xxxi.) 25. There it signifies the act; and surely enough the word βαπτιζομενος is applied to the person washed; but it plainly imports only one of the legal ablutions. But let what will be made of the word washing, this determines nothing with respect to the next word, regeneration, which, after all, may signify the spiritual change from sin to holiness at any time of life, although always accompanied with the enjoined rite of baptism, where opportunity was afforded. But almost the whole confusion on this interesting subject seems to have arisen, as has often been urged, from the circumstance, that in the first ages, apostolic and subsequent, the principal subjects of baptism were adults, and persons fully believed to be real converts; whose baptism, accordingly, was their open formal enrolment among the members of the church, and being an external act, obtruding itself, for that reason, more forcibly upon public notice than any thing internal, was used to express, not itself only, the sign, but the thing signified. If, however, we admit the whole of the phrase to imply baptism and nothing more, yet that which immediately follows perfectly supplies the deficiency. But to those who pay more attention to things than words, except where words are things, which they often seriously are, it is obvious, that there are many other terms and expressions in Scripture which signify the same thing; particularly the being born of the Spirit, or of God, becoming his children, &c. &c. But if these import solely and exclusively the one immediate effect of baptism, then what is to be determined respecting that vast majority of instances, in which the baptized infant grows up an irreligious youth? Is he still regenerate? Is his regeneration annulled, or is it dormant? And supposing it annulled, when he is recovered to holiness, are we forbidden to apply the term regenerate to him? Is there, or is there not, a perpetuity and indefectibility of baptismal grace in the baptized? If this grace may be lost, then, unless we reduce the little flock of Christ almost to a non-entity, i. e. to those who continue in a state of uninterrupted sanctity from their baptism, there may be real converts, and the most exalted Christians, who can never be regenerate and made God's children by adoption and grace. But, really, if we did not give up things with words, or rather with a single word, we could be content, for the sake of peace, to surrender the term regeneration, and let the thing contended for remain under other names. But when the obnoxious term is converted into a masked battery to play upon those, who use and enforce it, as expressive of that change which every ungodly person, baptized or unbaptized, must undergo; and which must be effected, we dissemble not, by divine power; we grieve at the injury done, and wish that he who does it may in that instance himself be changed. It was certainly with some concern that we read the following reflections, which seem to convey the spirit and sense of the whole chapter.

"Regeneration of those who are already baptized, by the forcible operation of the Spirit"—

We must stop to make a remark on the introduction of the epithet forcible. If taken in the sense of overpowering and irresistible, it serves only to confound the subject, by introducing teachers, who are certainly far from constituting even any considerable parts of those who inculcate regeneration in the sense which the bishop combats. And yet, as they are not excepted, and carefully excepted too, there is perfect reason to believe that readers in general, and particularly unholy ones, whose interest and prejudice lead them to that conclusion, will apply to them the censures which

succeed. If by forcible be meant the exertion of independent power in any agent, we see not, that any influence whatever can be exerted without force. But to return.

"Regeneration of those, who are already baptized, by the forcible operation of the Spirit, is one of the doctrines by which the weak credulity of unthinking persons is imposed upon in the present times. It is a dangerous illusion, calculated to flatter the pride and indolence of our corrupt nature. It is an easy substitute, for that 'godly sorrow which worketh repentance;' for that real amendment of life which consists in mortifying our carnal lusts, in forsaking 'the sin which doth most easily beset us,' and in an active and conscientious endeavour to obey the revealed will of God. Men who fancy they have received this second birth, consider themselves full of divine grace, are too regardless of the laws both of God and man, affect to govern themselves by some secret rules in their own breasts, urge the suggestions of the Spirit upon the most trifling occasion, and pretend the most positive assurance of their salvation, while, perhaps, they are guilty of the grossest immoralities," &c. &c. pp. 95, &c.

Whether it were the frequent reference which the bishop has made to Dr. Doddridge's Expositor, or the natural occurrence of the thing itself, we had no sooner read this formidable string of charges, than the name of that same Doddridge presented itself to us, as the author of, perhaps the best, certainly the most popular, work on this very subject, Regeneration, in the sense so much reprobated. And can any reader, who knows that work, for a moment imagine, that consequences, such as detailed above are in any degree those which it naturally tends to produce, or that directly the contrary are not? If it be said, that such works and doctrines, so treated, were not intended, we can understand such an apology as no other than a retractation of the whole chapter before us, and all its injurious allegations. But, indeed, there is nothing more dissonant from our ideas of theological justice, than the vagueness of such personalities as have just been transcribed, and which abound throughout the work. The custom in our senate on occasions of this sort, of calling for names, is highly equitable in itself, and deserves imitation in all religious disputation which proceeds to personality: but were the names to be given, which we suppose would be given, in the present instance, the reader's surprise would probably be raised to no inconsiderable elevation, to find that all the apparatus of caution with which he was instructed to fence himself, was to be opposed to the assaults of Mr. Huntington, and others, of the like importance and influence.

Before we leave this chapter, we think it expedient to bring forward to particular notice a small work of a bishop, and published by the Society for promoting Christian Knowledge. It is entitled, "A Discourse concerning Baptismal and Spiritual Regeneration." The author is Samuel Bradford, bishop of Rochester. It is contained in the 8th vol. of the Society's collection of tracts, and is the 6th number. The 6th edition was published by the Society in 1802 with this advertisement: "This sixth edition is published at a time, when it is hoped so judicious and scriptural a discourse may be of service to settle the minds of good *Christians*, in some present disputes concerning Baptismal and Spritual Regeneration." The fourth proposition in this discourse is "to shew that *the washing of regeneration* may be separated from *the renewing of the Holy Ghost*;" &c. Simon Magus is produced as an instance in point, who believed and was baptized, and yet had neither part nor lot in the kingdom of Christ. "Our Saviour," he adds, "makes the being *born of the Spirit*, as well as *of water*, necessary to *the entering into the kingdom of* GOD. St. *Peter*, in like manner, when he mentions *baptism* as *saving us*, adds, to prevent all mistake, 'not the putting away the filth of the flesh' (not that merely), 'but the answer of a good conscience towards God;' 1 Pet. iii. 21; that also,

is necessary to salvation; namely, when the baptized person's heart, and consequently his life, agree with his profession and obligation *."

The 3d chapter is intitled, "Of Justification, Faith and Good Works." When we reflected, that the present work is intended for a refutation of Calvinism, we were much surprised at the title of this chapter. For if Calvin were not necessarily a heretic on every article of divinity, we conceived that he would be allowed to be orthodox here; especially as this has been allowed, in the most unreserved manner, by Arminius. We think the passage has been referred to in our work before, but we will now transcribe it. There is some fault in the grammar, but the sense is plain enough. "Sed quicquid hic sit, mea sententia Calvini, quem tamen nemo nostrum reprehendit atque male in hac re sentientem, quin paratus essem manus meæ subnotatione subscribere illis, quæ in tertio Institutionum suarum libro de hac re dicit, usque calculum meum adjicere." In the margin, he writes, "Paratus sum, quicquid Calvinus, lib. Inst. 3. de hac re dicit, amplecti, eique subscribere." Declarat. Sentent. Arminii. Opp. p. 102. The passage occurs after giving his view of Justification.

The Bishop of Lincoln very justly observes, that justification is a forensic term (p. 98), and that it is discussed at the greatest length, (we may add, most professedly and systematically), in the epistle to the Romans (pp. 105, 106). From the office of justifying he excludes perfect obedience (p. 111), and likewise the ceremonial works of the Mosaic dispensation (pp. 114—119, 120). Great pains are taken, as usual, to reconcile the apostles Paul and James on this subject. We think there has been very little occasion for them, and that the pious, and not unlearned Jenks is right, when he says, St. James "treats of a different kind of justification from that which St. Paul establishes: not of the justification of our persons in the sight of God, and before his judgment-seat; but of the justification of our faith in the sight of the world, and at the bar of our own consciences; where (it is true) works must come in, to make good our pretensions to the holy Saviour of the world." Submission to the Righteousness of God, ed. 1808, p. 35*. It appears to us, that the bishop confounds the *necessity* of good works, on which all rational divines are agreed, with their *efficiency* in the office of justifying, where many are completely at variance. And this efficiency we cannot but consider as perfectly tantamount to merit. It may further be observed, that the bishop considers justification as conferred by baptism, and that it is this justification St. Paul always means, when he speaks of the justification of Christians (distinguished, we conclude, from the justification of heathens), p. 150. Regeneration, therefore, and justification appear to be, in his lordship's opinion, perfectly identical. But the most luminous and most important part of this disquisition is the declaration, p. 162. "Salvation, therefore, is promised both to faith and to obedience; and consequently, faith and obedience must in reality signify the same thing, or include each other; otherwise the two passages would be irreconcileable." Again, in the next page, "There seems no essential difference in these propositions: a man is saved by obedience which proceeds from faith; a man is saved by faith which produces obedience; a man

* We could refer to other publications of the same venerable society, which inculcate the same apostolic doctrine, on this and other connected subjects, with simplicity and seriousness, particularly "The Catechism, &c. briefly explained," &c. and "Plain Directions for reading the Holy Scriptures."

* This view has been suggested by a correspondent in our vol. for 1807, p. 437, col. 2, without any knowledge, as we believe, of the opinion of Jenks.

is saved by faith and obedience." We verily believe that this is the first time that these propositions were held identical. In one view, they pretty accurately express the different doctrines, as they are generally maintained, of being saved by works, being saved by faith, and being saved by both together. We shall give our opinion on this subject more at large, when we have noticed, in a cursory manner, the remaining part of the chapter which contains the personal application. "Certain preachers," are introduced, p. 165, and doctrines are imputed to them, which we believe not an individual of the persons really intended, acknowledges. At p. 174 occurs the only name with which the work before us favours the reader out of the host of adversaries, against whom the zeal of the author sounds the trumpet of alarm: but he is himself a host—Overton. Without intending to vindicate or adopt (which every one knows we have not done) the whole contents of this writer's celebrated work, we think ourselves bound in justice and duty to say, that the sentences selected by his opponent are justifiable; and more especially the inference made respecting the teaching not only of Mr. Overton, but of the whole body of evangelical preachers so called, perfectly relieves, in our opinion, both him and them from the necessity of saying a single word in their own defence. Let our readers weigh the following words: "From these censures we might surely be authorised to conclude, that evangelical preachers do not inculcate a regular attendance upon divine ordinances, an uniform practice of religious precepts, repentance, good works, obedience to the moral law, holiness of living, abhorrence of vice, justice, mercy, and humility." pp. 175, 176. These persons will not consider themselves much flattered by the allowance which is soon after made in favour of their intentions. We wish to preserve respect to the dignity of the episcopal order: but under the full impression of that sentiment, we know not how even to extenuate such accusations as those before us, otherwise than by supposing a considerable inacquaintance with the objects of them, and adverting to the great misfortune attached to elevated stations of being obliged to see with other people's eyes, and hear with other people's ears.

But to return to the subject more immediately before us. The identifying of faith and obedience appears to us the most unjustifiable violence, or rather contradiction, to the doctrine of justification, as stated in the epistle to the Romans, where it is properly to be sought, that could easily be invented. It supposes the apostle to be ignorant of the real nature of merit, and leaves, or rather establishes, the proudest ground of boasting. It appears to us, therefore, of importance to settle, if possible, this matter; and to shew that something more than the exclusion of *perfect* obedience, or of the ceremonial or Levitical observances, is intended by St. Paul, when he asserts that justification is by faith, without the deeds of the law. Not only is *perfect* obedience excluded, (a part of the truth, and only a part), which leaves entire to *imperfect* obedience the office of justifying, but every degree of obedience is likewise excluded. Not only are Levitical performances excluded, a doctrine less specious than the former, but every possible performance of man is likewise excluded. And so far are his moral performances from being exempted from this conclusion, that they are the very works most emphatically intended. We think no one will deny that St. Paul had a very correct notion of the nature of moral, internal, or spiritual duty, as distinct from, and infinitely more valuable and in itself meritorious than, any thing external. If any doubt remain on this subject, let the last verses of the Ep. Rom. c. ii., be read. That the apostle had like-

wise a correct notion of the distinction between grace, or favour, and works, the following passages of the same Epistle will as decisively determine, viz. iv. 16, and xi. 6. It only remains, then, to be decided, in what sense the apostle, in the Epistle to the Romans, uses the terms *law*, and *works*, or *works of the law*; and it will thence be clear, whether, by making faith and obedience synonimous, he could be guilty of the palpable oversight and self-contradiction, of resting man's justification on a ground the most meritorious, when he intended it to be the most humiliating. By the crimes charged on the heathens, in the first chapter, it is evident that the law by which they are condemned is the law of nature, as it is called, or the *moral* law. The law of Moses could not apply to them to this purpose. See likewise ii. 14, 15. In the second chapter, where the Jews are likewise condemned, their offences are stated to be, not against the ceremonial of their law, but against its *moral* code,—theft, adultery, sacrilege. The general description which is given of the depravity of the whole world, the two great divisions *jointly*, and which proves it to be under sin, and excluded thereby from the hope of justification by works, specifies *moral* transgressions, and is expressed in terms derived from different parts of the Old Testament. In ch. v. 20, the entrance of the law that sin might abound, is determined, by the context, to refer exclusively to *moral* transgressions. The whole of the seventh chapter, from verse seven to the end, can relate to *moral* injunctions alone, and the eighth verse particularly refers to the tenth commandment of the *decalogue*: in verse twelve, the commandment is said to be *holy*, and *just*, and *good*; and in verse fourteen, the law is affirmed to be *spiritual*. We have been as concise as possible in these references, presuming upon the general acquaintance of our readers, more especially with this part of Scripture. The inference appears to be irresistible, that the moral law is that of which the apostle is uniformly speaking, and that, therefore, the works excluded from justifying are moral works, of whatever description or degree, perfect or imperfect*. That the argument in the Epistle to the Romans is not concerning Levitical performances, is confirmed, and luminously illustrated, by adverting to another epistle in which it is a principal argument: we mean the Epistle to the Hebrews. How different, at a glance, is the character of these two epistles!

With respect to the distinction between a mere historical and a real faith, and the necessary connection of good works with the latter, we are happy in the concurrence of the Bishop of Lincoln with ourselves, and with the evident sense of the Twelfth Article of our church, and of the Homily entitled "*A short Declaration of the true, lively, and Christian Faith*," against many of the sons of the church, and particularly the Archdeacon of Sarum, whose inexcusable error respecting the homily ought never to be forgotten, till it is acknowledged.

The three Articles on this subject are the eleventh, the twelfth, and the thirteenth; and we are contented with the plain words, without a single explanation. The homily more particularly relating to justification, is that entitled "*A Sermon of the Salvation of Mankind, by only Christ our Saviour, from Sin and Death everlasting.*" This is referred to in the Eleventh Article, under the title of the Homily of Justification. To be as sparing as we can in our quotations, we read "justification is not the office of man, but of God; for man cannot make himself righ-

* See this subject most ably and satisfactorily discussed in a sermon of Mr. Gisborne's, on "Justification not attainable by Acts of Morality," in a volume, entitled "Sermons principally designed to illustrate and enforce Christian Morality," reviewed by us in our vol. for 1809.

teous by his own works, *neither in part* nor in the whole," &c.—"The true understanding of this doctrine, We be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this our own act, to believe in Christ, or this our faith in Christ which is within us, doth justify us, and deserve our justification unto us (for that were to count ourselves justified by some act or virtue that is within ourselves), but, that although we hear God's word, and believe it, although we have faith," &c. "yet we must renounce the merit of all our said virtues," &c. &c., "trust only in God's mercy, and that sacrifice which our High Priest," &c.

"Chapter the Fourth. Of universal Redemption, Election, and Reprobation."—We are sorry, that in the first of these articles there should be any disagreement among members of the church of England. Here this church is undoubtedly opposed to the doctrine of Calvin, as Mr. Overton and others have pointed out. Concerning election, the Bishop has taken his ground on the merely corporate application of the term, as most popularly taught by Dr. Taylor; for a view, and we think refutation, of whose scheme, the reader is referred to a course of papers in our volume for 1807. Our hearts really sickened at the prospect of a hundred and more pages on the subjects of this chapter; and, like a traveller condemned to pass a desert of the same number of miles, with a dry, withering, east-wind in his face, and no verdure to refresh his eye, we sunk at the thought of labouring through pages of polemics, enlivened by nothing of a practical, or even of a conciliatory, tendency, and with no direction but that of a guide whom, we think, we have reason to mistrust. In truth, the subjects here discussed are not to be confided to any mere partizan. The views of the person fit for the employment should be deeply laid, and well matured; they should be large and liberal. Such a person should, above all, so arrange his argument, as to put his reader in the capacity of an independent judge. Scripture is so untractable to human systems, that, on many important points, it will appear to favour and oppose two adverse hypotheses; and he alone is likely to arrive at the truth, who is humbly sensible of this fact, and is content to know but in part, that is, as far as is revealed. On the darker subjects of revelation, he will not hastily say, These propositions are inconsistent, and, this is a necessary consequence of that; but he will inquire, Is it written, and what is its plain meaning? The Bishop of Lincoln has said, p. 226, that "the very idea of a covenant is inconsistent with the Calvinistic system." Is the Right Reverend writer ignorant of the work entitled "The Economy of the Covenants," by that amiable, holy, and candid Calvinist, Witsius?* How widely must these two writers differ in their notion of the meaning of the word covenant! But are two or three sentences sufficient to determine, I am right and you are wrong? Bishop Tomline acknowledges the *irreconcileableness*, to his comprehension, of the free agency of man with the prescience of God, p. 249: but he holds them both, because he sees "in them no contradiction to each other," p. 250. No contradiction, when irreconcileable!—But let us read his assertion, p. 252: "I reject the Calvinistic doctrine of predestination, not because it is incomprehensible, but because I think it *irreconcileable* with the justice and goodness of God."—*Irreconcileable!* This is a very trite subject; and every reader or thinker knows the geography (if we may so speak) of the whole question at a glance. It is truly a terra incognita, with boundaries which, excepting the few traced by inspiration, we all ought to know that we can never know in this world. With respect to the Seven-

* See also the Westminster Catechism.

teenth Article, which would, of course, be introduced, so much has been said, and by ourselves too, that we forbear entering into the argument any farther than to say, that the explanation which the Bishop has given will, we conceive, satisfy no party, perhaps not even an individual; that the operation of this explanation is perfectly neutralizing, and would, we firmly believe, go to expunge the whole article; that if the article be non-Calvinistic, it surely is not anti-Calvinistic; and that we heartily wish to abide ourselves, and that all others would abide, by the simple words of the article, without any comment whatever.

We quote with pleasure the following admission: "I am most ready to allow, that many Calvinists have been pious and excellent men; and I am fully satisfied that there are, in these days, zealous Christians of that persuasion, who would be among the first to deplore any evil which might befal our constitution in church or state." p. 284. We shall have a future occasion of alluding to this passage.

On chapter the Fifth, containing "quotations from the ancient fathers of the Christian church, in chronological order, for the purpose of proving that they maintained doctrines in direct opposition to the peculiar tenets of Calvinism," we shall satisfy ourselves with a few general reflections. We confess we have not leisure at present to follow the Right Reverend author through nearly seventy folio volumes (Pref. p. v.); although those who know how volumes of the fathers are generally edited, and the facilities of reference with which they are accompanied, will be less terrified than the generality at such an array. In the first place, then, we observe, that the author, of course, is the judge of what is in direct opposition to Calvinism; and from some of the quotations alleged we must say, that he is not a judge that satisfies us. For we have little doubt, that many of the propositions adduced, would, without hesitation, be affirmed both by Calvin and his followers. Again, we contend that the testimonies of the fathers are to be applied to modern controversies with much caution and qualification. It is a very rational observation of Augustine somewhere, that the ancients improved in the accuracy of their creed, in the time and order in which different orthodox doctrines were attacked. The diversity of the adversaries and errors which the primitive Christians had to contend with, from those which have agitated modern times, render their testimony perhaps irrelevant. And it deserves peculiarly to be noticed, that, at the commencement of Christianity, and for some time after, the doctrine of fatalism was held and professed by the heathen philosophers, and by heretical Christians, (a doctrine which wilful injustice alone can impute to Calvinism); and that, in the zeal to oppose this doctrine, and particularly its injurious consequences, the freedom and power of the human mind were likely to be injudiciously asserted. The αὐτεξούσιον of the fathers, and their reasonings, may often be explained on this supposition. Upon the whole, had the extended collection of ecclesiastical quotations embraced both sides—that is, the entire of the subjects which they concern—it would, we think, have been a valuable present to the world: As it is, we have only to regret the necessity of adding the caution, "audi alteram partem," and to refer our readers to a collection of an opposite tendency, subjoined to the "Corpus Confessionum Ecc. Ref.," particularly the sixth article, "De libero Arbitrio," and in it more particularly the quotations from Tertullian, Cyprian, and Ambrose.

The next chapter of quotations, "for the purpose of proving that the earliest heretics maintained opinions greatly resembling the peculiar tenets of Calvinism," is, we think,

as unfortunate as any in the book. The expression "greatly resembling," at once exposes the fallacy and unfairness which might be expected. Who knows not, what a promptuary of sophistical reasoning is resemblance? In the first quotation from Irenæus, concerning the Valentinians, these heretics are said to "affirm that they themselves shall be entirely and completely saved, not by their conduct, but because they are spiritual by nature." Spiritual by nature! resembling a peculiar tenet of Calvinism, one of whose peculiar tenets is affirmed to be, and is, that all men are by nature, their present nature, corrupt! Again: "They say that some are by nature good, and some by nature bad," p. 514. An equal resemblance! and, indeed, as accurate a resemblance to our own church. — But it will be asserted, that by *nature* is here intended an absolute fatality, the very thing which we urged on the preceding chapter; and this, Calvinists, if they may be heard, steadily disclaim. We think that this popular mode of exciting odium against a party ought not to have been sanctioned by episcopal authority.

The following chapter consists of quotations from the works of Calvin. If this chapter had stood at the head of the work, and been used as a criterion to determine who are, and who are not, Calvinists, it would have answered an useful purpose, not only in saving much trouble both to writer and reader, but more importantly in relieving many respectable individuals from unmerited obloquy. We are little concerned with the peculiarities of Calvinism, except as we wish justice to be done to every sect, and every founder of a sect. And when the Bishop of Lincoln turns Calvin's expression, *horribile decretum*, respecting the doctrine of reprobation (a doctrine for which we certainly have no particular predilection), against him, we think it proper to suggest, that the word *horrible* properly signifies no more than, awful, or solemn. Certainly the doctrine of everlasting punishment would bear the application of the same epithet with nearly equal propriety. But we proceed in our notice of the note which contains the objection (p. 541), because it likewise contains the important admission, which we wish our readers to bear in mind: "And yet it must be acknowledged, that Calvin was a man of piety, and of considerable talent and attainment." It appears, from p. 569, that the Bishop of Lincoln adopts the machinery of Dr. Kipling respecting Calvinism. We must trust to our past labours and our indexes, on the one hand, and to professed answerers of the Refutation to come, on the other, for what we otherwise might have been tempted to add on this most hopeless and ungrateful subject *.

The last chapter, "containing a brief historical Account of what are now called Calvinistic Doctrines," is entitled to little of the praise of impartiality. The unqualified deference to the authority of Peter Heylin is to us a decisive proof to the point. It is remarkable, that an eminently learned predecessor of the author in the see of Lincoln, we mean Bishop Barlow, should have characterised the works of this historian as "Peter Heylin's angry, and (to our church and truth) *scandalous* writings." Remains, p. 181. This witness is true. A more bigoted, incompetent, secular, and half-papistical writer, we can hardly name in the list of historians. The conclusion which the Bishop of Lincoln draws, "Such were the origin and progress of what are now called Calvinistic opinions, from the days of the apostles to the æra of the Reformation,—from Simon Magus to the Reformer of Geneva,"

* We have the vanity to believe, that an answer, by anticipation, to many parts of the Bishop's book, may be found in our review of Daubeny's Vindiciæ Ecclesiæ Anglicanæ, in our vol. for 1804. This Review may be had in a separate pamphlet, entitled "A candid Examination of Mr. Daubeny's Vindiciæ," &c. and printed for Hatchard.

p. 580, will not be read, even by any liberal non-Calvinist, without regret. In the short detail of English history referring to this point, the author has adopted the common story of Cranmer's declining the offered assistance of Calvin. We could never find any proof of this assertion, except what is afforded by the low authority of Peter Heylin, and his copyist, Jeremy Collier. But there is sufficient proof, from Cranmer's own letters, that he held the Reformer of Geneva, the successor of Simon Magus, in very high esteem. That "our Articles more nearly coincide with the Augsbourg Confession, which is decidedly anti-Calvinistic, than with any other public declaration of faith" (p. 581), is, in our opinion, so far from being an accurate statement, that it appears to us to agree as completely with almost any other of the Protestant public confessions. They were published together, and even article by article on the same subject, without excepting the professedly Calvinistic Confession of the Gallican Protestant church, for the express purpose of proving their harmony, and with that very title. And we must add, that if to the reformers of any foreign church particular deference was paid by the English in the formation of their creed, it was to the Helvetic. Although we do not go (as has been seen) to the full extent of Mr. Jesse's conclusion, in his useful work, entitled *Primitive Faith*, this point he seems to have fairly established. We object likewise to the talking of the anti-Calvinism of sentiments before any such a thing as Calvinism existed. The assertion, "our church is not Lutheran: it is not Calvinistic: it is not Arminian: it is Scriptural:" &c. with which the work concludes, has been re-echoed, ever since its first appearance, in one of his Lordship's charges, as conveying a new, as well as flattering, view of the Established Church in this empire. It always appeared to us to have more of sound than meaning. We cannot imagine it possible, that any church or sect should not say the same thing concerning itself; and we have no doubt that Calvin, and the Institutes themselves, if they could speak, were they reproached with any human origin, would indignantly disclaim the charge, and affirm, that they were not Lutheran, not Calvinistic, not Arminian, but Scriptural: and this, with the greater reason, as Calvinism was not then founded, nor Arminianism till about a century after.

Had the present work, in the substance of it, adhered more tenaciously to what the title-page proposed, and refuted what is purely and properly Calvinism alone, we should not have felt ourselves materially concerned; since it is well known, that, in this controversy, we have sustained the character, and endured most of the hardships, of being mediators; and have the same ground of complaint as the poet,

"While Tories call'd him Whig, and Whigs a Tory."

But the object of the writer, as he proceeds, has grown so diversiform, that the doubts which we at first felt respecting the success of what was announced, a Refutation, were frequently dissipated; and we were often pleased to accompany his lordship in his triumphs over Pharisaism, Antinomianism, and Libertinism. Although a work, which brings together many passages of Scripture on one subject, whatever the object may be, and in spite of that object, if it be wrong, will acquire a spiritual savour,—a fact strikingly illustrated by the writings of Dr. Taylor of Norwich—we do not mean to make this deduction from the merits of many passages occurring in the Refutation, which assert doctrines, and breathe a spirit, eminently Christian. But it is a sacrifice, to the performance of which we wish we were not called, to say, that these are the few stars which enlighten the clear part of the sky in a cloudy night, and that the predominant character of the

work is of a different description. Some parts of the reasoning we have examined. There is a fallacy very common to superior talents; and that is, to imagine that they can be transferred at pleasure from subjects on which they have been long exercised, and with the more success on account of the paucity of their number, to any other, however new to them, of however different character. This may perhaps account for the sanguine expectations often discovered in such persons, of settling questions, which others, more experienced in that department, are disposed to resign as interminable. Hence, likewise, an alert air of self-complacency in the progress of such discussions, and an apparent confidence of being able to give the world information of considerable importance, and such as it had in vain sought for before. Hence, further, those flexibilities of reasoning, which, with all our propensity, and almost determination, to make an author consistent with himself, betray him into repeated self-contradictions, and make his arguments, like troops, possibly very good, and commanded by a very good general, but, under the disadvantage of a nocturnal fight, fall foul of each other. We do not say that these characters are drawn with the strongest lines on the work which we have been reviewing, but we were certainly at times reminded of them. These, however, are not what we consider the most prominent defects of the Refutation. It is evident, that it is the principal object of the writer to bring under condemnation, and odium likewise, that whole body who, in whatever sense, whether they are so or not, whether they avow it or disavow it, are called Calvinists. And although we are perfectly ready to admit, that the language of the Bishop of Lincoln is much more decorous, and much more really candid, than that of some others who have signalized themselves in the same warfare, yet we think it must be owned, by every impartial reader, that the reflections made on these characters are expressive of strong, although chastised, asperity. The general complexion of the work likewise impresses on us the suspicion, that it is not Calvinism as Calvinism, nor Calvinists as Calvinists, that are the only or the chief objects of attack. Be this, however, as it may, it is enough for us, that the author has made those free admissions, which have been noticed, of the piety, not only of many Calvinists, but even of Calvin himself. It appears, then, that the strictest Calvinism is not inconsistent with piety. We forbear to put the string of questions which now suggest themselves: but we cordially wish and pray, that when the Bishop of Lincoln again undertakes the labour of the pen, he will employ that sacred and powerful instrument, not to transfix the characters, and impede the success, of men whose chief labour it is to bring the souls of their fellow sinners to repentance, faith, holiness, and heaven; but to confound and, if possible, convert those very persons, who, many of them we confess with far more sinister views, will give the whole energy of their assent, consent, and acclamations to the Refutation, and will exert all their powers to carry its worst tendencies into execution. We fear the effect of the Bishop's work, particularly on the minds and professional exertions of that class of the younger clergy, who have entered into holy orders from secular motives alone, and who, finding in Christianity nothing properly to interest them, will find what they want, a subject, and, what is more, a subject suitable to the prejudices and antipathies, not only of themselves, but of the generality likewise, in violent philippics against Calvinism and Calvinists.

Something of this kind, we understand, was displayed on a late celebrated occasion. Although there was nothing very congenial in angry polemics, except by way of contrast, with the festivities com-

pressed into the few days which gave a royal chancellor to one of our universities, it was thought expedient by, at least, two reverend gentlemen to vary and assist the entertainment by the exhibition of a kind of *auto da fé* of the Calvinists; and if it were the intention of the appointed preachers to stimulate the heretics to a recantation, and thus preserve them from their fate, it was certainly not in a way of conciliation. But whatever were the state and feelings of those unhappy men, we really consider them as an object of envy, compared with those of their triumphant and merciless accusers; and hardly a more sensible mortification could have been inflicted upon us, than, with the Right Reverend author of the Refutation, to be condemned, in such an assembly, to hear our own panegyric from such mouths, and for such a service*.

We shall just observe, that we have this evidence of not being deceived in our estimate of the unfairness of the present publication, that we can at once perceive the fairness of another prelate of the same views, and writing on the same subject; we mean Bishop Burnet, in his Exposition of the XVIIth Article.

We conclude with an extract, which appears to us peculiarly pertinent and impressive, from the author of a Collection of Prayers, known and approved by all, the Rev. Benjamin Jenks. In the small volume which has been quoted by us already, on "Submission to the Righteousness of God," in the address to the reader, pp. xii. xiii., ed. 1803, that holy man writes—

"I must confess, that when I first set out for a preacher, I did appear (after the then mode of a prevailing party) a stickler for Pelagius: and what I wanted in skill, I made up in bitter zeal against all that asserted and advanced the faith, which then I was for running down, and that, not only as empty of truth, but full of absurdity. And though I saw Scriptures, and articles, and homilies, all standing in my way; yet, being newly come from the fountain of learning, and observing which way the stream ran there, and under what extreme odium was every thing that appeared Calvinistical, (though never so much the express doctrine of the Church of England); and knowing what great names I then had to credit and strengthen my cause; and proud also of some arguments, wherewith I thought myself able to defend it: thus I drove on for a while, in my new province, till it pleased the gracious God, (who knew what need I had to be humbled), in the midst of perfect health, and all the favour of men, and prosperity of the world, to throw me down under great and sore troubles of mind, and doubting of my state, and dread of his wrath: where for a long time I lay, refusing to be comforted; yet all that time, not intermitting the work of my place, but was rather more concerned and sedulous in it, and (I thought) more assisted and fitted for it, than ever before. And in that school of sharp discipline did I learn of my heavenly teacher the doctrine of faith, which ever since I have made conscience to maintain with all my strength. And as I dare not (upon any temptation whatsoever) offer to oppose it myself; so it touches me in the most sensible part, to hear any contempt signified against it by others; for there I take the old man to be up, *se defendendo*, and I cannot but look upon the Pelagian sentiment (in the point I oppose) as the very [illegible] of corrupt nature, and every unconverted man more or less to be leavened with it."

* We trust that one, if not both the sermons delivered on this occasion, will be published, with a preface and notes by Dr. Parr, if not better employed.

☞ *The Literary and Philosophical Intelligence, and List of New Publications, are deferred for want of room.*

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

(*Continued from p. 528.*)

In our last number, we inserted an abstract of the Seventh Report of this Society. We now proceed to lay before our readers some interesting extracts from the Appendix to that Report.

Our first set of extracts will have respect to America, and will shew the good effects produced in that country by the example and aid of the British and Foreign Bible Society.

The address of the New Jersey Bible Society distinctly recognizes that institution as having given the first impetus to Trans-Atlantic zeal.

"To many in this country it is well known, that, some years since, there was established a society in London, styled 'The British and Foreign Bible Society.' That society embraces, and, from its origin, has been, and still is, generously countenanced by men of different religious denominations, and of the first rank and fortune in that kingdom.

"The history of the exertions and success of that Society, and a deep conviction of the importance of such an institution in this country, prompted numbers of the pious and benevolent of various religious denominations in the city of Philadelphia; so that, within the last year, a Bible Society has been established in that city, for the purpose of procuring cheap editions of the Bible, and of the New Testament separately, and of distributing them *gratis* among the poorer classes of the people.

"While such were the exertions making, for the best interests of the poor, near to our own borders, and such the impressions awakened in more distant parts, a number of ministers of the Gospel, with several other gentlemen, having seen the address and first Report of the Philadelphia Society, and feeling deeply anxious to co-operate in furthering so important and benevolent a design, issued proposals for forming a Bible Society in this state, to act in concert with that of Philadelphia, and to be styled 'The New Jersey Bible Society.'"

"The objects which this Society have in view correspond entirely with those of the Society in Philadelphia. They wish it may be said, and it shall be their endeavour that it may be *truly* said, not only that, 'To the poor the Gospel is preached;' but that the Holy Scriptures are put into the hands of every poor family throughout the state, in which there is a single person capable of reading them. Should public benevolence put it in their power to diffuse more extensively the precious benefit, it is their earnest wish to co-operate with other similar institutions in meeting the calls for the *word of God* from more distant parts."

The Committee of the Charleston Bible Society observe,

"It is about six years since the attention of the Christian world was first summoned to those novel, important, and interesting institutions, called Bible Societies.—In the year 1804, a number of Christians of different denominations and classes, associated themselves together in England, and formed a Society, which they called 'The British and Foreign Bible Society.' Its object was, as its name imports, to promote a general diffusion of the Scriptures.

"The timid friends of this Society thought they saw in the catholic spirit which it breathed the seed of its destruction, and the enemies of the Christian faith were ready to declare that it could not survive its infancy. Experience has shewn that these fears, and these hopes, were unfounded. The Society has, in the increase of its members and usefulness, outstripped the expectations of its most sanguine friends. The seed which piety and benevolence sowed has grown a vigorous tree; and under their culture, nurtured by candour and zeal, has scattered her leaves for the healing of the nations in every quarter of the globe."

In recommending their newly formed Society to the attention of their fellow-citizens, the Committee produce some arguments in its favour which are so universally applicable, that, notwithstanding all that has been written on the subject, we are tempted to quote them.

"This Society is a very suitable expression of thankfulness for the Bible; and therefore promises to call down on us and our country the choicest blessings of its Author.

"It is calculated to bring back the attention of Christians wandering after the flowers of literature, the airy speculations of science, the mysteries of art, the subtleties of theology, the vagaries of enthusiasm, and the follies of superstition, to the Bible. It calls upon them to abandon controversies fruitless of moral good; and to apply them-

selves to deeds which more unequivocally evidence their love to God, love to man, and anxiety to arrive at that heaven which they are professedly seeking. It is calculated to increase among Christians the influence of the true spirit of their religion, a spirit of love, free as air, warm as the sun. It promises, by promoting intercourse and cordiality between Christians of different denominations, to produce a friendly exposition of each other's views, and thereby to weaken the prejudices cherished among them.

"Some of the prejudices of the unbeliever will naturally be removed by this Society. It will shew him, that Christians attach not a nominal but a real value to the Sacred Writings. It will answer his sarcasm, 'What do ye more than others?' It will prove to him that Christians can live in unity; that their love to mankind, though it may not be clamorous, is real; and, what he especially affects to disbelieve, that the different sects of Christianity are not different religions; that they agree in acknowledging the same scriptures as the standard of faith and practice; in cherishing the same zeal for God, the same attachment to Christ, the same charity to man, the same disposition to do unto others as they would that others should do unto them; and the same anxiety to save their souls, and promote their eternal interests by Gospel means—for 'a cup of cold water given in the name of a disciple shall not lose its reward;' and 'he that turneth many to righteousness, shall shine as the stars for ever and ever.'"

The Bible Society of Maine, in New England, refer in the same manner to the astonishing success of the British and Foreign Bible Society as having awakened the zeal of Christians in all parts of America, p. 37.

The Georgia Bible Society, in an official communication to the British Society, thus expresses itself:

"Who, except the Omniscient, can estimate the benefits resulting from your excellent institution? While the good that has *directly* flowed from it is immense, it has also been the means of exciting Christians in all parts of the world to form similar Societies, which regard it as their parent. From this distant land the blessings of thousands, who were ready to perish, but who were enlightened by the Scriptures, distributed according to the plan first proposed by you, shall descend upon your heads; and long after we are dead, the names of the founders and promoters of your benevolent society shall be repeated with affectionate gratitude by our descendants.

"In reading your Annual Reports, our eyes have often been filled with tears, and our souls have been lifted up with thankfulness to Him, who inspired the plan of an institution so simple, so liberal, and so benevolent; the advantages of which are so obvious, although they were so long unaccountably overlooked by the Christian world. Not contented with admiring, we resolved to imitate; and the '*Georgia Bible Society*' has commenced under auspices so favourable, as to authorise us to believe, that, in a short time, there will scarcely be found a family in the state unprovided with the word of God.

"There are two circumstances which particularly call for such an institution in Georgia. By the exertions of several denominations of Christians, an attention to religion has been excited in various parts of the state, which, a few years since, were noted only for their profligacy and immorality; and Bibles are there eagerly sought for, where lately they were despised. We wish also to extend the consolations of the Gospel to the *Blacks* among us. The attention that has been paid to their religious instruction has been richly rewarded. In every part of the state there are many of them who profess the religion of Jesus, and live in conformity with its precepts. To the different churches in this city alone, there belong no less than *sixteen hundred and ninety-four* communicants, who are people of colour. Many of these, it is true, reside on the adjoining plantations, but attend as often as possible on the Sabbath, and *generally* whenever the Lord's Supper is administered. To these no present could be more acceptable than the Gospel of Jesus."

We are also told, by the Massachusetts Bible Society, that they look "to the British and Foreign Bible Society as the Parent Institution, and are particularly interested in its magnificent exertions," p. 64.

The New-York Bible Society speaks of itself as "an Auxiliary to the Parent Association" in Great Britain, "that unrivalled institution, which contemplates the universal diffusion of the Holy Scriptures, until there shall be no speech nor language where their voice is not heard." p. 85.

It is impossible to read these extracts, and to consider at the same time the hostile position in which Great Britain and America unhappily stood for a long time to each other, as well as the jarring and discordant temper of the two Governments at the present moment, without sighing for the wider prevalence of those benign principles and feelings which have given birth to such an affecting co-operation in the great work of enlightening the world. Who can tell what effect

the formation of these very societies in America may have had in abating the violence of national animosity, and calming the angry passions of men; and that, dark and lowering as is the political sky in this quarter, it may not have been prevented from bursting in showers of blood by the silent but powerful influence of such associations?

Before we quit the Western Continent, we must advert to the Reports of some of the American societies. The Committee of the Philadelphia Bible Society report, that,

"Since the last meeting of the Society there have been distributed 1514 English Bibles, 387 English New Testaments, 54 German Bibles, 196 German New Testaments, 45 French New Testaments, 1 Welsh Bible, and 1 Gaelic Bible.

"Fifty English Bibles, and fifty English New Testaments, were taken out to the Island of St. Croix by Mr. Francis Markoe, one of the managers. These he distributed partly in person; and on leaving the island, committed the remainder to the Minister of the Episcopal church, to the Society of the Unitas Fratrum, and to some other friends, who were kind enough to co-operate with this society in carrying the light of the Scriptures into the abodes of darkness. The attention which the society had paid to the necessities of these islanders, excited strong emotions of surprise and gratitude among them, and called forth a spirit of liberality in favour of our institution. General Harcourt, Lieutenant-Governor of the island, became a member of this society, by a life subscription of fifty dollars; Dr. Edward Stephens, by a life subscription of fifty dollars; Mr. Peter Markoe, by a life subscription of fifty dollars; Mr. Isaac Dubois, Collector of the Customs, by a life subscription of sixty-four dollars; Mr. John Brown, by a donation of six dollars, and the usual annual subscription of two dollars. There is reason to hope that the Bibles sent to this Island will materially assist the exertions of those who are there labouring to diffuse the Gospel of the Lord our Saviour."

The managers of the New-York Bible Society state, that "they have discovered, by the inquiries which they have instituted, that great numbers in the city, and in the frontier settlements, are destitute of Bibles."

"These wants have been in part relieved by the distribution of near two thousand copies of the sacred volume. The Managers have not, however, confined the bounty of the Society within the limits of the state of New-York. They have cast it upon the ocean, by donations of Bibles to mariners. They have extended it to the western limits of this continent, by sending Bibles to a settlement forming at the mouth of Columbia River; and to the East Indies, by a donation of a thousand dollars, to aid in the translation of the Bible into the several languages of Asia."

(To be continued.)

MISSION SOCIETY TO AFRICA & THE EAST.

(Continued from p. 530.)

The Committee next advert to New Zealand. The settlers, Wm. Hall and his wife, and John King, intended for this place, arrived with the Rev. Samuel Marsden at Port Jackson on the 27th of February, 1810.

Mr. Marsden, in a letter dated May 5, 1810, informs the society:

"On our arrival at Port Jackson, I found the merchants here had formed a determination to make a settlement at New Zealand, in order to procure hemp, &c. which that island produces. The people were appointed, who were to form the settlement; and every other necessary preparation made, and the ship ready to sail under the sanction of the government: when, at the moment, a vessel arrived from New Zealand, bringing information that a ship called the Boyd, which had sailed from Port Jackson for timber to carry to India, had been burnt by the natives, and the ship's crew murdered, with the exception of eight persons. This was very alarming news; and deterred, for the present, the merchants from their intention of forming a settlement on New Zealand.

"Duaterra is much distressed for what has happened at New Zealand. I believe it will be found that we have treated the New Zealanders with the greatest injustice. It is much to be lamented that Englishmen should be such savages as they often are, when among poor heathens, whom they imagine they have in their power.

"*No doubt but various reports will be spread in England against the New Zealanders—but it should be remembered, that they have none to tell their story, or to represent the injuries which they have suffered from European cruelty.*

"In consequence of what has taken place, your settlers, William Hall, his wife, and John King, will remain here at present. Duaterra is very much attached to the missionaries—he promises to go over to New Zealand and see what state his country is in, and to return again for them to Port Jackson; and to bring six of his own people with him to live with me, to learn our trades. It will be of great service to the missionaries to remain here for some time, as they will acquire much knowledge which may be of use to them hereafter. As the missionaries will be very little expense, if any, to the so-

ciety while they remain at this place, it will be better for them to continue where they are, till a good understanding is established again between us and the New Zealanders. In the mean time they will find no difficulty in labouring for their support in this settlement. They will also benefit this colony by their Christian lives and conversation while they remain, though not actually engaged in the work of the mission.

"I believe that the heathen nations around us will be enlightened from this colony, and *the glory of the Lord* will shine upon those, who are now *sitting in darkness and in the shadow of death.*"

In a subsequent letter, Mr. Marsden resumes the subject.

"This morning a person called upon me, who had just returned from New Zealand, in a vessel called the Brothers, belonging to this port. The New Zealanders behaved to them in the kindest manner, and supplied the vessel with every necessary in their power. They gave them a bag of potatoes for a single nail, and afforded them every assistance. Ten of the sailors belonging to the Brothers took one of the boats and went on shore—and began to destroy the growing crop of potatoes. The natives remonstrated with them; when the sailors murdered one of the native men in the most barbarous manner, and behaved with the greatest cruelty to many of the others. Notwithstanding this act of wanton cruelty, the natives did no injury to the vessel or any of the sailors; but were satisfied with the captain assuring them, that he would complain to our Governor, and have them punished.

"I believe the loss of the Boyd, and the murder of her crew, were in retaliation for acts of cruelty and fraud, which had previously been committed by some Europeans. The acts of fraud and cruelty committed at New Zealand by Europeans are undoubtedly very great *.

"I do not think it prudent for the Missionaries to proceed at present. Duatorra is making great progress both in knowledge and agriculture—he works every day at one kind of labour or another, and will now do as much work in a given time as most men in the colony, and as well. I intend that he shall get a perfect knowledge of the culture and management of flax, as well as of different grain, vegetables, and pulse. He assures me, that, on his return to New Zealand, he will begin to cultivate his lands as we do, and will send over some of his people for instruction, to live with me. He is very anxious for Mr. King to go with him, *to make a Sunday*, and to instruct his people—I believe something will be done for these poor heathens, as soon as the vices of our own people will allow it.

"I have three New Zealanders now living with me, two of whom are sons of chiefs. One of them was at New Zealand when the affair of the Boyd took place. The captain of the Boyd, according to this man's statement, took four New Zealanders from Port Jackson; one of whom was the son of a chief of that part of the island to which the Boyd went for spars. He states, that the captain flogged all the four New Zealanders, on the passage from Port Jackson. When they arrived, the son of the chief complained to his father of the cruelties that had been exercised on him and his companions. The old chief, and one of his sons, named Tippahoohee, determined immediately on revenging the injuries that had been done to his son and subjects, by taking the ship and murdering all the crew: which they effected.

"Our friend Tippahee was no way concerned in this business, from the best accounts we can obtain. The Boyd did not put in at any part of his dominions. He happened to arrive with a cargo of fish, (which he owed to the chief of that part where the Boyd was taken) just at the time that the business had taken place. Five men had run up into the rigging, to save themselves. Tippahee called them down, and told them to come into his canoe and he would save them: the sailors got into his canoe: Tippahee carried them immediately on shore, but was followed by the enraged party, overpowered, and all the men murdered. Tippahee did all he could to save our countrymen; but was afterwards shot through the neck, and many of his subjects killed by parties landed from the whalers, and the whole of his island on which his houses stood destroyed. He is since dead. His son, who was in England at the time I was in London, died from disease nine days previous to the arrival of the Boyd.

"It is generally believed here, that the whole that has happened to the Boyd has been owing to the conduct of the Europeans themselves. I have conversed with many who have been at New Zealand, some before and some since the affair of the Boyd; but they all concur in one opinion, that we are the aggressors. I am still persuaded that Divine Goodness has some gracious intentions toward this noble race of human beings.

"I have sown two acres of flax, which

* Is not this a subject for the criminal judicature of the country? Ought not the Solicitor of the Admiralty to inquire into it?

are now growing: as soon as this is ready, it is my intention to set John King to teach the New Zealanders how to spin line and make rope, as this will apply to their immediate wants. Port Jackson will be the proper place to begin the instruction of these people, both in religion, morals, arts, and commerce. They are very attentive, sober, and willing to learn all they can. I shall be happy to have a school formed for them in this place, where they may be taught every thing that may be of use to them, in their present state: I mean the simple mechanics, agriculture, and the knowledge of the Scriptures.

"Nothing can be effectually done with the natives of the South-Sea Islands, without the means of keeping up a constant communication with them from Port Jackson. The missionaries can neither be safe nor comfortable, without this. A communication cannot be maintained without a ship. One vessel, of about one hundred and fifty, or two hundred tons, would visit all the islands in these seas, be a protection to the missionaries, and bring such natives to and from Port Jackson, as may from time to time wish to go in her. The produce of the islands, brought to Port Jackson and sold, would pay all expenses. If I had the means within my own power, I would not hesitate one moment on this plan. It is what I have recommended for the last ten years. I wish some of the merchants in London would undertake to fit out a vessel for this service; not on the account of any public society, but on their own private account. This would be doing more toward promoting the instruction of the natives in these seas, than can be otherwise effected by all the money which they may throw into any public purse. We will readily, in this colony, second any plan of this nature, so far as our exertions and means will extend. I can answer for myself and friends here to the amount of fifteen hundred pounds. The missionaries would then be safe in the islands. There would be something to call forth their industry, and that of the natives: viz. the collecting the natural productions of the islands, and sending them to market. They would be able to supply all their own wants, independently of the societies to which they belonged. The most friendly intercourse would be kept up between Port Jackson and all the natives of the different islands. The South-Sea whalers would also be safe, when they wanted supplies from New Zealand."

The missionaries Wilhelm and Klein continued under the care of Mr. Scott till the beginning of September, when they came to town, in order to acquire some knowledge of the art of printing, and of the new system of education, preparatory to their sailing for the Rio Pongas.

These two missionaries have advanced considerably in the knowledge of the English and Arabic languages. It is the intention of the Committee to print Arabic tracts, and circulate them in Africa.

When they go, they will carry out with them a printing press, and a font of Roman letter.

Mr. Thomas Norton still continues to prosecute his studies, under the care of Mr. Scott. Another student, Mr. William Greenwood, has been received by the society, and placed in the seminary.

The Committee urge on the clergy a habitual regard to the subject of missions in their ministrations. They would not only assist the funds of the society, by this means, in the most easy and effectual manner; but they would kindle, with the Divine blessing, a spirit of Christian sympathy and kind regard to the wants of the perishing heathen, which would have a most important influence on the spiritual interests of their own congregations.

While, therefore, they return their cordial thanks to those clergymen who have assisted the funds of the society by occasional collections at their churches, they cannot but feel under peculiar obligations to those who have annually called the attention of their congregations to the important subject of the propagation of the Gospel throughout the world. The amount of collections made on such annual occasions may sometimes appear small, compared with less frequent collections at some other places: but such annual collections are in the highest degree useful, not only in a pecuniary view, but as exciting in ministers, and communicating to their hearers, a warm interest in the conversion of the heathen world.

YEARLY MEETING OF THE QUAKERS.

The annual meeting of this body took place in May. The Epistle to the Friends in Great Britain, Ireland, and elsewhere, contains much wholesome counsel, which all classes of Christians may beneficially apply to themselves. In addressing the young, they observe: "It is a signal favour that in various places there are continually fresh proofs of the prevalence of the love of Christ operating on the mind, and producing its genuine and blessed effect of conformity to his likeness. Humility, it is true, and self-denial, must form a part of this likeness; but so doth, also, the real and fruitful love of God, and of our neighbour: and if we have been planted together in the

likeness of his death, we shall also in the likeness of his resurrection.' Bend, therefore, we beseech you, early—bend in good earnest and cheerfully, under the forming hand of the Lord. 'The fear of the Lord is the beginning of wisdom;' yea, the foundation of true knowledge. There is danger in seeking knowledge independently of this; for so, as saith the apostle, 'knowledge puffeth up.' But this true knowledge is life eternal. 'This,' said our blessed Lord, 'is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' O, the favour, the honour, and the eternal blessed effect, of being taught of the Lord!"

Those who are advanced in life, they beseech to pause and ponder the path of their feet. "Is your salvation nearer now than when you believed?" "Fruits of increasing love to God are manifested in a variety of ways; and probably not in any one more clearly, or more acceptably to Him, than by tokens of regard for the plants of his hand, the youth of his church. It is remarkable, that when our Lord thrice put the question to his zealous disciple, Peter, 'Simon, son of Jonas, lovest thou me?' the only consequent injunction was, 'Feed my lambs—feed my sheep.' There are various ways, too, in which this may be effected: by precept, by sympathy, by assistance in their spiritual difficulties; but above all, by steady, uniform, circumspect example. And this, dear friends, you know, cannot be afforded to them, unless you experience fresh supplies of spiritual strength to persevere yourselves in dedication, faithfulness, and the fear of the Lord."

"Many are the duties," they add, "incumbent on the followers of Christ, and all require the support of his presence for their due performance. 'Without me,' they are his own words, 'ye can do nothing.' We feel inclined at this time, ere we close the present salutation of our love, to remind you of that indispensable duty, the acknowledgment of our dependence on his power, by duly assembling at the season appointed for waiting on and worshipping God. Deficiencies, indeed, in this respect do not in the general appear to increase; and we are aware that we often renew our tender exhortation on this subject. Once more, dear friends, let the exhortation go forth. Consider the motives of deficiency, such of you as may be conscious of it. If, as the apostle has declared, the presenting of your bodies be it 'reasonable service,' we beseech you to examine into the cause that it is too often intermitted. Is it not, that, in a greater or lesser degree, you may still be 'conformed to this world?' But recollect: this conformity will still prevent the Christian professor from being transformed by the renewing of the mind; and from proving (as who at the solemn approaching close will not rejoice to have proved?) 'what is the good, and acceptable, and perfect will of God.'"

We could not help smiling, amidst all this seriousness, to read the following sentence. "The sufferings, reported this year, amount in all to about 12,700*l.* Ecclesiastical demands form the bulk, and military ones a considerable part." The payment of tithes, &c. they call *sufferings*. If so, they are sufferings self-induced. For why do they buy property which they know to be subject to tithes? Since with their eyes open they have made the purchase, and have had an abatement of the price in consideration of these very tithes, if we did not know the power of prejudice, we should say it was hardly fair or honest to refuse, and even resist, the payment. The demand of tithes, under such circumstances, is as much the demand of a debt justly due, as a baker's or a butcher's bill would be.

JAMAICA.

We have had frequent occasion to advert to the persecuting spirit which animates the legislature of this island. A fresh instance was given of it in their last session. Our readers have doubtless heard much of the disputes existing in this island, between the Governor and the Assembly. They may not know, however, that these had their origin in an instruction of his Majesty in Council to the Governor, to pass no law which should affect religion, without a clause suspending its operation until his Majesty's pleasure should be known. The Assembly were resolved to submit to no such restriction; and they refused to proceed to the granting of supplies, or to any other public business, until the Governor had assented to a bill, restraining the liberty of religious worship, without any such clause as had been prescribed by his Majesty.

It still remains for the Governor to explain how it was, that, in the face of a distinct command from his Majesty, he should have given his assent to such an act.

The act was passed in last November, and is entitled, "An act to prevent preaching and teaching by persons not duly qualified, and to restrain meetings of a dangerous nature, on pretence of attending such preaching and teaching."

We will give the substance of it.

"Whereas it is expedient that some precaution should be taken in permitting persons to preach the Gospel to assemblies of people of colour and negroes; for the purpose of excluding from the exercise of such

sacred functions all ignorant and ill-designing persons, who, under the pretence of preaching the Gospel, *may* disseminate principles subversive of the peace and good order of society*."

I. It is hereby enacted, That from and after the passing of this act no person shall preach or teach in or to any meeting or assembly of persons of colour or negroes, unless he shall first qualify himself for that purpose in the supreme court, by taking the oaths of allegiance and supremacy, and by making and subscribing the declaration against popery, &c. and be registered accordingly.

II. That no person shall be admitted to take the said oaths, &c. for the above purpose, *who shall not appear to the judges of the said court to be a fit and proper person* to perform the office of preacher or teacher at a meeting or assembly of persons of colour or negroes†.

III. That no assembly of persons of colour or negroes, for the purpose of preaching or teaching, shall be holden in any house, or at any place within the said island, but such only as shall be notified to the supreme court, as intended to be used and resorted to for that purpose, and registered accordingly.

IV. That every person intending to make application to qualify as aforesaid, shall give notice of such intention in the newspapers of the island, for four successive weeks previous to the meeting of the court; and also that every person intending to give to the supreme court a notification of a house or place meant to be used for preaching and teaching, shall give a like notice of such intention.

V. That if any person shall be found preaching or teaching in any meeting or assembly composed wholly or chiefly of persons of colour or negroes, without being qualified, as aforesaid, or if any person so qualified shall be found preaching or teaching in any house or at any place not so notified, &c. such person being of free condition, shall, upon being convicted before two or more justices of the peace of the parish where the offence shall have been committed, forfeit for the first offence the sum of fifty pounds, to be levied by warrant of distress; and if the party convicted should be a stranger, or itinerant person, or shall not have sufficient chattels within the said parish, it shall and may be lawful for the magistrates to enforce payment, by committing the offender to the common gaol, there to remain for three months, without bail or mainprize, unless he shall sooner pay the said fifty pounds; and if such person, so convicted, shall at any time again commit the like offence, and be thereof convicted, such offender shall, for every such subsequent offence, incur the penalty of one hundred pounds, to be levied as aforesaid; and on default of sufficient goods, it shall be lawful to commit the party to the common gaol, there to remain without bail or mainprize, for the space of six months, unless he shall sooner pay the penalty.

VI. That no assembly of persons of colour or negroes, for the purpose of preaching or teaching, shall be holden before sun-rise, or after sun-set*, under the penalty of fifty pounds on every preacher or teacher who shall be present at such meeting, and of ten pounds on every other person whomsoever, attending such meeting, to be levied on conviction before two or more magistrates, by warrant of distress; and if there shall not be goods sufficient, then it shall be lawful to commit the offenders to the common gaol, there to remain without bail or mainprize, if a preacher or teacher, for the space of three months, and if a person attending, for the space of one month, unless the said penalty shall be sooner paid.

VII. "That the doors of every house or place used for preaching or teaching shall be open during such preaching and teaching, and all magistrates, and other persons whomsoever, shall have free ingress and egress; and if any obstruction shall be given to them, or if such preaching shall take place before sun-rise or after sun-set; on the same being proved before two magistrates, the certificate granted in respect of such house shall be null and void, and every assembly held in such place, after such proof, shall be unlawful, and the preacher or teacher, or persons attending, shall incur the same penalties as if no certificate had been granted.

VIII. That if, on complaint made to the supreme court, and after hearing the parties, and examination of witnesses on oath, on both sides, it shall appear that any person so qualified as aforesaid is a person not fit or proper to perform the functions of a preacher or teacher in such assemblies, or that such person has misconducted himself, or has attempted to disseminate principles subversive of good order, then it shall be lawful for the judges

* It is not alleged that any evil actually exists requiring such a remedy as the present.

† The obvious effect of this clause will be, that no one will be admitted to qualify.

* This, which may seem a harmless regulation, does in fact exclude all the slaves from the benefit of religious instruction, except on Sundays; as they are always at work between sun-rise and sun-set.

of the said court to declare the qualification of such teacher to be from that time null and void: or if it shall be made appear to such court that any house, registered as aforesaid, is improper for such assembly, or has been used for the purpose of teaching principles subversive of good order, it shall be lawful to declare such registry to be null and void.

IX. That in all cases where the supreme court shall refuse to admit any person to qualify himself for preaching or teaching, or shall refuse to register any house for such meeting, or shall declare null and void any such qualification, or any such registry, it shall be lawful for the party grieved to appeal to the governor and council, who, upon hearing the parties and examination of witnesses on both sides upon oath, in a summary way, shall make such order therein as to them shall seem proper, which order shall be final.

X. That on hearing such appeal, the governor and council shall make such order in respect of costs as to them shall seem meet: provided, that in all cases where the decision of the supreme court shall be affirmed, the party who appealed shall pay to the respondent all his costs.

XI. That every person who shall attend a meeting for preaching or teaching, in any house not registered, or shall be present at any meeting, whether in a house so registered or otherwise, where a person not qualified shall preach or teach, every such person, if of free condition, shall, on being convicted of the said offence before two or more magistrates or justices of the peace, forfeit for the first offence the sum of five pounds, to be levied by warrant of distress; or if there be not sufficient goods, be committed to the common gaol, there to remain, without bail or mainprize, for two months, unless the fine shall be sooner paid: and for every subsequent offence, the offender shall forfeit the sum of ten pounds, to be levied as aforesaid, or shall be committed to the common gaol, there to remain for six months, unless the fine shall be sooner paid: And if such offender shall be a slave, he or she shall, on conviction before any one or more justice or justices of the peace, be sentenced to receive a *public flogging not exceeding thirty-nine lashes*; and, for every subsequent offence, shall be committed to hard labour in any workhouse for any space not exceeding three months, and may also be punished with a public flogging not exceeding thirty-nine lashes.

XII. This act is to continue in force from the 31st of December 1810, until the 31st of December 1811, and no longer*.

* Even this circumstance, which seems a trivial one, is most artfully contrived to elude the effects of the King's disallowance of the law. For by the time the disallowance is notified, the law will have expired, and a fresh law will have been enacted.

VIEW OF PUBLIC AFFAIRS.

FOREIGN INTELLIGENCE.

The field of politics has of late been unusually barren of incidents. The army of Lord Wellington, which has received considerable reinforcements, has been again drawn to the northward. His lordship's head-quarters were fixed, by the last accounts, dated 31st August, at Fuente Guinaldo, not far from Ciudad Rodrigo, which place he had completely blockaded, with a view, it is said, to induce Marmont to attempt its relief. The French at the same time were in force at Coria, which lies between Alcantara and Placentia. This movement of Lord Wellington is supposed to have had it in view to favour the efforts of the Spaniards in Gallicia and the Asturias, in which quarter they are said to have collected a considerable force. The communication between the British army and Corunna is now open.

On the eastern side of the Peninsula, the fall of Figueras has set at liberty a considerable French force, which will doubtless be actively employed in pursuing the advantages that have been obtained in that quarter. The garrison made a desperate resistance, and it was not till their provisions had been wholly consumed that they thought of abandoning the fortress. They gallantly attempted to cut their way through the French lines; but their design had been betrayed to the enemy, who were accordingly prepared to receive them. After a brave but ineffectual conflict, in which numbers were slaughtered, the remainder were forced to surrender prisoners of war.

A Spanish force under General Freyre, a part of the army of Blake, has sustained a defeat at Baeza (between Andujar and Ubeda), and has retreated on Murcia.

Bonaparte has of late been directing his attention to the sea-coast in our immediate vicinity. In the flotilla of Boulogne an unusual degree of activity has of late been observed; and a large naval force,

amounting to about fifteen sail of the line, besides frigates, is now ready for sea in the Scheldt. The mouth of the Scheldt is well watched by a suitable British force.

The American Congress has been summoned to meet on the 4th November. The newspapers of that country are filled with the most acrimonious remarks on Mr. Foster, our envoy, who could as yet have done nothing to call forth such violence. We mention it as indicating an unfavourable state of the public mind in that country.

GREAT BRITAIN.

THERE has been no variation, in the course of the present month, in the accounts of the King's health. We were happy to observe, however, that his Majesty's mind was at times sufficiently calm to engage in religious services; and that one of his chaplains frequently attended for the purpose of reading to him and praying with him.

Capt. Bourchier, of the Hawke sloop of war, attacked, near St. Marcou, a convoy of French vessels consisting of three armed brigs, two luggers, and a number of other vessels. He captured one of the brigs pierced for 16 guns, and three vessels laden with timber, and drove on shore another of the brigs, the two luggers, and 12 sail of other vessels: a brig and nine vessels escaped.

Two of our frigates, the Diana, Captain Ferris, and the Semiramis, Captain Richardson, entered the river Gironde on the 24th of August, where they succeeded so well in passing themselves for Frenchmen, that the Captain of the Port came on board to offer his assistance, and was detained. The effect of this manœuvre was, that, with only three men wounded, a French national brig of 16 guns and 136 men was burnt, and two others of smaller force, and five or six loaded vessels, were taken. The embarrassment of the French officers commanding in the Gironde, in communicating this affair to the Emperor, is rather amusing.

An affair of a still more gratifying kind has occurred at Boulogne, while Bonaparte himself was present as a spectator. The Naiad frigate, Captain Carteret, having under his orders three brigs and a cutter, was attacked, on the 21st instant, by seven praams, each carrying twelve 24 pounders and 120 men, and 15 other vessels. The state of the tide prevented Captain Carteret from closing with them on that day. On the next day he so manœuvred as to get within pistol-shot of the flotilla. Our ships then opened their fire, which at once threw the enemy into inextricable confusion. The French Admiral's praam was nearly taken, but escaped under the batteries. Another praam, however, commanded by a Commodore of Division, was run on board by the Naiad, and taken, after a gallant resistance. More would have been taken, but for their proximity to formidable batteries, under which they were speedily driven. Bonaparte was seen rowing about in a barge during the action.

Our cruisers in the Mediterranean have, as usual, been actively employed. Off Naples, a convoy of 12 gun-boats, 15 merchantmen, and 36 large spars, was captured by two of our ships—the Thames, Captain Napier; and the Cephalus, Capt. Clifford—although defended by a tower on shore. The marines were landed, and the tower taken, with an officer and 80 men. The whole was effected, and the captured property brought away, in about two hours, with only three or four men wounded.—Several other captures have been made of less importance.

The account given in our last number, of the capture of a French frigate by a British sloop of war, on the coast of America, is without foundation.

ANSWERS TO CORRESPONDENTS.

IN reviewing Dr. Bidlake's Bampton Lectures, in our last Number, we remarked (p. 512) that we had not before become acquainted with that gentleman, either as a writer of sermons or a writer of poems. A Correspondent has kindly pointed out to us a mistake in this statement, there being a review of a volume of Sermons by Dr. (then Mr.) Bidlake, in our volume for 1809, p. 390. How to account for this oversight we know not, unless we have recourse to that most humiliating but satisfactory solution of the difficulty—the failure of memory, which is incident to age.

We are obliged to C. for his remarks.

T. L.; ANGELA; and A DISSENTING MINISTER, will find a place.

JOHN W., and B., are under consideration.

ERRATA.

In the last Number, p. 487, col. 2, l. 13, for *claims*, read *derives*.

p. 489, col. 2, l. 31, for *hears*, read *he was*.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

ACCOUNT OF MR. JOSHUA ROWLEY GILPIN.

WE ought to apologise to our readers for not having sooner introduced to their notice a small work, which made its appearance upwards of three years ago, entitled "A Monument of Parental Affection to a dear and only Son." Its author, the Rev. Joshua Gilpin, of Wrockwardine, in the county of Salop, dedicated the work to his parishioners, for whose benefit it is chiefly designed. The affectionate intercourse subsisting between the pastor and his people reflects great credit on both. "Almost six and twenty years ago," Mr. G. observes, "He who determines the bounds of our habitation saw good to appoint my lot among you. Since that time, many changes have taken place in several of your households. Husbands and wives, parents and children, brothers and sisters have been separated from each other by the stroke of death. And though I may have failed to afford you all the consolation I wished under such afflicting circumstances, yet I am persuaded that it is scarcely necessary for me to say, that I have not beheld your distresses as an unconcerned spectator. After many years of extraordinary comfort, it has pleased God to visit my own house with one of the sorest afflictions that can befal a family. You, in your turn, have not only witnessed, but shared my sorrow: and I desire in this public manner to offer my sincere acknowledgments to every one of you for your sympathy, to many of you for their friendly regard, and to one* among you for his very liberal and unwearied attentions, on this melancholy occasion. God forbid that I should ever forget these instances of your kindness and goodness."

We bring this work before our readers, not with the intention of criticising it, but for the sole purpose of ministering to their improvement. In our eyes, sorrow, and especially a parent's sorrow, is too sacred to admit of our applying ordinary rules to the expressions which it prompts; nor should we envy the state of that man's mind, who, while a father's tears were flowing for the death of a beloved child, could employ himself in scrupulously weighing the import of the language in which his grief found vent. The whole account is too long for insertion in our pages. What we propose to do, is to give an abstract of it, which, while it, we trust, will not prove uninteresting to our readers in general, may tend in a more especial manner to the edification of such family circles as are not already well acquainted with the work itself.

Joshua Rowley Gilpin was born on the 30th of January, 1788. It occurred to his father and mother, that they were introduced, by this event, to a new and important charge, to which was attached a new and solemn responsibility. They had observed, in many cases, the miserable effects of indiscretion in the management of families; and they feared, where so many failed.

* W. Cludde, of Orleton, Esq.

lest they should not be preserved from miscarriage. They derived comfort under these impressions, from this hope alone, that He who had bestowed a child upon them would furnish them with wisdom and grace to discharge the duties attendant on their new relation.

The season of infancy was a season of health to him, and of enjoyment to his parents scarcely interrupted by a momentary apprehension. He shewed, from the earliest age, a remarkable mildness and patience of temper; and as he grew up he continued to be much less subject to petulence or passion, and was accustomed to meet the little unavoidable vexations of the world with much greater calmness than is usual in persons of his age. At the age of three years and a half, his chief amusement consisted in sketching figures upon a slate; and he soon discovered an extraordinary degree of skill in this employment, and often surprised us with the boldness of his designs and the accuracy of his execution. Many little works of this kind, the productions of his fifth year, his mother still preserves, as proofs of his early ingenuity. As he grew up, however, it was found necessary to draw him off from this alluring pursuit, lest so sedentary an employment should injure his health.—About this time a dissected alphabet was placed before him, which did not fail to fix his attention. He was soon able to form orderly combinations of these characters, to which he was incited at first by a desire to furnish his drawings with titles. After a few months, he proceeded to compose short sentences, sometimes of a playful, sometimes of a devotional cast. Many of these effusions afforded proofs both of a strong intellect and a tenacious memory, but especially of his having formed a happy acquaintance with divine things.

Mr. Gilpin, having leisure for the employment, judged it an indispensable duty to take upon himself the task of educating his son; and he dwells with melancholy satisfaction on the recollection of the many hours which he and Mrs. Gilpin passed in this delightful employment. But even before this period Mr. Gilpin had secretly devoted his son to his own holy profession—not, however, without a humble submission to the Divine Will. This he did, not from a desire of seeing him advanced to any lucrative or dignified station in the church, but in the hope that he might usefully occupy some humble place in the sanctuary, where he might fill up his father's lack of service. "He, however," piously observes Mr. Gilpin, "who orders all things after the counsel of his own will, had other purposes concerning us. He graciously condescended, indeed, to accept my solemn offering; but instead of appointing my son to some laborious station in the church militant below, he suddenly removed him to the church triumphant above. What God hath done, it becomes me cordially to approve; but while I humbly resign myself to the Divine disposal, my resignation is mixed with the lamentations and tears of human weakness."

Young Gilpin was a most willing and attentive pupil; and was always inclined rather to exceed than to fall short of his appointed task. He complained of no difficulties. He considered the little labours of every day as a reasonable service, and readily, on all occasions, submitted his will to that of his parents. On the other hand, his parents were anxious that his innocent pleasures should be abridged as little as possible; and such were his aptness and assiduity that a small part of each day sufficed to ensure a more than ordinary progress in his puerile studies. Mr. Gilpin takes occasion here to lament the ill-timed and harassing labours, and the cruel corrections, by which the sprightliest period of life is often embittered. In the case of his son, these were avoided: no instrument of chastisement was ever seen in his house; nor had he occasion to direct to him a single expression of displeasure.

Whatever he did, was done with ease; and his tasks seemed only to form a happy diversity in the mode of filling up his time. Mr. Gilpin gives some instances of this. After his son had become acquainted with the rudiments of the Latin language, he persuaded his nurse—a worthy young woman, to whom he was greatly attached, and who attended him from his cradle to his grave—to become his scholar. He left no means untried to engage her attention. He drew up for her use an epitome of his grammar: to this he added a short vocabulary: and he always had in his pocket slips of paper with some noun regularly declined, that he might be prepared for every opportunity that occurred, of improving his pupil. He afterwards pursued a similar plan in respect to Greek; and in his chamber, at night, he usually made her repeat the Lord's Prayer in Greek. More was effected in this way than would readily be credited, although it was nothing more than a playful kind of labour.

Another instance was this:—After having made some progress in his other studies, a treatise on arithmetic was laid before him. He eagerly took up the volume, and entered immediately on this new ground; and so delighted was he with it, that he used to turn to it whenever he felt himself at a loss for amusement. In the short space of three weeks, he became so expert an arithmetician, that he considered the extraction of the square or cube root as a mere pastime.

During this period, and for several years after, Mr. Gilpin was not only the preceptor but the play-fellow of his son; and many a happy hour was passed in trundling hoops, flying kites, and other like exercises. At the same, time they exerted no small degree of skill in constructing little machines and toys, of which the son was the great contriver. Several monuments of their joint dexterity in this way are still preserved; but, adds Mr. Gilpin with all a parent's tenderness, "his bow lies unstrung; his printing-press is no longer employed; his telegraph stands still; and his yeomanry troop is called out no more."

Young Gilpin went regularly through those books which are used in the best public schools; and whatever he had once read, he seemed never to forget: so that his father was in the habit of referring to him for passages which he wished to recollect; and he seldom failed thus to find the passage he needed, whether it were in poets, historians, or divines. His accuracy, both in reading and composing, was very remarkable. He would never pass over a sentence until he understood its meaning, nor lay aside an author before he had formed an acquaintance with his style and sentiments. Employment was the delight of his life. He had a soul athirst for knowledge. He had a pleasure in grappling with the little difficulties which met him in his course; and he would even modestly decline help in solving them. It was never advisable to stimulate, but rather to restrain, his application. His love of order was no less singular than his diligence,—a disposition which continued gradually to acquire strength. He contrived, by a happy arrangement, to fill up the day with an agreeable variety of labours and recreations. A more regular or pleasant life, perhaps never was witnessed: every period of it was marked by punctuality and composure, industry and ease, moderation and enjoyment. His understanding was clear and acute. He did not glide lightly over the surface of things. He delighted in those exercises of the mind which are usually considered as laborious, and in searching a subject to the bottom; and was much gratified by the prosecution of subtle and difficult investigations.

His father, perceiving that from such materials a character of no ordinary worth might be formed, was daily employed in considering how he might best promote that object. His most anxious thoughts, however,

related less to the literary than to the religious part of his son's education. Though disposed highly to value scholastic acquisitions, he far preferred, before all the heights and depths of human learning, the fear of God and a humble sense of his favour. He was solicitous that his son should be qualified for his station in this world; but still more solicitous to train him up as a candidate for heaven. He had some difficulty at first in determining how, or when, to begin this better part of education. But now, from an accurate review of his experience, he does not hesitate to assert that the important work of religious instruction cannot be begun too soon, nor conducted with too much simplicity and condescension. Among the rules which he prescribed to himself, and from which he never saw reason to depart, were these: "Not to burthen his memory with long forms of prayer; not to depress his spirits by the exaction of rigorous observances; not to weary his attention by frequent and tedious discourses." He began at the lowest round in the ladder of divine truth, and thence ascended to the sublimest truths of religion. "From the works of creation we went on to the wonders of providence; from the goodness of God, to the unworthiness of man; from the depravity of human nature, to the redemption that is in Christ Jesus; from this transient state of being, to that eternal world in which imperfection and infelicity shall have no place." In this work his mother greatly assisted: she knew how to deal with his gentle spirit, and could elevate his thoughts to God by the most familiar representations; and she was on the watch for the most favourable opportunities of making serious impressions on his mind. And these joint labours of his parents were crowned with more than ordinary success. He seemed to exhibit in his own character the purity and devotion of Samuel, united with the retiredness and temperance of the Baptist, and the docility and sweetness of Timothy. As his character unfolded itself, there began to grow upon his father an uneasy suspicion that he was not formed for any long continuance in this world; but he did not suffer himself to indulge the disheartening thought, but was enabled to make it the occasion of surrendering himself and his family anew into the hands of their common Father. In the mean time, goodness and mercy followed them, and each succeeding day was a day of tranquil enjoyment; but the Sabbath presented them with peculiar consolations. On that holy day, the return of which they hailed with undissembled joy, they laid aside all employments but such as tended to advance their preparation for the kingdom of God. Its various exercises had an exhilarating effect, as it enabled them more uninterruptedly to view the concerns of time in connection with those of eternity. They looked backward with gratitude, and forward with confidence; *took sweet counsel* together, for the advancement of their highest interests; and scarcely regarded themselves as inhabitants of this lower world. Some interesting passage of Scripture, or some select religious work, generally furnished the matter of their discourse; and in their endeavours to obtain clearer and more exalted views of the subject, their spirits were refreshed and their hopes animated. They have often contemplated *the city which hath foundations, whose builder and maker is God,* the place of their future enjoyment and final destination; and in the view of this goodly object have renewed their vows of devotedness to God, until they have found it possible to speak of probable sufferings, and painful separations, with the utmost composure. Many a joyful Sabbath did they thus spend together, especially during the latter years of their son's life. And now, when, on the return of these sacred seasons, they are disposed to look with regret towards

his vacant place, they animate each other with the hope of shortly associating with him in the celebration of that eternal sabbath, of which they have enjoyed so many delightful anticipations.

As his son grew up, Mr. Gilpin saw it expedient to make some alteration in his plans; for there appeared to be a growing delicacy in his constitution, the effect probably of his sedentary habits. He reasoned with him on the dangers of too close application, invited him abroad, and sought to engage him in amusements that would draw him into the open air. His inclinations, however, carried him entirely to pursuits of a different nature, and he could find little or no satisfaction in the usual recreations of youth. It now occurred to Mr. Gilpin, that by mixing with boys of his own age he might be induced to take a part in those active exercises which conduce to health: but this advantage involved the painful condition of sending him from home, and Mr. Gilpin could not resolve on surrendering him wholly into other hands, conceiving that the society of his parents would powerfully tend to promote both his improvement and happiness. With these views, he endeavoured to secure the double advantage of a public and private education; and he removed his family to Newport, a neighbouring market-town, where there was a good grammar school, and from which he might conveniently attend the duties of his church. Here young Gilpin was introduced to a new scene; and great was his astonishment to find among the boys so much idleness, irregularity, and ignorance, where he had looked for industry, order, and intelligence. In the head-master, the Rev. Mr. Scott, he found an attentive instructor and familiar friend; and Mr. Scott soon discovered his talents, and distinguished him with marks of his esteem.

The exercises of the school he performed with so much ease, that they required an attendance of only five hours in the day; the rest of his time he spent with his parents. The evening hours were entirely their own, and were employed either in exercise abroad, or in social entertainments at home. "Happy," observes Mr. Gilpin, "were those evenings in their passage; but they were rapid as they were happy, and granted only as short foretastes of more permanent enjoyments to come, which shall be measured neither by hours nor yet by ages."

Soon after his removal to Newport, young Gilpin found among his father's books Ward's Guide to the Mathematics, and on this volume he set no small value. About the same time he obtained much information from Bonnycastle's Algebra. But of all the authors he ever met with, Euclid afforded him the highest delight. In the company of Euclid he would willingly have spent his days and nights; and never was youth more entertained with a fairy tale, than he in solving some of the most difficult problems of this author. Algebra and geometry were among his most favourite pursuits, and he acquired, even without the help of a master, a great proficiency in these sciences.

Though he had many seniors at school, he speedily rose to the highest seat in it. At the same time his affability and gentleness made him acceptable to all his school-fellows; but his habits and theirs were so different, that he could form no very intimate connection with any of them. During the vacations, which were long, Mr. Gilpin and his family returned to Wrockwardine; a place most agreeable to them all, but peculiarly endeared to his son, as the place of his nativity; where also he had spent the season of childhood. Every tree, and cottage, and hill in it were familiar to him, and were recognised by him on his return with delight. Beyond this retired village, the wishes neither of the son nor of his parents ever strayed. They looked to no worldly prospects beyond it, assured that no change could add to their happiness.

During his continuance at school, although he did not take more exercise than formerly, his health progressively improved, and the extreme solicitude of his parents on this account began to abate. But while he was ripening for the sacred employment to which he had been devoted, his Heavenly Father was arranging things for a different issue. In the month of April 1804, soon after he had entered on his seventeenth year, while all things seemed to smile, an arrow commissioned to destroy was aimed at him. He was suddenly seized with an expectoration of blood, at which he quietly expressed some surprise. His parents endeavoured to conceal their fears, but their hearts fainted within them. The bleeding returned several times in the course of a few days, and produced an alarming degree of debility. Speedy relief, however, was afforded, and the worst symptoms of his disease were soon removed.

His parents considered this attack as a solemn warning from above; but the appearances of their son's returning health led them to hope that the dispensation was intended to humble rather than to crush them. In the mean time, they marked with unspeakable comfort his composure and quiet submission under his sufferings. With a view to his complete recovery, the ensuing summer was spent in moving from place to place. His health seemed to improve by means of travelling; but as he himself counted every hour lost that was not devoted to some useful employment, he was particularly averse to journeys: he appeared less willing to endure the loss of his time than the loss of his health. He always indeed carried books with him, but he found it impossible to make the same satisfactory use of them as at home. The appointed season of their return to Wrockwardine at length came, and they entered on their homeward course with a deep sense of their new obligations to the Father of Mercies. Arrived at home, they freely indulged their grateful feelings, and reared an altar to the God of all comfort, who had graciously prospered their way, and brought them again in peace to their own habitation. Through the succeeding winter their son's health seemed perfectly restored; and during this interval of returning vigour he formed many plans of improvement and acquired much useful knowledge. He was incessantly occupied, and all his occupations tended either to increase his stock of information, or to add to the happiness of his parents. Through a part of the day he studied by himself. At other times he had either some important question to propose, some interesting anecdote to relate, some striking passage to produce, or some curious contrivance to exhibit. In the evening they generally indulged themselves in a few choice pieces of devotional music. Books succeeded, of various descriptions. Nothing was neglected which might serve to form the taste or enlarge the understanding; but a decided preference was given to such authors as raised their thoughts above the common pursuits of men, and engaged them in some degree of holy fellowship with the Father, and with his Son Jesus Christ. Among these, Mr. Gilpin distinguishes, with merited commendation, the Pilgrim's Progress,—a work, he observes, the defects of which, though many and glaring, are more than compensated by a profusion of excellencies.

As the spring advanced, however, the alarms of the preceding year were renewed: young Gilpin again began to droop, and the wound in his lungs broke out afresh. This attack was not so severe as the first; and the same means that had been formerly tried proved again efficacious enough to revive the languishing hopes of his parents. To one requisition alone of his physicians he submitted with reluctance: it was that which enjoined the abandonment of his severer studies. To this sacrifice he was exceedingly indisposed, nor could he ever completely

accomplish it. The months of May and June were passed at Newport, where Mr. Gilpin and his family then terminated their residence; and, after spending the intermediate time in visiting different places, they returned to Wrockwardine about the middle of August. He had scarcely arrived there when he was summoned to Newport, as a candidate for two vacant exhibitions. He underwent an examination by one of the tutors of Christ Church, Oxford, before the magistrates, visitors, and clergy; and such was the impression produced of his extraordinary attainments, that a petition was presented to the managers of the school funds, by the visitors who attended, requesting that the exhibition from those funds might be doubled in the case of young Gilpin. He himself never manifested the least elation of mind on account of the approbation bestowed on him, and never afterwards made any allusion to it.

(To be continued.)

To the Editor of the Christian Observer.

I KNOW not whether you will think the following Biblical criticism worth insertion in the Christian Observer; but you will judge of its value for yourself.

The common translation of the 23d verse of the 6th chapter of St. Matthew's Gospel runs thus: "But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"—The latter sentence does not appear to me to bear any degree of the force of the original, nor indeed to convey its proper meaning. Our Saviour seems to design a pointed antithesis between the words φως and σκοτος, and thereby leads his hearers to make the most alarming reflections on their own situation. I should render the meaning of the sentence thus: "If then thy very light be darkness, how extreme is the darkness which is in thee."

LAICUS.

To the Editor of the Christian Observer.

To the various methods of explaining Rom. ix. 3, taken notice of by your correspondent I. S. H. in your Number for September 1810, p. 536, I would add another, for the consideration of your readers: namely, to give the verb ηυχομην the distinctive meaning of its imperfect tense: neither barely time past, as the aorists; nor time past and continued, as the perfect; nor time past and completed, as the preterperfect; but time past and interrupted, of which there are many examples in St. Paul's Epistles, as contradistinguished from the time of the aorists, and the perfect, as also from that of the present.

Thus.—Rom. vii. 9: Εγω δε εζων χωρις νομε ποτε· ελθουσης δε της εντολης, ἡ αμαρτια ανεζησεν, εγω δε απεθανον. "For I was living without law formerly; but when the commandment came, sin revived, and I died."

1 Cor. xiii. 11: Οτε ημην νηπιος, ως νηπιος ελαλεν, ως νηπιος εφρονεν, ως νηπιος ελογιζομην· οτε δε γεγονα ανηρ, κατηργηκα, τα τε νηπια. "When, I was a child, I was speaking as a child, I was understanding as a child, I was thinking as a child; but when I have become a man, I have put away childish things."

2 Cor. i. 15: Και ταυτη τη πεποιθησει εβουλομην προς υμας ελθειν—εκρινα δε εμαυτω τουτο, το μη εν λυπη προς υμας. "And in this confidence I was purposing to come unto you—but I determined in myself, not to come unto you in sorrow."

2 Cor. vii. 8: Ου μεταμελομαι, ει και μετεμελομην. "Though I was repenting, I do not repent."

Philemon 13: Ὁν εγω εβουλομην προς εμαυτον κατεχειν—χωρις δε της σης γνωμης εθελησα ποιησαι. "Whom I was purposing to keep with me—but without thy consent I chose to do nothing."

The last example not only shews the power of the imperfect tense;

but also shews the possibility, that, of two contrary sentiments, that which will be instantaneously rejected, may be the first to present itself. The comfort that might be derived from the grateful and affectionate service of Onesimus, caused in Paul the prisoner a thought of retaining him; but this thought was immediately, as may be understood from the tense, checked by the consideration that the labour of the servant is the property of the master. So, in the passage before us, the extremity of his grief for the desperate state of his nation might excite the thought, "What am I, in comparison with all my countrymen? O that they might be saved, at whatever expense to myself!" The wish, as we may understand from the tense, and may well conceive from the immediately preceding passage, was no sooner imperfectly formed, than, completely overwhelmed by the returning tide of that habitually prevailing love of God, against which neither tribulation, nor distress, nor famine, nor nakedness, nor peril, nor sword, had power; compassion alone for his brethren, his kinsmen according to the flesh, could for a moment oppose its course.

The words, therefore, ηυχομην γαρ αυτος εγω αναθεμα ειναι απο τε Χριστε, may, I think, be taken in their common acceptation, as its being the intention of the writer thus to express the full import of what he had transiently and indefinitely conceived, in order to signify, not only the vehemence of his affection for his countrymen, but also, perhaps, the revolting of his mind from that hideous state of alienation from God, to the brink of which he had been in effect insensibly transported.

I. O.

FAMILY SERMONS. No. XXXIV.

Matt. xi. 2—6. *Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them: and blessed is he whosoever shall not be offended in me.*

We ought not to be surprised, if in the works of God we meet with many things which not only we cannot comprehend, but which are quite contrary to what we should have looked for. He has many purposes to answer which never entered into our minds; and on this account he is likely to pursue a different course from that which we should have thought the best. Indeed, if we found all things ordered as we would have ordered them, it would be rather an argument against a Divine agency, than in favour of it. In proportion, however, as our minds are enlightened by a knowledge of divine truth, we are led to see a fitness in those dispensations of Providence which before seemed the most difficult to be understood. Our first thoughts, on subjects which are either extensive or complex, are generally wrong; and it is much of the business of life to be correcting the mistakes into which we have fallen. Happy those who have at length learnt to distrust themselves, to inquire carefully, and to decide cautiously!

These remarks may be applied to the circumstances of the Messiah's appearance on earth. It did not answer the expectations which men had formed beforehand. Though few persons might have agreed as to the manner in which the Son of God should appear on earth, yet probably no one foresaw the manner in which he actually did come, or in which he lived and died. Hence not only the scribes and Pharisees, the priests, and the great body

of the Jewish people, were prejudiced against our Lord, but even the most pious and devout among them were staggered at the manner of his appearance. Nicodemus was perplexed. Even his own disciples were confounded; and when he explained to them what he was to suffer, they exclaimed, "That be far from thee." Nor does John the Baptist appear to have been free from difficulties respecting the proceedings of him whom he assuredly knew to be the Messiah, and whom he had himself proclaimed as such. In the midst of his useful labours, he had been arrested and shut up in prison. For a time, he would perhaps bear his confinement with patience; but week after week and month after month elapses, and he finds himself still laid aside from all his usefulness. He hears continually of the miracles performed by Jesus, and learns that all men flock to him from every part of Judea: but still the Messiah seems to forget him who had borne so clear a testimony to him. He does not come, as he perhaps might expect, to release him from prison; nor does he declare himself openly to be the Messiah. John therefore sends two of his disciples to Jesus, in order to put an end to his doubts. He probably did not doubt whether Jesus really were the Messiah; but still he might wish for some explanation of his conduct, or some information when he would declare himself, and deliver his forerunner. Our Lord replied, "Go and shew John again the things that ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them."—These, as if he had said, are the proper proofs of my being the Messiah; nor can any better be given. Blessed is he who so well understands the true nature of the Messiah's kingdom as to be satisfied with these proofs:—Blessed is he who is not offended in me, who does not stumble at my humiliation, and at my disregard of all worldly grandeur.

This ocurrence may serve to direct our thoughts to the consideration of the true nature of Christ's kingdom, and of the works he might be expected to perform.

Suppose, then, that we were told that the Son of God was about to come down from heaven to save mankind; let us think in what manner we should expect him to make his appearance. Should we expect him to appear as a great conqueror at the head of a large army, forcing the nations which he had subdued to receive his faith? Such a Messiah the Jews expected. Such a prophet was Mahomet. In this case, we should have mankind wrought on by power rather than by argument. But surely this would be inconsistent with all our views of what is right. Surely we would wish that faith in him should be the effect of sober examination, and that the understanding should not be overpowered, but convinced.

But it may be said, Let Christ come from heaven in his own proper glory and majesty, attended by myriads of angels; and let him seat himself on the throne of the world with such irresistible proofs of his divinity, that all may be convinced of his being the Son of God, and immediately receive the law from his mouth. Thus the Jews reasoned: Shew us, said they, a sign from heaven; some clear proof from heaven itself, and we will believe thee. And thus many at this day are apt to reason. But is it not past doubt, that no pomp, however dazzling, would convince all mankind. The experiment was tried at Mount Sinai. God shewed himself there with all possible power. The sea had just opened at his bidding, and water had issued out of the flinty rock; and now the Lord descended upon Sinai with thunderings and lightnings and earthquakes. But the very persons who had seen all these things, even

while the presence of God still rested on the mount, were employed in making for themselves a golden calf as a god! And if those who thus saw the Divine power displayed did not credit it so as to be influenced by it, what would others do who received it only on their report? What would distant generations do? Besides, it would be clearly desirable that man should rather be convinced by reason, than dazzled by splendour. It would, moreover, be of no use merely to convince men of the truth of a fact or doctrine, unless their hearts were at the same time so affected as to profit by it. We must therefore lay aside the idea of every thing in the appearance of the Son of God which would impose on the senses, and look for nothing, in proof of his being the Messiah, but evidence of a moral kind; evidence suited to the holiness, wisdom, and goodness of the Divine Majesty.

It is plainly the design of God, in all his revelations, to teach man to lay the stress, not on outward circumstances, but on inward excellence; moral good being the only good he values. It is the folly and corruption of man unduly to value outward things, such as pomp, wealth, greatness, learning; and to undervalue those dispositions which are really of great price in the sight of God, such as meekness, purity, humility, love, disinterestedness, deadness to the world, spirituality, and piety. The rank, the reputation, the station of a man, are nothing in the Divine estimation: his moral qualities are every thing. But on what has there more generally been a false judgment among men, than on this very point? And was the Son of God, when he came into the world, to sanction by his conduct such an error as this? On the contrary, would he not do all he could to counteract it? How then could he come but in an humble state? Had he come in a state of affluence and dignity, he would have strengthened that attachment to the world, and the things of the world, which is the bane of man. There appears, therefore, to have been a striking fitness in his choosing to be humble in his birth, low in his rank, poor in his circumstances, and, like the great bulk of mankind, subject to pain and affliction. Jesus, therefore, was born poor; he lived among the poor; he chose his disciples among the poor; he embraced a life of hardship, toil, and suffering; he taught his disciples to expect such persecution and affliction as he himself experienced;—therefore he permitted his forerunner to be imprisoned and slain. He taught his disciples that he himself should be put to a shameful death; and he allowed them, one after another, to be persecuted and to be killed. He reproved Peter, with a degree of warmth unusual to him, when he objected to his sufferings—"Get thee behind me, Satan, for thou savourest not the things that be of God, but those that be of men." What sublime lessons does this language teach us! Death is to be accounted no evil in the view of the disciples of Christ. They are, like him, to rise above the world. The things of the world he trampled under his feet: the sufferings of the world he set at nought: for the joy that was set before him, he endured the cross, despising the shame. Here we see the Godhead breaking out with a lustre surpassing that even of divine pomp. Heavenly sentiments, heavenly conduct—these declared the Lord of heaven; these formed the glory which distinguished him from all the sons of men.

But what might we expect would be the employment of the Son of God on earth? It is plain, from what has already been said, that we could not expect him to be employed in those pursuits in which the generality of the great men of the earth have been engaged. What, then, should be his occupation? Doubtless the same with that of the Almighty Lord of heaven and earth

He is engaged in doing good and promoting holiness: His bounty feeds mankind: His goodness supplies their wants and relieves their necessities: He instructs them in wisdom, and so orders the course of his providence as to punish vice and reward virtue. In the same way was Jesus employed while on earth. He instructed the ignorant; he healed the sick; he gave sight to the blind and hearing to the deaf; he cleansed the lepers: sometimes he restored the dead to afflicted relatives: he was ever engaged in doing good to the bodies and souls of men. And these acts of kindness and love he performed with a profusion like the bounty of God; healing the sick freely, healing all that were brought to him, refusing no one, and travelling from place to place to enlarge the circle of his benevolence. Here are indeed marks of the Godhead; and if the disciples of John could not at once see, in such employments, the proof that this was indeed the Christ, the Son of the Blessed, it was because their eyes were still blinded by the god of this world, so that, seeing, they could not see, and understanding, they could not perceive. When shall we learn to judge of things by the rules laid down in the courts of heaven? When shall we get above those false and wicked maxims which a polluted world has invented in order to honour sin and conceal our corruption? When shall we see things as they really are? When shall we judge as the blessed inhabitants of heaven do, and as the Lord of heaven has taught us to do, by his own example?

We may see, then, the force of our Saviour's reply to the inquiry of the Baptist. The right understanding of its force, however, will depend on the state of our own minds. If we are earthly-minded, sensual, and corrupt; if we dread poverty, or the reproach of men, as a great evil; we shall not easily discover, even in the blessed Jesus, the marks of the Son of God. But if, on the contrary, our views are exalted by faith; if our affections are set on nobler things than this earth can afford; if we esteem the love of God the greatest excellence which man can possess, and next to that the love of our fellow-creatures; if we are able to separate what is really great and good from the outward circumstances which accompany it; we shall then as clearly perceive in Jesus the glory of the only-begotten of the Father, in the fulness of grace and truth, as if the veil of mortality were removed, and we had beheld, with our eyes, legions of angels and archangels waiting upon him with reverential homage and faithful obedience.

This view of the subject may be of use in confirming our faith. The objections against the divinity of Jesus have been frequently drawn from his outward appearance and sufferings. He had about him too much of the man, and too little of the God. But in the view of an enlightened mind, no more striking proof could possibly be given that Christ came down from heaven, than such a life as he led, in such a station, spent on such principles, and closed by such a death. There appear, even to us, on a close examination, very serious objections to his manifesting himself in any other manner than that in which he thought proper to shew himself. Had he been of the order of the priesthood; had he been in a higher station; had he been educated in the learning of this world; various objections might have been raised which can now have no place. He plainly wished that the proof of his being the Messiah should rest on the excellence of his own character, the beneficence of his acts, the purity of his doctrines, and the tendency of his miracles, as well as on the astonishing power they displayed. And this evidence is both the most convincing in its nature, and the most lasting in its effects, of any that could have been given. Succeeding ages might have lessened the

credit of supernatural proof; but they do not in any degree lessen the value of such a conduct and such acts as those of our blessed Lord and Saviour, and which clearly marked him out as the Son of God come down from heaven to be the light and the salvation of the world.

Let us bear in mind, that Jesus was intended to be not only a teacher of religion, and an example to mankind, but an atonement also for the sins of the world. He was therefore designed to be a suffering rather than a triumphant Messiah. He was to humble himself in the lowest manner; to empty himself of all his glory; to become a servant; and to suffer death, even the death of the cross. Here then we see farther reasons for the lowliness of his state, and the sufferings and sorrow he was called to bear. While he was on earth, we were to behold him, not as the King of glory, but as the Lamb of God slain for the sins of the world.

But while our faith in our blessed Lord is confirmed by this view of the subject, let us at the same time learn from it what our own sentiments and feelings ought to be.— We behold the Son of God clothed in no glory but that of holiness and love. Let us learn hence what true greatness is. Is it the greatness which ambition, or covetousness, or pride, or selfishness, would esteem such? No; far from it. If there was any wisdom in our Saviour's choice, or any excellence in his conduct; if he has set us a pattern worthy of our imitation; then our worldly ideas must be renounced, and ideas very opposite to them must be embraced. We must indeed be converted, and become little children, as to worldly honour and advancement. Let us cast our eyes towards Judea. There we shall see a truly great, a perfect, a Divine character; one whom angels regard with the deepest reverence; one in whom God delights; his very image on earth. But how shall we find him employed? We shall see no guards around him, no homage paid to him by his attendants. We shall see him, when an infant, laid in the manger of a stable, his reputed parents poor and unknown. We shall see him for many years dwelling with them in their humble cottage, subject to them in all things, and performing every duty of an affectionate son. If we follow him, we shall find him instructing the people, and labouring with unwearied zeal to promote the honour of his Father's law and the good of mankind. We shall see him going about to do good; to heal the sick and to relieve the distressed: yet at the same time bearing himself every evil and inconvenience with wonderful patience; ever anxious about the world to come; ever attentive to true holiness, though ever compassionate to the frailty of man; bearing and freely forgiving all injuries; and continually labouring to infuse a spirit of love and kindness among all his disciples. Are these the marks by which the Son of God is known? Then ought not his disciples to be like him? Do we not see that heavenly, and not earthly, things should occupy our thoughts? Do we not see that there ought to be an entire change in our views on this subject? Do we not see that we are bound to act differently, in this respect, from the generality of the world; in a way that will appear singular in their eyes? Which, then, shall we follow; the customs of the world, or the example of the Son of God? Let us make our choice. If we call ourselves the followers of Christ, and if he shewed himself to be indeed divine by the benevolence and holiness of his conduct; if he shewed the greatness of his character in the lofty views he entertained of the nothingness of this life and the importance of the life to come, of the excellence of holiness, and the emptiness of every thing beside; let us go and do likewise. Let us learn from our Master. Let us subdue and mortify our earthly desires and corrupt inclinations. Let us continually set before our eyes the life and example of our

Lord. Let us consider how he acted, and also how he taught his disciples to act, in every situation in which they were placed. We cannot, indeed, do good to the same extent that he did; but we can do some good: we can be always shewing a benevolent disposition; we can forgive, like him; we can be merciful, as he was; we can consider, as he did, what was the will of God, and do it. Thus, and thus only, shall we be indeed his disciples. In heaven, there are glories unspeakable; but that which is the foundation of all the rest, is of a moral kind. Every glorified being above, is as exact a resemblance of the Son of God on earth, in principles, in intentions, in conduct, as the circumstances of heaven will admit. To prepare ourselves, therefore, for that glorious place, we must learn to copy after His example, and to tread in His steps, who is at once the Lord of heaven and the pattern of men. Let these considerations teach us to love as we ought that gracious Redeemer, who came down from heaven to save us. And while we see him laying aside his glory, that he might heal the sick, and cleanse the leper, and preach the Gospel to the poor, let us thereby be encouraged to draw near to him, and to commit our souls to him, that he may exert the same healing power on them.—Many seem afraid of Jesus, as if his service were burdensome. Can it be so? Look at his employment. Was there ever an instance in which his power was exercised for the destruction or injury of men? But how many instances may be pointed out in which it was employed to serve and bless them! Let us go, then, to the almighty Saviour of the world. Nothing is beyond the reach of his power or his goodness. He can pardon sins of the deepest dye; he can give strength to the weakest, and grace to the most unworthy. Can we stand out against such a display as he has given of mercy and love? Alas, that any should do this! Let not us be of the number. Let us cordially love our Redeemer's character, and think with delight on his mercy and love. Let us rejoice in such a Saviour, and bless God for him daily. Let us trust him with confidence to give us all things needful for us; and, above all, endeavour to shew forth his praise by our life and conversation.

It was one of the marks of the Son of God, that he preached the Gospel to the poor. Much as the poor have usually been neglected and despised by the great of this world, their state is one which calls for our tenderest regard and sympathy. Behold the tenderness which Jesus shewed to the poor! He dwelt among them; he chose his apostles from among them; and he made it one of the distinguishing marks of his kingdom that to them the Gospel was preached. What, then, can the Gospel do for the poor? It can do much. It can make them more sensible of the vanity of all earthly distinctions: it can take from their state its bitterness, and all the worldly feelings which render it a state of pain: it can teach them to suffer, with their great Master, with patience and resignation; and to look at the Son of God poor and suffering, and be content. It can do more than this: it can point to them such supports under suffering here, and such a glorious hope hereafter, as will make them truly happy in their station. No man was ever dissatisfied with his state, who was diligently employed in the work appointed for him by God, and who truly received the Gospel of Christ. The time will soon come, when the present state of things will have passed away; when the hardships we now feel will appear only as a dream when one awaketh; when it will be seen, that the only real difference between man and man was that of love to God, faith in Christ, and real holiness of heart and life. Let us look, then, to Jesus for the consolations of his Gospel. Let us be rich in faith, and heirs of his kingdom. Let us endeavour to derive

spiritual consolation and support from God's promises; and we shall soon find a peace in God which will more than repay us for all we suffer here; and by and by we shall be conveyed by angels to Abraham's bosom,—to those happy regions where sorrow and sighing shall for ever flee away, where the wicked cease from troubling and the weary are at rest. Which may God of his infinite mercy grant, for Jesus Christ our Redeemer's sake. Amen.

To the Editor of the Christian Observer.

THE Sacrament of the Lord's Supper has frequently been made the subject of long and laboured controversy and contention. There are also many very excellent treatises on the practical and experimental uses of this holy institution; but most, if not all, of those valuable volumes, are perhaps rather too diffuse and elaborate for the generality of Christians.

I have often thought that a short sketch of what seems most essential respecting this divine ordinance, would be helpful to the devout communicant. With this view I have written the following brief outline; and if you deem it sufficiently correct for the Christian Observer, its insertion may prove acceptable to many of your readers.

A SUMMARY VIEW OF THE LORD'S SUPPER.

1st. *Its nature and design.*

The Lord Jesus Christ requires that Christians should in a solemn manner eat bread and drink wine in their religious assemblies, as a commemoration of his death—a token of their engagements to him—a pledge of the blessings of his covenan—and a sign of their mutual affection to each other.

This holy ordinance is not merely a memorial of the Redeemer in general, but is expressly designed as a visible representation of his death, particularly as it was a *sacrifice for sin*; the broken bread being a lively emblem of his broken body; and the wine poured out, of the shedding of his blood. We are led to consider the death of our Lord Jesus Christ as an atonement for sin by the very words of the institution of the Eucharist; for, of the bread, our Lord says, "This is my body, *which is given for you*;" and of the wine, "This is my blood of the new covenant, which is shed for many for *the remission of sins*." The wine is an emblem of the new covenant in the Redeemer's blood, by the shedding of which that covenant of grace was ratified and confirmed. The bread and wine are to be received by every member of the church, to represent their receiving and applying the blessings of redemption, or, in other words, receiving the Lord Jesus Christ, and by faith partaking of his body and blood for their spiritual nourishment. The Lord's Supper, therefore, may be considered as a sign and seal of the blessings of the covenant of grace to all who believe and repent.

2d. *What is professed by partaking of the Lord's Supper.*

We hereby publicly avow ourselves to be the disciples of a crucified Master. It is the express command of Christ: "Do this in remembrance of me." In obeying this command, we profess gratefully to recollect what the Redeemer did and suffered for our sakes; and especially to bear in mind that Divine love, which is the spring of all he has accomplished, and the source of our safety, hope, and happiness. We own him not merely as a Teacher sent from God, to be our instructor and guide; but we confide in him, as our Almighty Friend and Saviour; rely upon his sacrifice; and commit ourselves to him, to be redeemed, sanctified, and saved. By attending the Lord's Supper, we publicly profess our faith in the efficacy of the Saviour's death to put away sin, our cordial approbation of that method of salvation which God hath appointed, and our thankful acceptance of the Divine mercy

manifested through the Redeemer. We gratefully acknowledge our infinite obligations to God for the blessings of the new covenant, and express our hearty compliance with all its requirements—*i. e.* that we repent of sin, and believe in the Lord Jesus Christ; that we obey his Gospel; and devote ourselves to God, through the Mediator, to be his for ever; to be, to do, and to bear whatever God would have us. By partaking of the Lord's Supper in a social manner with the members of Christ's church, we profess our sincere love to them as brethren, and our determination to perform all the duties of this relation.

3d. *By whom the Lord's Supper should be celebrated.*

Not by all those persons who merely admit that the Lord Jesus Christ is the Messiah; but by those only who truly believe in him as their Saviour; rely upon him for pardon, acceptance with God, sanctification, and eternal life; sincerely repent of sin, and resolve to live suitably to their Christian profession. This will appear, not only from the nature of the ordinance itself, which is a declaration of mercy on God's part, and a profession of faith, love, and obedience on ours; but from all those passages of Scripture which demand purity of heart and uprightness of conduct, which condemn hypocrites, and which describe the members of the church of Christ as holy persons.

It is further evident, that sincere believers only ought to celebrate the Lord's Supper, because the Apostle Paul enjoins on all communicants the duty of self-examination. The object of this scrutiny is to prove, or try, ourselves, our tempers and lives, by the rules of Scripture, previously to receiving the Supper of the Lord, in order to ascertain whether there be any thing in our disposition, character, or conduct, which is inconsistent with our Christian profession. This injunction seems to prove that sincere Christians are the only persons who have a scriptural right to attend the Lord's Supper.

4th. *The advantages which arise from a devout attendance on this holy ordinance.*

It tends to confirm our faith in the doctrines of the Gospel, and is one of the instituted means of obtaining fresh supplies of Divine grace for our Christian warfare. It strengthens our obligations to a life of universal holiness and integrity: the most forcible motives to act worthy of our character and profession are here presented to our minds. It tends to excite the utmost abhorrence of sin, the greatest care in watching against it, and the warmest zeal in endeavouring to oppose it; for we have the most lively view of the evil of sin, and its awful consequences, in the sufferings and death which the Son of God endured to make atonement for it, and which this ordinance is intended to represent. It is adapted to promote the Christian's comfort and peace: for what can afford such joy and tranquillity to a mind burdened with a sense of guilt and sin, as the distinct exhibition here made of that blood which cleanseth from all sin, and of the abundant mercy of God to all penitent believing souls? In this ordinance we enjoy, in a peculiar manner, the presence of God and the Redeemer; and have fellowship with the Father, and with his Son Jesus Christ, through the influences of the Holy Spirit. Here we gratefully receive the Lord Jesus Christ by faith, in all the endearing characters he sustains; and we joyfully accept of the blessings he bestows on true believers. The intimate relation of Christians to their Lord and Saviour, and their dependence on him, are represented in Scripture in the strongest possible language. They are said to be *in Christ*, and Christ *in them*: he is called their life: they are spoken of as being *one with* Christ; and their vital union to him as like that of the branch to the

root; or of the members of the body to the head. But there is another strong metaphor, used by our Lord himself, to denote the absolute and entire dependence of Christians on him, for the maintaining and perfecting of the divine life in the soul:—he represents himself as the food of believers, and describes them as feeding on his flesh and blood, and as living thereby. This cannot be understood of merely receiving the doctrines which the Redeemer taught. Divine instruction is indeed sometimes spoken of as the food of the mind, and compared to meat and drink; and teachers are said to feed their disciples: but there is no other instance to be found in which the teacher himself is called food, and his disciples are required to eat his flesh and drink his blood. By eating his flesh and drinking his blood, our Lord seems clearly to mean, believing the divine efficacy of his atonement; embracing and relying on it by faith; and accepting the glorious blessings which are the fruits of it, particularly the free mercy of God, the pardon of sin, and the influences of the Holy Spirit to renew, purify, and transform our souls into the Saviour's image. The Apostle Paul evidently alludes to this, when he says, "Christ, our passover, was sacrificed for us: therefore let us keep the feast, not with the old leaven," &c. Here he represents believers as partaking of that sacrifice which the Lord Jesus Christ offered; as exercising a believing regard to the Lamb of God which taketh away the sin of the world, of whom the pascal lamb, which the Jews were required to eat, was a type. The celebration of the Lord's Supper may therefore be well considered in the light of a feast upon a sacrifice. The bread and wine which we take, are memorials of the body and blood of the Lord Jesus Christ. The eating and drinking of these, are emblematic of our feeding by faith on the Redeemer, so as to derive spiritual nourishment from him for the life, vigour, and joy of our souls.

5th. *The preparation which is required of those who would properly and profitably attend the Sacrament of the Lord's Supper.*

To celebrate this holy ordinance in a manner which will be acceptable to God and beneficial to ourselves, it is not only necessary that our judgments be rightly informed, but that our wills be properly inclined, and our affections duly excited. It is necessary that we should exercise *repentance* towards God, and *faith* in our Lord Jesus Christ; *hope* in the mercy of God, through the Redeemer; and *love* to God, and to the Lord Jesus Christ, and to all our Christian brethren; hatred to all sin, united with a sincere endeavour, in the strength of Divine grace, entirely to subdue every evil principle and passion; and a determined resolution, by the grace of God, to live as becometh the profession of Christianity. These are indispensably requisite to holy communion at the Lord's table. It is also necessary to a *comfortable* attendance on this divine ordinance, that we should experience a devotional frame of mind, and have good grounds to hope that we are the genuine disciples of the Lord Jesus Christ. In proportion as the true spirit of devotion is wanting, and our fears prevail with respect to our true character in the sight of God, will our spiritual comfort in attending this ordinance be diminished.

With respect to the means to be used for a profitable attendance on the Lord's Supper, I would observe, that it requires not merely the same previous preparation which public worship in general requires—such as serious perusal of the Scriptures, meditation, watchfulness, and prayer; but that those exercises should be conducted with a particular reference to this ordinance, to the objects which are there to be presented to our view, and about which the mind is to be devoutly employed.

There is one duty which is peculiarly proper to precede this solemnity, and which the Scriptures expressly recommend, namely self-examination. The exhortation to the frequent practice of this duty is applicable to every Christian, and the work of self-inquiry should be the work of every day. But besides this, we should fix on certain seasons to be appropriated to a more minute and extended survey. And what more proper time can be chosen than when we are about to approach the table of the Lord? An accurate knowledge of our real character and condition is not to be obtained without frequent, serious, and impartial self-examination. As there is always a great danger of self-deception, so there is constant need of self-scrutiny. This inquiry should respect not merely the reality of our religion in general, but the particular state of our hearts in the sight of God. The examination should be directed to ascertain whether we are advancing in piety, or declining in our Christian course: we should inquire into what sins we have fallen, what duties we have omitted, to what temptations we are most exposed, and in what respects we most need to be on our guard, and to have our resolutions confirmed and our graces strengthened. We should also notice what we have most to complain of, what to rejoice in, what to deprecate, and what to desire. These inquiries are necessary to promote humiliation, thanksgiving, watchfulness, and prayer. They will furnish suitable subjects for meditation and devotion, and be a means of rendering the celebration of this holy ordinance instrumental in promoting the interests of vital religion in our souls*.

G. B.

* Those who wish carefully to study this important subject, may consult Dr. Wall's Critical Notes on Matt. xxvi. 17; Dr. Waterland's Review of the Doctrine of the Eucharist; Dr. Cudworth's Discourse on the Nature of the Lord's Supper; Dr. Newcombe, archbishop of Armagh; and Dr. Adam Clarke's Discourse on the Nature, Design, and Institution of the Eucharist.

To the Editor of the Christian Observer.

There is not any part of your work, I humbly think, so calculated for extensive usefulness, as your "Review of New Publications."—The review in the last number, on "the Refutation of Calvinism, &c." is truly excellent.—I think it would answer a good purpose, if a selection from the writings of eminent clergymen, on the various topics discussed in that book, were printed. If you judge the following extract on *Regeneration* worthy a place in your work, I shall be obliged by its insertion.

R. H. S.

—"None can be members or citizens of the kingdom of God, but only those who are the sons of God. The means to become the sons or children of God, is by regeneration, or new birth. This is the mystery our Saviour told Nicodemus of, when he came to him by night; 'Except a man' (saith our Saviour), 'be born again, he cannot enter into the kingdom of God.' John iii. 3. Now regeneration, or new birth, consists of these two parts,—*repentance towards God*, and *faith towards Christ*, according to that which the Apostle Paul told the elders of the church of Ephesus, Acts xx. 21; that he had 'testified both to Jews and Greeks, repentance towards God, and faith towards our Lord Jesus Christ:' that is, the whole mystery of regeneration, whereby a man becomes the child of God, and a member of the kingdom of Heaven. Where we are to note (as it will serve us to understand these things the better) that repentance properly and distinctly taken, looks towards God the Father, and faith unto Christ our Mediator. The one, is our returning unto God from whom we are gone astray by sin: the other the means or way of our return unto him,—by Christ, without whom we can never be reconciled to our hea-

venly Father, nor perform any service acceptable unto him. These two, therefore, our Saviour distinguisheth, when he saith, *Repent and believe the Gospel;* the one looking to his Father, the other to himself. Both joined together make a new birth, or a new man, even as the soul being united with the body makes a natural man; repentance here, being as the body or matter, which faith in the Gospel of Christ enlivens and informeth as a soul," &c.—*Discourses, by Joseph Mede,* B. D. of Christ's College, Cambridge. London: 1652. p. 30.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM the father of a large family, and beg leave to offer to you my thoughts on education. As a *practical man,* I should have addressed you perhaps with less diffidence than becomes me, if we had not lately, in the discussions on another subject, had a very useful memento of the prejudices and errors to which *practical men* are liable. While, however, I shall be led by the lesson thus afforded me, to deliver my opinions with diffidence, I think it my duty not to withhold from your readers (if you think them worth their perusal) those reflections which have been the result of my experience. Had not circumstances prevented me, I should have done this sooner, in conformity with an intimation I formerly gave in your miscellany*. My situation continues to be such, that I must beg your further indulgence as to time. It is impossible for me to say, that I shall be able to execute the plan I have formed for the treatment of my subject, without serious interruptions.

The years which precede manhood are naturally divided into several periods. The first is from early infancy to the time when the child begins to read. The next is from that important event, to another as important, namely, to going (if a boy) to school or to a private tutor. The years spent at school naturally form a distinct period;—and those devoted to college, or to a clerkship, or an apprenticeship, another. The last period is that in which a young man is just entering on the full duties and privileges of manhood. No better division of my subject occurs to me, than that which this division of the years devoted to education suggests.

The period of infancy is generally suffered to slide away with little or no attention to the work of education. The child is supposed to be in a kind of irrational state, which will scarcely admit of moral discipline, and its parents seem to think only of its health and amusement. If it wants any thing its wish must be gratified; if it cries, it is to be quieted by indulgence; or if this cannot be, attempts are frequently made to cheat it into a belief that the desired object has suddenly vanished If it has been hurt, the immediate cause of its misfortune, whether animate or inanimate, is not seldom to be beaten, and the child itself is encouraged to join in inflicting the punishment. Things proceed in this way nearly till the time when the child can talk, and often much longer; and when this system is changed for another, still it gives way very slowly, and in many cases some remains

* See Vol. for 1808, p. 13.

of it may be discerned for years after the child is allowed to be capable of instruction, What is the true character and tendency of this course of proceeding? It unquestionably fosters those seeds of evil which abound in our nature. Is man naturally self-indulgent? What then must be the effect of a studied system of indulgence? Is he impatient, and passionate, and vindictive? How greatly must these dispositions be cherished, by not only permitting but encouraging their gratification! Is he disposed, when in pursuit of favourite objects, to be little scrupulous with respect to violations of plain-dealing and truth? The artifices resorted to by nurses and female relations would almost create such a disposition, were it not originally planted in his bosom. With what eyes then must the Almighty look upon such a course of proceeding! It would be trifling with your readers to pursue this topic any farther.

But now we proceed to the important inquiry, What system of management ought to be substituted in the place of that which has been described? All persons who do not think that a plea of necessity (a very unfounded plea, however, in the present case), may be urged in favour of the practice of positive evil, must allow, that every thing should be avoided by mothers and nurses which has a tendency to cherish and bring into activity that evil nature, which *your* readers at least will not deny that we all bring into the world. They will grant, therefore, that Nanny, or the cat, or the chair, are not to be *slapped* because they happen to have displeased the child. But must not we confine ourselves to mere abstinence from fostering evils? Is it not visionary and chimerical to attempt to check bad tempers and habits, and to lay a foundation for good ones? Or if an attempt of this kind be not altogether hopeless, is it not at least unnecessary to make it at so early a period, when little success can be expected; and most advisable to defer it till the reason of the child is further advanced, and its ability to submit to discipline is greater? My experience gives me a view of parental duty very different from that to which these questions would lead. The Almighty Creator very soon begins to unfold in man those intellectual and moral faculties which are destined, when rightly employed, to qualify him for the highest services and enjoyments through the ages of eternity. In a few weeks after its birth, a child's reason begins to dawn; and with the first dawn of reason ought to commence the moral culture which may be best suited to counteract the evils of its nature, and to prepare the way for that radical change, that new birth promised in baptism, and the darling object of the hopes of every parent who looks on the covenants in that holy rite, not as forms, but as realities. Let me appeal to every mother who delights to view her infant as it lies in her lap, whether it does not soon begin to read "the human face divine," to recognize her smile, and to shew itself sensible of her affection in the little arts she employs to entertain it. Does it not, in no long time, return that smile, and repay her maternal caresses with looks and motions so expressive that she cannot mistake their import? She will not doubt, then, the importance of fostering in its bosom those benevolent sympathies which delight her, by banishing from her nursery whatever is likely to counteract them. She will not tolerate in a nurse that selfish indifference to the wants of an infant, which sometimes leaves it to cry while she finishes her breakfast, or chats with a companion. Much less will she tolerate passionate snatches, and scolding names, and hard and impatient tones of voice, in the management of her child. I may be pronounced fanciful, perhaps, but I certainly think it would be of importance to keep sour and ill-humoured

faces out of a nursery, even though such faces were not commonly accompanied by corresponding conduct. I am persuaded that I have seen a very bad effect produced by a face of this kind on the countenance and mind of an infant. Is it not reasonable to suppose, that if an infant sympathises with a smile, it may also sympathise with a scowl, and catch somewhat of the inward disposition which distorts the features of the nurse? Thus begin the efforts of a parent to cherish all that is benevolent and affectionate in the bosom of a child; and to prevent the growth of every thing of an opposite nature. And who shall presume to assign limits to the importance of such efforts in the education of a being whose leading disposition, if it fulfil the will of its Maker, must, both through life and through all eternity, be *love?*

But parental cares soon extend. In a short time, impatience and selfishness shew themselves, and are accompanied by fretfulness, jealousy, anger, and envy. At so early a period does innate corruption display its powers, and call for the restraining hand of a parent! But how are these evils to be counteracted at an age when both the body and mind are so tender, and when neither arguments nor explanations can be understood? Undoubtedly great delicacy of treatment is required. The character of the child must be studied; and, if possible, such corrections of evils must be applied as will not deeply wound its feelings. It is surprising what female ingenuity, quickened by maternal tenderness, will achieve in this way. Does a child, too young to listen to reason, want something it ought not to have? Its mother will suddenly turn its attention to another object, and thus prevent the rise of improper tempers, or arrest them in their course. Is it jealous of the attention paid to a brother? While she perseveres, perhaps, in shewing to the brother the kindness which has raised this jealousy, she will pour such a stream of affection on both the children as shall at once shew them how much each is the object of her love, and lead them by sympathy to feel a similar love for each other. This will be the best antidote to jealousy. But cases will arise, in which, with all her ingenuity, she will not be able to effect her purpose in this way. On such occasions, if the child is too young to understand reason and persuasion, she will as far as possible shorten and sweeten its trial, but without fostering bad dispositions in its bosom. If it is a little older, she will endeavour to turn the trial to good account, by holding up to it such Christian and filial motives as suit its capacity and character. These will be accompanied by such a description and exemplification, on the one hand, of the effects they ought to produce, and of the sunshine of soul to which they lead; and on the other, of the hatefulness of the fault in question, of the unhappiness which must attend the commission of it, and of the regret and bad consequences which must follow; as may, by God's help, prepare its tender mind for spiritual discrimination, and a spiritual taste (if I may so speak), and give its infant affections some bias on the side of God and duty.

But how, some parents may ask, how can this be effected at so tender an age? It seems to us impossible. —Believe me, much may be done, with very young children, by placing gradually before them, with cheerfulness and affection, and in a spirit suited to the occasion, religious truths, associated as much as may be with images pleasing to their minds. The appellations, God, and Jesus, should soon be made familiar to them; and the dwelling-place of these great Beings may be so pointed out and described; and their power and their holiness, and more especially their love, may be so set forth and brought home to the feelings, by little and simple illustrations, that, while the

tender mind is imbued with the first rudiments of religious knowledge, reverence and affection for divine things shall, if God smile on the endeavour, be excited in the heart. But special care must be taken not to give fatiguing lectures, nor to make too powerful calls on the feelings. "Here a little and there a little," must be the parent's motto in conveying instruction at this age; and for that little, the seasons must be chosen, when the child is most likely to lend a willing ear; and the subject must always be dropped before it becomes tiresome, unless there be some very pressing call for its being continued; in which case, indeed, the occasion itself will generally make it interesting. Very short and simple stories from Holy Writ may be employed with great advantage: as that of Jesus taking the little children in his arms, and blessing them; that of his restoring the widow's son to life; and many others. If these are told in a cheerful manner, and with such little appropriate touches as will present the scene to the imagination of the child, they will seldom fail to delight it, and will be called for again and again. When they are fixed in its memory, it is evident with what great advantage reference may be made to them when the parent finds occasion to have recourse to dissuasion, or reproof, or exhortation.

In conveying instruction, it is a most important point for the parent always to bear in mind, that far more may be done by exciting the sympathy of the child than by appealing to its reason. Things indeed should always be presented to it in the garb of truth and good sense; but, unless its feelings are in unison with its convictions, it may be perfectly persuaded of truths without being influenced by them in practice. And how are the appropriate feelings to be excited in its bosom? Chiefly by the feelings of the parent being in unison with the subject on which he speaks. Is he dwelling on the greatness of God, or on his all-seeing eye, or on his eternity, or on his glory? Let his own heart harmonise with his lofty theme, and probably the right string in that of his child will vibrate. Is he describing the Divine love, and tenderness, and mercy, especially as exemplified in Jesus Christ? If his own feelings are impressed by the view of the picture he presents, those of his child are not likely to be altogether unmoved. But reverse the case as to the parent, and what is to be expected from the child? Who can be so absurd as to hope, that, when religious truths are taught as a schoolmaster teaches the grammar, good impressions will be made on the heart? Do we see, in fact, that when the Catechism is so taught, any such impression is made? Step into a village school where that excellent compendium of our holy religion has been learnt merely as a task, and you will find the children as little affected by its truths (even if they understand it) as they are by the lessons in their spelling-book. One would almost think that they conceived it pointed out the high privileges and the sacred duties of the man in the moon, and that they had nothing to do with it but to get it by heart. Few, if any, parents, it is hoped, who make religion a branch of education, proceed in a way so utterly irrational as the generality of village schoolmasters; but in whatever degree they approach to the village-school system, in that degree must they look for a similar result. If

> "Si vis me flere, dolendum est
> Primum ipsi tibi,"

be a just description of human nature, when applied to adults, it is doubly and trebly so in the case of children. Adults have been used to attach certain feelings to certain circumstances in life, and the recurrence of the latter will do much towards exciting the former; but children have not yet learnt (except in some obvious instances) how the

events of life will influence their welfare, and therefore it is no wonder that their feelings should not be excited, until they see how others feel. The great Creator has ordained, that in early childhood all the powers and faculties of man are placed under the guidance, and in a very great degree under the forming hand, of his parents. His feelings are as ready as his intellectual powers to take the impression that may be given them. How strong are the prejudices imbibed from parents in early youth! When pains are taken to produce a similarity, how strongly do we see the prominent features in the manners, habits, and feelings of parents reflected in their offspring! A little gipsey is an adult gipsey in miniature. I am told that among the Gentoos a like similarity is very apparent; and I have myself been struck by it among the Quakers, a sect whom I by no means mention to dishonour. Why may not the potent engine which produces such striking effects among these and other classes of men, and often promotes feelings and habits adverse to good sense and propriety, to good order, or to true religion, be employed in favour of the best interests of man, and the glory of God? To suffer it to lie idle, is sin and folly. But in fact it will not be absolutely idle. Something or other children will always be catching from their parents; and through the corrupt bias of human nature, they will be far more ready to catch the evil than the good: and even in copying what is innocent, if not positively good, in parents, they will be very apt to give it some turn, or associate it with some bad quality, which may make it subservient to evil. What then is likely to be the effect of negligence in this great point? In truth, can we look around us, and not have lamentable proofs of its effect? How many children of good parents do we see imitating little in parental example but neglect of duty! In the parent, this neglect has been chiefly visible perhaps in education; but the child, as might be expected, extends it much farther. Or, suppose the parent to be led by a blind fondness to humour his child, to overlook his faults, and to allow himself to omit the present duty of restraining and ruling him, under some vague hope that a more favourable time will arrive for the exercise of his power, or that God will in his own time, by his own providence, and the teaching of his own Spirit, correct the faults which the father tolerates. Shall we not be extremely likely to find that a child so educated will chiefly resemble his parent in giving way to self-delusion and self-indulgence, and in indistinct and unscriptural reliance on future providences, to the neglect of present duties? But it is not only by copying his faults that a child derives evil from a parent: if care be not taken, qualities and habits innocent, or even commendable, will be so caught or so imitated by the child as to administer to the gratification of his evil passions. Is the parent energetic? Let him guard against his child's adopting his energy as an engine of pride or ambition. Is he jocose? His playful humour may be imitated by the child for the purpose of putting by serious thought or vigorous application; or of indulging in ridicule or satire; or of practising tricks not consistent with simplicity and sincerity of character, and employed probably for selfish purposes. Nay, unless care be taken, piety itself in a parent, that child of Heaven, may lead to fanaticism, or cant, or hypocrisy in a child. Tones and gestures, which (though, as I think, to be avoided) are in the parent the fruit of true communion with his Maker, often become quite disgusting or pitiable in the child, not being connected with those deep devotional feelings which can alone make them tolerable; or, if so connected, being utterly unsuited to his age.

This subject might be pursued further: but enough has been said

to excite the reflections of well-meaning parents; and those reflections will naturally point to the particular circumstances of each individual, and be far more useful than any thing I could add. No one can doubt the deep responsibility of every parent to make a good use of his power over the dispositions and affections of his offspring. And since, in exercising that power, nothing will be so operative as his own example, how earnest should he be, that the light which shines forth from him may be the true light of the Gospel, purified as much as may be from every thing that may obscure or defile it! And also how earnest should he be to join to such an example a sagacious watchfulness, and even a holy jealousy, to prevent his child from misunderstanding his example, or the principles and motives from which it springs; and to prevent a perverse or deceptious use being made of it!

B. T.

(To be continued.)

To the Editor of the Christian Observer.

In your last Number, a correspondent, who signs himself Nicander, has favoured us with some intelligent and useful remarks "on the assumed Popularity of Evangelical Preaching." His principal aim is to shew, that the popularity so generally attendant on an animated and faithful discharge of the Christian ministry is assumed and fallacious. To maintain his view of the matter, he has stated what he calls "five *principal causes* of the modified popularity of evangelical preaching;" which, however, appear to me, even allowing them all the extent and weight of operation Nicander himself can suppose, to be no other than imperfect, incidental, and, some of them, very questionable sources of that attention and attachment which are almost invariably discovered towards a minister who does not "shun to declare the whole counsel of God." Admitting the influence of those subordinate causes which he has laid down, is it not still the fact, that the grand reason of the impression which evangelical preaching produces, is to be found in the weighty, the solemn, the interesting, the irresistible import of the great truths which such a species of preaching conveys! Is there not that in the Gospel of Christ which, independent of external circumstances, and in defiance of the determined hardness of the human heart, forces its way to the conscience? Do not multitudes of men, who still persist in rejecting the direct and experimental purpose of the Bible, nevertheless feel themselves bound, as by the spell of conscience, to attend constantly on religious ordinances? In this lies the triumph of truth; here reigns the supremacy of religion; even when that truth is secretly opposed, and that religion practically denied. Evangelical preachers of the present day, like their apostolic predecessors, may say, "We are made manifest unto God, and I trust also are made manifest *in your consciences.*"

Your correspondent, having stated his opinion how matters stand in the Establishment, wishes some competent Dissenter to come forward and inform him, "whether, in their congregations, the indigent members exceed in numbers or spiritual excellence the more affluent." Without pretending to any extraordinary means of information on the general state of the Dissenting Churches, I will satisfy his inquiry to the best of my ability. One cannot but wish, indeed, that the question had been a little more distinctly stated; for there is, at present, some uncertainty in fixing the design of the term "indigent," which he has introduced. If by this distinction he meant those who are totally or partially dependent on parochial aid for their subsistence, we can readily answer, that, in general, very few of this class are to be found among our regular worshippers; and that for several obvious reasons, such as

sickness, extreme old age, want of proper clothing, abject depravity, dependence on parish-officers, &c. &c. But if by "indigent" is meant that large class of the population who, without any personal or hereditary property, are dependent on their manual labour, or on the scanty profits of precarious business, the question is again solved without much difficulty. Most certainly the indigent of this class form by far the major part of our congregations in point of "*number;*" and, in respect of "spiritual excellence," it must in candour be acknowledged, that they, as a body, bear away the palm from "the more affluent" members of our societies. Nor is it strange that it should be so; considering the intimate and dangerous influence which worldly intercourse, fraud, and fashion pre-eminently exercise among the higher classes of Christian professors. We can boast of "not a few names even in Sardis who have not defiled their garments." Yet, regarded comparatively, there can be no doubt, that among us, spirituality, devotion, and practical godliness, prevail most among those who are "poor in this world, but rich in faith, and heirs of the kingdom."

A DISSENTING MINISTER.

To the Editor of the Christian Observer.

Being a short time since engaged in reading Mr. Milner's Ecclesiastical History of the Church of Christ, in the course of my progress through the work, my mind was repeatedly arrested by the demonstrative evidence of the powerful efficacy of Divine grace, manifested in the hearts and lives of many illustrious characters, not only in the earliest but subsequent ages of Christianity. Of those who were living witnesses for Christ, I have selected one, who seems to me to stand as a pre-eminent example to the young in every age, and especially to those in the higher ranks of society. Mr. Milner's account of him, I have transcribed for your use, if you should think proper to insert it.

A TRANSCRIBER.

"The accounts of individuals in the 14th century who truly feared God, and wrought righteousness," (said the late pious author) "are extremely rare. One person I find on the continent, who seems not unworthy of a place in these memoirs: I mean Eleazar Count of Arian, in Naples, born in 1295. At the age of twenty-three, he succeeded to his father's estate. That this youth, in very affluent circumstances, and at a time of life when the passions are usually strong, could support a constant tenor of devotion and religious seriousness till death, which took place about five years after, seems scarcely to have originated from principles lower than those of real Christianity. The regulations of his household are very remarkable. 'I cannot allow any blasphemy in my house, nor any thing in word or deed which offends the laws of decorum. Let the ladies spend the morning in reading and prayer, the afternoon at some work. Dice, and all games of hazard, are prohibited. Let all persons in my house divert themselves at proper times, but never in a sinful manner. Let there be constant peace in my family; otherwise two armies are formed under my roof, and the master is devoured by them both. If any difference arise, let not the sun go down upon your wrath. We must bear with something, if we have to live among mankind. Such is our frailty, we are scarcely in tune with ourselves a whole day; and if a melancholy humour come on us, we know not well what we would have. Not to bear, and not to forgive, is diabolical; to love enemies, and to do good for evil, is the mark of the children of God. Every evening all my family shall be assembled at a godly conference, in which they shall hear something of God, and salvation. Let none be absent on pretence of attending to my affairs.

I have no affairs so interesting to me, as the salvation of my domestics. I seriously forbid all injustice, which may cloak itself under colour of serving me.' 'If I feel an impatience under an affront,' said he, on one occasion, 'I look at Christ: Can any thing which I suffer, be like that which he endured for me?' We are told that his conduct in life corresponded to these maxims. "I could not prevail in myself," says Mr. Milner, "to pass over in silence such a character as this, whom general history, full of the intrigues and ambitious enterprizes of popes and princes, neither knows nor regards. God has his secret saints in the dullest seasons of his church, and Eleazar seems to have been one of these. But he was soon removed from this vale of sorrow. His behaviour in his last illness was of a piece with his life. The history of our Saviour's Passion was read to him daily, and his mind was consoled by this means, amid the pains with which he was afflicted."

To the Editor of the Christian Observer.

It is pleasant to see the general union of Christians in the present day, for the diffusion of Christianity in all nations, and particularly among the Jews. I should be glad to contribute as I am able to this work; and having in my legal studies met with some information, which I think may be interesting to those who are studying the best welfare of the posterity of Israel, I communicate it for the general good.

In an old and valuable law book (Molloy de Jure Maritimo), we have a short account of the Jews, who were in those days the chief merchants. Among other things, after relating many cruel statutes which had been enacted against them, and many persecutions they had suffered in this country, he gives the following statement of what was done for the benefit of converted Jews.

"King Henry the Third, finding that many of the Jews were converted to the Christian faith, but yet were notwithstanding persecuted by their brethren, erected a convenient house and church, with all necessary accommodations, and called it by the name of the "House of Converts;" in which place, if any would live a retired life, they had all accommodations granted them for their lives: which place continued a house of alms, and receptacle for the converted Jews, constantly down till the 18th Edward III.; and then there proved a failure of such converts, and the place became empty and ruinous: whereupon that prince, in the 18th year of his reign, granted the same house to other poor people who had nothing to live on, with the benefit and accommodation of the gardens and other things, and an alms of a penny a day out of the Exchequer to each poor person: which place one Wm. de Bunstal, being made Guardian, and likewise at that time Master of the Rolls, afterwards obtained leave of that king to annex the same house and chapel of the converts to the Master and his successors for ever.

"The constitution of this society (when it was in being) was pursuant to the canon law; for by that it was decreed, Reciting that in regard the companies of evil men do oftentimes corrupt even the good, how much more then those who are prone to vices? Let, therefore, the Jews who are converted to the Christian faith have no further communion henceforth with those who still continue in their old Jewish rites, lest peradventure they should be subverted by their Jewish society. Therefore we decree, That the sons and daughters of those Jews who are baptized, and that do not again involve themselves in the errors of their parents, shall be separated from their company, and placed with Christian men and women fearing God, where they may be well instructed, and grow in faith and Christian manners. And further, by the same council it was decreed,

That if a Jew should have a wife converted to the faith, they should be divorced; unless upon admonition the husband would follow."

It was gratifying to me to meet with this passage; and I doubt not many of your readers will also receive pleasure from seeing that, amidst the cruelties exercised upon the Jews, there were some who sought their spiritual good, and that royalty itself patronized their benevolent plans. It does not appear that the time for the restoration of Israel had then arrived: we hope that a brighter day is now dawning upon Judea, and that the Sun of righteousness will soon arise to disperse the long and dreary darkness.

We talk of this being a day of the revival of religion; and so it is, when we look at the cold and dark night that is past; but O how little are even the most fervent awakened to a due sense of that which is emphatically called the travail of the Redeemer's soul! If we were to compare our times with those of the primitive Christians, we should discover how little (rather than how much) we have of a zeal for our Saviour's honour.

E. B.

To the Editor of the Christian Observer.

THE following hymns are part of an intended series, appropriate to the Sundays and principal Holidays of the year; connected in some degree with their particular Collects and Gospels, and designed to be sung between the Nicene Creed and the Sermon.—The effect of an arrangement of this kind, though only partially adopted, is very striking in the Romish liturgy; and its place should seem to be very imperfectly supplied by a few verses of a Psalm, entirely unconnected with the peculiar devotions of the day, and selected at the discretion of a clerk or organist. On the merits of the present imperfect essays, the author is unaffectedly diffident; and as his labours are intended for the use of his own congregation, he will be thankful for any suggestion which may advance or correct them. In one respect at least, he hopes that the following poems will not be found reprehensible;—no fulsome or indecorous language has been knowingly adopted: no erotic addresses to Him whom no unclean lip can approach; no allegory ill understood, and worse applied. It is not enough, in his opinion, to object to such expressions, that they are fanatical: they are positively profane. When our Saviour was on earth, and in great humility conversant with mankind; when he sat at the tables, and washed the feet, and healed the diseases of his creatures; yet did not his disciples give him any more familiar name than Master, or Lord. And now, at the right hand of his Father's Majesty, shall we address him with ditties of embraces and passion, or language which it would be disgraceful in an earthly sovereign to endure? Such expressions, it is said, are taken from Scripture: but even if the original application, which is often doubtful, were clearly and unequivocally ascertained, yet though the collective Christian church may very properly be personified as the spouse of Christ, an application of such language to individual believers is as dangerous as it is absurd and unauthorised. Nor is it going too far to assert, that the brutalities of a common swearer can hardly bring religion into more sure contempt, or more scandalously profane the Name which is above every name in heaven and earth, than certain epithets applied to Christ in our popular collections of religious poetry.

D. R.

ADVENT SUNDAY.—*Matt.* xxi.

HOSANNA to the living Lord!
Hosanna to the incarnate Word!
Hosanna in the earth be said,
And in the heaven which he hath made,
Hosanna!

Hosanna, Lord! thine angels cry;
Hosanna, Lord! thy saints reply;
Above, beneath us, and around,
The dead and living swell the sound:
Hosanna!

Oh; Master! with parental care,
Return to this thine house of pray'r;
Assembled in thy sacred name,
Where two or three thy promise claim.
Hosanna!

But, chiefest, in our empty breast,
Eternal! bid thy Spirit rest,
And cleanse our secret soul, to be
A temple pure and worthy thee!
Hosanna!

So, in the last and dreadful day,
When heaven and earth have past away,
Thy rescued flock, and freed from sin,
Shall once again their song begin:
Hosanna!

2d SUNDAY IN ADVENT.—*Luke* xxi.

IN the sun, and moon, and stars,
Signs and wonders shall there be;
Earth shall quake with inward wars,
Nations with perplexity.

Soon shall ocean's hoary deep,
Tost with stronger tempests, rise;
Wilder storms the mountain sweep;
Louder thunder rock the skies!

Evil thoughts shall shake the proud,
Racking doubt and restless fear;
And, amid the thunder cloud,
Shall the Judge of men appear!

But, though from that awful face
Heaven shall fade and earth shall fly,
Fear not ye, his chosen race;
Your redemption draweth nigh!

3d SUNDAY IN ADVENT.—*Matt.* xi.

OH Saviour! is thy promise fled,
Nor longer might thy grace endure,
To heal the sick, and raise the dead,
And preach thy Gospel to the poor?

Come, Jesus! come! return again;
With brighter beam thy servants bless;
Who long to greet thy perfect reign,
And share thy kingdom's happiness!—

A feeble race, by passion driven,
In darkness and in doubt we roam;
And lift our anxious eyes to heaven,
Our hope, our harbour, and our home.

Come, Jesus! come! and, as of yore
Thy prophet went to clear the way,
A harbinger thy feet before,
A dawning to thy brighter day;

So now may Grace with heavenly shower
Our stony hearts for truth prepare;
Sow in our souls the seed of power,
Then come! and reap thy harvest there!

4th SUNDAY IN ADVENT.—*John* i.

THE Lord shall come! the earth shall quake;
The hills their fixed seat forsake;
And, withering from the vault of Night,
The stars shall pale their feeble light.

The Lord shall come! but not the same
As once in lowly guise he came;
A silent lamb before his foes,
A weary man, and full of woes.

The Lord shall come! a dreadful form,
With rainbow wreathe, and robes of storm;
On cherub wings, and wings of wind;
Anointed Judge of humankind.

"Can this be he, who wont to stray
"A pilgrim on the world's highway;
"Oppress by power, and mock'd by pride;
"O God! is this the Crucified?"

Go, tyrants, to the rocks complain,
And seek the mountains' shade in vain!
But Faith, ascending from the tomb,
Shall shouting sing "The Lord is come!"

To the Editor of the Christian Observer.

MANY persons having been much interested by reading, in the Obituary of the Christian Observer for May last, the affecting circumstance of a young man's selecting his own epitaph, six weeks before his death, and frequently reading it, I have sent you a copy, if you think it worthy of insertion.

B. W.

Epitaph in Paddington Church-yard, referred to in the Christian Observer for May last, page 331.

BASIL OWEN WOODD,
Eldest Son of
The Rev. Basil Woodd,
Died March the 19th, 1811, Ætat. 23.
FAREWELL! BUT NOT FOR EVER!

The following lines were selected by himself.

In youth's gay prime, for earthly joys I sought;
But heaven and my immortal soul forgot.
In riper days, affliction's smarting rod,
By Grace Divine, taught me to know my God

The change I bless'd with my expiring breath,
Ascribing life to that which caus'd my death.
Farewell, vain world! My soul, exult and sing!

Grave, where's thy victory now? Death, where's thy sting? *

The wages of sin is death; the gift of God is eternal life, through Jesus Christ our Lord.

* The deceased selected the above lines for his own epitaph, six weeks before his death; had them pinned upover the chimney-piece in his chamber; and would frequently read them with great feeling, solemnity, and gratitude.

REVIEW OF NEW PUBLICATIONS.

Select Homilies of the Church of England, appointed to be read in Churches in the Time of Queen Elizabeth, and no less suitable for Villages and Families. London: Williams. 1811. 12mo. pp. 252. Price 3s. 6d.

This little volume contains a selection of sixteen from the thirty-three Homilies published by authority. Those which have been selected, have a more direct reference to the fundamental truths of Christianity than the others, and may certainly be considered as the most suitable for general use. The subjects of which they treat, are, The Reading and Knowledge of Holy Scripture; the Misery of Man, and his Condemnation by Sin; the Salvation of Mankind from Sin and Death by Christ; the true, lively, Christian Faith; Good Works annexed to Faith; Christian Love and Charity; the Danger of falling from God; the Fear of Death; Prayer; the Time and Place of Prayer; the Nativity of Jesus Christ; the Passion of Jesus Christ; the Resurrection of Jesus Christ; the Descent and Gifts of the Holy Ghost; that all good Things come from God; Repentance and true Reconciliation unto God. This specification will enable our lay readers, who are as yet strangers to those invaluable relics of the piety of our reformers, the Homilies of the Church, to form some estimate of the instruction and edification which are likely to be derived from the volume now brought to their notice. As for our clerical readers, we take it for granted that they are all in possession of the entire volume of the Homilies, and are also familiarly acquainted with its contents. But we are far from thinking that an intimate knowledge of these writings should be confined to the clergy. On the contrary, we think that no member of the Church of England, who can afford it, should be unfurnished with the complete collection of these monuments of our ancient faith: at the same time, for the sake of those to whom such a purchase might be inconvenient, we rejoice that so many of them are now published at a price which renders them accessible to all who are not of the very lowest class in society. We feel very desirous, however, that the benefit should be extended much farther; and that even the poorest member of our church should be admitted to a participation of those rich treasures of scriptural knowledge, and genuine piety, which the Homilies contain. We would therefore recommend it, to all who are in the habit of furnishing the poor with edifying books, to receive this cheap volume into the list of those which they circulate most extensively. Why, indeed, might not the Homilies be published in separate tracts, and widely dispersed among the poor? Each of them might be comprized in about a sheet of letter-press, and sold for a penny or three half-pence; and their general cir-

culation would doubtless strengthen the claims of the church to the veneration and attachment of her children. In this case, there are several, omitted in the present selection, which might be beneficially published, at least in an abstracted form; those namely against Swearing and Perjury, against Adultery, against Strife and Contention, against Gluttony and Drunkenness, against Excess of Apparel, against Idleness; those also on civil Obedience, on the Right Use of the Church, on Almsdeeds, and on the worthy Receiving of the Sacrament.

And here we would ask, is it not a somewhat opprobrious reflection on the zeal of the dignitaries, clergy, and wealthier lay-members of the Establishment, that, though furnished by our ancestors with such means of universal edification as the Homilies of the Church supply, we should for many years past have treated them with neglect, except when wanted for controversial purposes; and that, while the writings of the Puritan divines are to be found in almost every village and hamlet in the kingdom, the writings of our own Reformers, the founders and fathers of our church, expressly designed for the instruction of the poor and ignorant, should be altogether unknown to the great mass of our population?

Let us not here, however, be thought to object to the circulation of the excellent practical writings of such men as Howe, Baxter, Owen, Flavel, Henry, or Doddridge. We think that their circulation cannot be too widely extended. But why should our own divines, whose works breathe no less of piety, and the congeniality of whose sentiments on all points with our own, render them, on the whole, less exceptionable guides; why should they be thrown aside as useless rubbish? Why should not our Homilies, why should not the writings of our Halls, our Hopkinses, and our Beveridges, contribute, in a cheap and circulable form, to the general stock of improvement?—Is it not somewhat remarkable, not to repeat the term opprobrious, that while there is scarcely a bookseller's shop in a country town, or the pack of a hawker, which is not crammed with halfpenny and penny tracts, cut from the massy works of the most esteemed dissenting divines, we should in vain inquire for tracts of a similar description drawn from the inexhaustible stores of our own church? To what is this to be attributed, but to the lamentable want of zeal in the best of causes which pervades the Establishment? There is no end, indeed, to our violent and acrimonious attacks on Methodists and Dissenters, nor to our querulous reflections respecting their progress: here our zeal is fully awake. But we hesitate not to say, that such modes of proceeding have ever been found, and will ever be found, to be worse than useless. They add to the evil which they are intended to cure. They are unhallowed weapons, which cannot possibly serve the cause of the Church, built as it is on the foundation of the Apostles and Prophets. If but half the zeal which flows in this noxious channel were directed to the diffusion, among all classes of society, and especially among the poor, of such sound religious knowledge as our Homilies convey, we should have comparatively little cause to whine over the progress of Methodists and Dissenters. Their progress, indeed, we regard as an evil, or not, according to circumstances. The religion of Methodists and Dissenters we doubtless think very inferior to that of the Church of England; but we think it infinitely preferable to no religion, or even to those heathen ethics; or to those cold, heartless, barren generalities, but little raised above heathen ethics; which too many in the present day substitute for the true, spiritual, efficacious, life-giving Gospel of Jesus Christ. For ourselves, we are free to own, that, until the great body of our clergy, both high and low, shall apply themselves, with zeal and dili-

gence, to the careful instruction of their people in sound religious knowledge; until they shall generally feel the awful responsibility which attaches to those who neglect that cure of souls which they have undertaken; until they shall learn to be "instant in season and out of season," in public and in private, in building up their flock through faith and holiness unto eternal salvation; we cannot condemn, with the same severity of censure as some of our brethren, the efforts which are made, whoever the parties may be who make them, to supply our lack of service. We would gladly render, if we could, their intrusion unnecessary; but if, through our supineness, any part of the land should remain in ignorance of what it most concerns man to know, we dare not load with abuse those who may labour in our stead to remove that ignorance. Their methods of teaching, we admit, may be liable to many objections. These, in the spirit of Christian meekness, we should do well, by appeals to reason and Scripture, to point out, and to endeavour to guard our people against. Their motives, in many cases, may also be questionable. Still, if by their instrumentality the knowledge of Christ and of his salvation is extended to places to which it would not otherwise have reached, we must and will rejoice. What avails it that every parish in the kingdom has its regularly constituted pastor, if

The hungry sheep look up and are not fed?

What avail to the people of a particular parish our august hierarchy, our scriptural creed, our admirable liturgy; if the man who is appointed to minister to them the bread of life is unfaithful to his trust, if his love be told, his zeal lukewarm, and his very principles unsound? O for the revival among us, and especially among our bishops and clergy, of the spirit which animated the first promulgators of the Gospel, and the venerable reformers of our own land! We do not deny, indeed, that the state of the church has greatly improved even in the present day; and that perhaps at no preceding period, since the reign of the first Charles, has there been among its ministers a greater proportion of able and faithful men. Still we do not keep pace in this respect with the exigency of the times. The fields are ripe for the harvest; but our labourers, those at least who are disposed to bear the burden and heat of the day, are too few to occupy the ground: others, therefore, naturally enter upon it. For this we know no remedy but an increase of piety, and zeal, and patient industry among the clergy. May the great Head of the church pour out his spirit upon them from on high, that our reproach in this particular may be taken away, and that our Jerusalem may become, what she is so eminently calculated to become, "a praise in the earth."

We have been insensibly led into this digression, but we now return from it to the work before us. The preface by the present editor states, what is generally known, that the first part of the Homilies appeared in the reign of Edward the Sixth, and is supposed to have been written by Cranmer assisted by Latimer. The second part, published early in the reign of Queen Elizabeth, is attributed chiefly to Bishop Jewel. A copy of these Homilies was given to every parish priest in the kingdom, who was commanded to read them diligently and distinctly, that they might be understood by the people. We cannot help wishing that the same practice were revived in the present day, at least among those *orthodox* divines who assume that they only are *true churchmen*. They would thus afford a pregnant proof of their churchmanship; and we are persuaded that their professed object of upholding the church would thus be far more effectually answered than it will ever be, either by their own frigid expositions of

Christian doctrine, or by their more animated, but equally unprofitable comments on Methodists, Dissenters, and Gospel ministers*.

The editor has favoured us with the testimony of two modern prelates, the late Bishop of St. David's and the present Bishop of Lincoln, in favour of the Homilies. Speaking of the doctrines of grace, justification by faith, &c. the former says, "These doctrines are delivered with admirable perspicuity and precision in the Homilies of our church on these subjects; The Misery of all Mankind; the Salvation of Mankind by Christ; the true, lively, and Christian Faith; and good Works annexed to Faith. These discourses I would earnestly recommend to your frequent study, as an unexceptionable summary of doctrine upon these important points, and an excellent model for popular instruction." In this eulogium, we most entirely concur with this departed prelate.

We are still more anxious, however, to avail ourselves of the favourable testimony of the present Bishop of Lincoln, to these "very extraordinary compositions," as he calls them, "when compared with the age in which they were written." The bishop, it is true, a little qualifies his commendation, (we do not blame him for so doing); "perhaps every argument and expression in them is not to be approved." But he adds, "whosoever will peruse them with candour and attention, will be convinced that they contain a godly and wholesome doctrine†." Our solicitude in this instance arises from the entire conviction which we feel, that in these oracular writings of our church, a very powerful antidote is provided, to what we must, with all due deference, consider as unscriptural, and therefore as pernicious, in the productions of the Bishop himself.

In thus setting the Homilies in opposition to the Bishop of Lincoln, we are not to be understood as meaning to affirm, or even to insinuate, that the Homilies are Calvinistic. On the contrary, we have no hesitation in saying, that we cannot discover, in any part of these writings, a single expression which can be regarded as exclusively Calvinistic. There are even one or two passages which appear to have an opposite leaning; though even these are of doubtful import, as affecting the questions at issue between Calvinists and Arminians. With such admirable wisdom and moderation, have these popular formularies of Christian instruction been framed, that all, who take the Scripture for their guide, may meet together to be built up by them in their most holy faith, however they may differ from each other on the abstruse and unessential questions which the consideration of predestination involves; and will find the edification they are in quest of, without having their minds, for one moment, disturbed by controversial niceties or unprofitable speculations.

But if we do not regard the Homilies as Calvinistic, which we certainly do not, how is it, it may be asked, that we should set them in opposition to the Bishop of Lincoln, whose last work, at least, is a professed refutation of Calvinism? To this we reply, as we have already done, that had the Bishop confined himself to the prosecution of his *professed* object, we should have had comparatively little to say respecting his labours. But the Bishop's misfortune, and ours too, (for we are really concerned to appear as the antagonists of his lordship), is this, that he has con-

* Lest the objects of this remark should be mistaken by our readers, we think it right to advertise them, that the persons we have in view, are such writers as those who were engaged in a work lately deceased, called the Orthodox Churchman's Magazine; or who are engaged in another work which still continues to subsist, called the Antijacobin Review;—such sermonizers, also, as Sydney Smith, Dr. Bidlake, Dr. Gleig, &c.; and such pamphleteers as Mr. Spry, Mr. Sykes, &c. &c.

† Elements of Christian Theology, vol. ii. p. 536.

founded with the peculiarities of Calvin what appear to us, and, as he will find, to many excellent persons, as well Arminians as Calvinists, to be the essential peculiarities of the Christian faith. Our difference with him is neither more nor less than this. And in maintaining our own opinions against so powerful an opponent, we cannot but rejoice in calling to our aid those writings of our venerable church, respecting which every bishop, and every priest, and every deacon of that church, has solemnly declared his belief, that they contain "a godly and wholesome doctrine."

Whoever has read our review of the Bishop of Lincoln's book, in our last number, will be at no loss to recollect what the points are on which we conceive that he and the Homilies are at issue. They are those of original sin, or human depravity; the influences of the Holy Spirit; justification; faith and good works. We do not mean to say, that the Bishop denies, in terms, any of these doctrines; but we think that he has so stated them, as to produce, on the whole, a view of their import, and of their practical bearings, very dissimilar to that which is given in the sermons now under review. Our extracts from these sermons, therefore, while they will be directed to the instruction and edification of our readers, will also have an especial reference to the contrariety which we have asserted to exist between the Bishop and the Church of England. As the subject is highly important, our readers will excuse the length of those extracts. Considering, however, the source from which they are taken, they ought to require no apology with any member of the Church of England.

Our first extracts will be on the subject of the sinfulness of man.

"The Scripture shutteth up all under sin, that the promise by the faith of Jesus Christ should be given unto them that believe. St. Paul in many places painteth us out in our colours, calling us the 'children of the wrath of God,' when we be born: saying also, that we 'cannot think a good thought of ourselves,' much less can we say well, or do well of ourselves." *Homily on the Misery of Man*, p. 25.

"So doth blessed St. John the evangelist, in the name of himself, and of all other holy men, (be they never so just), make this open confession: 'If we say we have no sin, we deceive ourselves, and the truth is not in us: if we acknowledge our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.' Wherefore the wise man, in the book called Ecclesiastes, maketh this true and general confession, 'There is not one just man upon the earth that doeth good and sinneth not.'" *Homily on the Misery of Man*, p. 26.

"Our Saviour Christ saith, 'There is none good but God:' and that we can do nothing that is good without him, nor can 'any man come to the Father but by him. He commandeth us also to say, that 'we be unprofitable servants, when we have done all that we can do.'" *Homily on the Misery of Man*, p. 26.

"For of ourselves we be crab trees, that can bring forth no apples. We be of ourselves of such earth, as can but bring forth weeds, nettles, brambles, briers, cockle, and darnel. Our fruits be declared in the fifth chapter to the Galatians. We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God; and therefore these virtues be called there the fruits of the Holy Ghost, and not the fruits of man. Let us therefore acknowledge ourselves before God (as we be indeed) miserable and wretched sinners. And let us earnestly repent, and humble ourselves heartily, and cry to God for mercy. Let us all confess with mouth and heart that we be full of imperfections: let us know our own works, of what imperfection they be, and then we shall not stand foolishly and arrogantly in our own conceits, nor challenge *any part* of justification by our merits or works." *Homily on the Misery of Man*, pp. 27, 28.

"Thus we have heard how evil we be of ourselves; how of ourselves, and by ourselves, we have *no* goodness, help, or salvation, but contrariwise, sin, damnation and death everlasting: which if we deeply weigh and consider, we shall the better understand the great mercy of God, and how our salvation cometh only by Christ. For in ourselves (as of ourselves) we find *nothing* whereby we may be delivered from this

miserable captivity, into the which we are cast, through the envy of the devil, by breaking of God's commandment in our first parent Adam. We are all 'become unclean;' but we all are not able to cleanse ourselves, nor to make one another clean. We are by nature 'the children of God's wrath;' but we are not able to make ourselves the children and inheritors of God's glory. We are 'sheep that run astray:' but we cannot of our own power come again to the sheepfold, so great is our imperfection and weakness. In ourselves, therefore, may we not glory, which of ourselves, are *nothing but sinful*; neither may we rejoice in any works that we do, all which be so imperfect and impure, that they are not able to stand before the righteous judgment-seat of God, as the holy prophet David saith, 'Enter not into judgment with thy servant, O Lord! for no man that liveth shall be found righteous in thy sight.' To God, therefore, must we flee, or else shall we never find peace, rest, and quietness of conscience in our hearts. For he is 'the Father of mercies, and God of all consolation.' He is the Lord, with whom is 'plenteous redemption:' he is the God, which of 'his own mercy saveth us,' and setteth out his charity and exceeding love towards us, in that of his own voluntary goodness, when we were perishing, he saved us, and provided an everlasting kingdom for us. And all these heavenly treasures are given us, not for our own deserts, merits, or good deeds (which of ourselves we have *none*), but of his mere mercy freely. And for whose sake? Truly for Jesus Christ's sake, that pure and undefiled Lamb of God. He is that dearly beloved Son, for whose sake God is fully pacified, satisfied, and set at one with man. He is the 'Lamb of God which taketh away the sins of the world.'" *Homily on the Misery of Man*, pp. 28—30.

"Hitherto we have heard what we are of ourselves; very sinful, wretched, and damnable. Again, we have heard how that of ourselves, and by ourselves, we are not able either to think a good thought, or work a good deed; so that we can find in ourselves no hope of salvation, but rather whatsoever maketh unto our destruction. Again, we have heard the tender kindness and great mercy of God the Father towards us, and how beneficial he is to us for Christ's sake, without our merits or deserts, even of his own mere mercy and tender goodness."—*Homily on the Misery of Man*, pp. 30, 31.

"Let us also acknowledge the exceeding mercy of God towards us, and confess, that as of ourselves cometh all evil and damnation; so likewise of him cometh all goodness and salvation, as God himself saith by the prophet Hosea, 'O Israel, thy destruction cometh of thyself: but in me is thy help and comfort.'" *Homily on the Misery of Man*, p. 31.

"Among all the creatures that God made in the beginning of the world, most excellent and wonderful in their kind, there was none, as the Scripture beareth witness, to be compared almost in any point unto man, who, as well in body as soul, exceeded all other, no less than the sun in brightness and light exceedeth every small and little star in the firmament. He was made according to the image and similitude of God, he was endued with all kind of heavenly gifts, he had no spot of uncleanness in him, he was sound and perfect in all parts, both outwardly and inwardly, his reason was uncorrupt, his understanding was pure and good, his will was obedient and godly: he was made altogether like unto God in righteousness, and holiness, in wisdom, in truth; to be short, in all kind of perfection." *Homily on the Nativity*, pp. 142, 143.

"But as the common nature of all mankind is, in time of prosperity and wealth, to forget not only themselves, but God; even so did this first man Adam, who having but one commandment at God's hand, namely, that he should not eat of the fruit of knowledge of good and ill, did notwithstanding, most unmindfully, or rather most wilfully break it, in forgetting the strait charge of his Maker, and giving ear to the crafty suggestion of that wicked serpent, the devil. Whereby it came to pass, that as before he was blessed, so now he was accursed; as before he was lovely, so now he was abhorred; as before he was most beautiful and precious, so now he was most vile and wretched in the sight of his Lord and Maker: instead of the image of God, he was now become the image of the devil; instead of the citizen of heaven, he was become the bond-slave of hell, having in himself *no one part* of his former purity and cleanness; but being altogether spotted and defiled; insomuch, that now he seemed to be nothing else but a lump of sin, and therefore, by the just judgment of God was condemned to everlasting death. This so great and miserable a plague, if it had only rested on Adam, who first offended, it had been so much the easier, and might the better have been borne. But it fell not only on him, but also on his posterity and children for ever, so that the whole brood of Adam's flesh should sustain the self-same fall and punishment, which their forefather by his offence most justly had deserved."—*Homily on the Nativity*, pp. 143, 144.

The next series of extracts shall refer to the subject of Divine influences, on which the Homilies are equally full and explicit.

"Where the Holy Ghost worketh, there nothing is impossible, as may further also appear by the *inward regeneration* and sanctification of mankind. When Christ said to Nicodemus, 'Unless a man be born anew, of water and the Spirit, he cannot enter into the kingdom of God,' he was greatly amazed in his mind, and began to reason with Christ, demanding 'how a man might be born which was old? Can he enter,' saith he, 'into his mother's womb again, and so be born anew?' Behold a lively pattern of a fleshly and carnal man. He had little or no intelligence of the Holy Ghost, and therefore he goeth bluntly to work, and asketh how this thing were possible to be true: whereas otherwise, if he had known the great power of the Holy Ghost in this behalf, that it is he which *inwardly worketh the regeneration* and new birth of mankind, he would never have marvelled at Christ's words, but would rather take occasion thereby to praise and glorify God. For as there are three several and sundry persons in the Deity; so have they three several and sundry offices proper unto each of them:—the Father to create, the Son to redeem, the Holy Ghost to sanctify and *regenerate*. Whereof the last, the more it is *hid* from our understanding, the more it ought to move all men to wonder at the *secret and mighty* working of God's Holy Spirit, which is within us. For it is the Holy Ghost, and *no other thing*, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, such as otherwise of their own crooked and perverse nature they should never have. 'That which is born of the flesh,' saith Christ, 'is flesh, and that which is born of the Spirit is spirit'—As who should say, man of his own nature is fleshly and carnal, corrupt and naughty, sinful and disobedient to God, without *any* spark of goodness in him, without *any* virtuous or godly motion, *only* given to evil thoughts and wicked deeds. As for the works of the Spirit, the fruits of faith, charitable and godly motions, if he have any at all in him, they proceed *only* of the Holy Ghost, who is the *only* worker of our sanctification, and maketh us, *new* men in Christ Jesus. Did not God's Holy Spirit miraculously work in the child David, when of a poor shepherd he became a princely prophet? Did not God's Holy Spirit miraculously work in Matthew, 'sitting at the receipt of custom' when of a proud publican he became an humble and lowly evangelist? And who can choose but marvel to consider, that Peter should become of a simple fisher a chief and mighty apostle? Paul of a cruel and bloody persecutor, a faithful disciple of Christ, to teach the Gentiles? Such is the power of the Holy Ghost to *regenerate* men, and as it were to bring them forth anew, so that they shall be nothing like the men that they were before. Neither doth he think it sufficient inwardly to work the spiritual and new birth of man, unless he do also dwell and abide in him. 'Know ye not,' saith St. Paul, 'that ye are the temple of God, and that his Spirit dwelleth in you? Know ye not that your bodies are the temples of the Holy Ghost, which is within you?' Again he saith, 'You are not in the flesh, but in the Spirit. For why? The Spirit of God dwelleth in you.' To this agreeth the doctrine of St. John, writing on this wise: 'The anointing which ye have received (he meaneth the Holy Ghost) dwelleth in you.' And the doctrine of Peter saith the same, who hath these words: 'The Spirit of glory and of God resteth upon you.' O what comfort is this to the heart of a true Christian, to think that the Holy Ghost dwelleth within him! 'If God be with us,' as the apostle saith, 'who can be against us?' O but how shall I know that the Holy Ghost is within me? some man perchance will say. Forsooth, 'as the tree is known by his fruit, so is also the Holy Ghost.' 'The fruits of the Holy Ghost (according to the mind of St. Paul) are these: love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance, &c. Contrariwise, the deeds of the flesh are these: adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresy, envy, murder, drunkenness, gluttony, and such like.'" *Sermon for Whitsunday*, pp. 187—189.

After mentioning some scriptural instances of the power of the Holy Ghost, the Homily thus proceeds:

"Eusebius in his Ecclesiastical History telleth a strange story of a certain learned and subtile philosopher, who being an extreme adversary to Christ and his doctrine, could by no kind of learning be converted to the faith, but was able to withstand all the arguments that could be brought against him, with little or no labour. At length there started up a poor simple man, of small wit and less knowledge, one that was reputed among the learned as an ideot; and he in God's

name would needs take in hand to dispute with this proud philosopher. The bishops and other learned men standing by were marvellously abashed at the matter, thinking that by his doing they should be all confounded and put to open shame.' He notwithstanding goeth on, and beginning in the name of the Lord Jesus, brought the philosopher to such point in the end, contrary to all men's expectation, that he could not choose but acknowledge the power of God in his words, and to give place to the truth. Was not this a miraculous work, that one silly soul, of no learning, should do that which many bishops of great knowledge and understanding were never able to bring to pass? So true is the saying of Bede: 'Where the Holy Ghost doth instruct and teach, there *is no delay at all in learning*.'" *Sermon for Whitsunday*, pp. 190, 191.

"Let us (as we are most bound) give hearty thanks to God the Father, and his Son Jesus Christ, for sending down his Comforter into the world, humbly beseeching him so to work in our hearts by the power of this Holy Spirit, that we being regenerate and newly born again in all goodness, righteousness, sobriety, and truth, may in the end be made partakers of everlasting life in his heavenly kingdom, through Jesus Christ our Lord and Saviour." *Sermon for Whitsunday*, p. 191.

The following Homily invokes all the glorified saints in heaven, as witnesses to the power and efficacy of the Divine influence.

"If these were asked, who should be thanked for their regeneration, for their justification, and for their salvation? whether their deserts, or God's goodness only? although in this point every one confess sufficiently the truth of this matter in his own person; yet let David answer by the mouth of them all at this time, who cannot choose but say, 'Not to us, O Lord; not to us, but to thy name give all the thanks, for thy loving mercy, and for thy truth sake.' If we should ask again, from whence came their glorious works and deeds, which they wrought in their lives, wherewith God was so highly pleased and worshipped by them? let some other witness be brought in, to testify this matter, that in the mouth of two or three may the truth be known. Verily, that holy prophet Isaiah beareth record, and saith, 'O Lord, it is thou of thy goodness that hast wrought all our works in us, not we ourselves.' And to uphold the truth of this matter, against all justiciaries and hypocrites, which rob Almighty God of his honour, and ascribe it to themselves, St. Paul bringeth in his belief: 'We be not,' saith he, 'sufficient of ourselves, as of ourselves, once to think any thing: but all our ableness is of God's goodness. For he it is, in whom we have all our being, our living, and moving.' If ye will know furthermore, where they had their gifts and sacrifices, which they offered continually in their lives to Almighty God, they cannot but agree with David, where he saith, 'Of thy liberal hand, O Lord, we have received that we gave unto thee.' If this holy company therefore confess so constantly, that all the goods and graces, wherewith they were endued in soul, came of the goodness of God only; what more can be said to prove that *all* that is good cometh from Almighty God? Is it meet to think that all spiritual goodness cometh from God above only; and that other good things, either of nature or of fortune (as we call them), come of any other cause? Doth God of his goodness adorn the soul with all the powers thereof as it is; and come the gifts of the body, wherewith it is endued, from any other? If he doth the more, cannot he do the less? 'To justify a sinner, to new create him from a wicked person to a righteous man, is a greater act,' saith St. Augustine, 'than to make such a new heaven and earth as is already made.' We must needs agree, that whatsoever good thing is in us, of grace, of nature, or of fortune, is of God only, as the *only* author and worker." *Homily for Rogation Week*, pp. 203—205.

Again:

"I promised to you to declare that all spiritual gifts and graces come especially from God. Let us consider the truth of this matter, and hear what is testified first of the gift of *faith*, the *first entry* into a Christian life, without the which no man can please God. For St. Paul confesseth it plainly to be God's gift, saying, 'faith is the gift of God.' And again, St. Peter saith, 'it is of God's power that ye be kept through faith to salvation.' It is of the goodness of God that we falter not in our hope unto him. It is verily God's work in us, the charity wherewith we love our brethren. If after our fall, we repent, it is by him that we repent, which reacheth forth his merciful hand to raise us up. If we have any will to rise, it is he that preventeth our will and disposeth us thereto. If after contrition, we feel our consciences at peace with God, through remission of our sin, and so be reconciled again to his favour, and hope to be his children, and inheritors of everlasting life, who worketh these great miracles in us? our worthiness, our deservings, and endeavours, our wits,

and virtue? Nay, verily, St. Paul will not suffer flesh and clay to presume to such arrogancy, and therefore saith, 'All is of God, which hath reconciled us to himself by Jesus Christ. For God was in Christ when he reconciled the world unto himself.' God, the Father of all mercy, wrought this high benefit unto us, not by his own person, but by no less a mean than his only beloved Son, whom he spared not from any pain and travail that might do us good. For, upon him he put our sins, and upon him he made our ransom; him he made the mean betwixt us and himself, whose mediation was so acceptable to God the Father, through his absolute and perfect obedience, that he took his act for a full satisfaction of all our disobedience and rebellion, whose righteousness he took to weigh against our sins, whose redemption he would have stand against our damnation." *Homily for Rogation Week*, pp. 225, 226.

"God give us grace, good people, to know these things, and to *feel* them in our hearts. This knowledge and *feeling* is not in ourselves; by ourselves it is not possible to come by it; a great pity it were that we should lose so profitable knowledge. Let us, therefore, meekly call upon that bountiful Spirit, the Holy Ghost, which proceedeth from our Father of mercy, and from our Mediator Christ, that he would assist us, and inspire us with his presence, that in him we may be able to hear the goodness of God declared unto us to our salvation. For without *his lively and secret inspiration* can we *not once* so much as speak the name of our Mediator, as St. Paul plainly testifieth, 'No man can once name our Lord Jesus Christ, but in the Holy Ghost.' Much less should we be able to believe and know these great mysteries that he opened to us by Christ." *Homily for Rogation Week*, pp. 217, 218.

It remains now that we produce the views entertained by the framers of the Homilies, on the subjects of justification, faith, and works.

"Because all men be sinners and offenders against God, and breakers of his law and commandments, therefore can no man by his own acts, works and deeds *(seem they never so good)* be justified, and made righteous before God: but every man of necessity is constrained to seek for another righteousness of justification, to be received at God's own hands, that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended. And this justification, or righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification." *Sermon of the Salvation of Mankind*, p. 32.

"This is that justification of righteousness which St. Paul speaketh of, when he saith, 'No man is justified by the works of the law, but by faith in Jesus Christ.' And again he saith, 'We believe in Jesus Christ, that we be justified freely by faith of Christ, and not by the works of the law, because that no man shall be justified by the works of the law.'" *Sermon of the Salvation of Mankind*, p. 33.

"The apostle toucheth specially three things, which must go together in our justification. Upon God's part, his great mercy and grace; upon Christ's part, justice, that is, the satisfaction of God's justice, or the price of redemption, by the offering of his body, and shedding of his blood, with fulfilling of the law perfectly and throughly; and upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us: so that in our justification, there is not only God's mercy and grace, but also his justice, which the apostle calleth the justice of God, and it consisteth in paying our ransom, and fulfilling of the law: and so the grace of God doth not shut out the justice of God in our justification, but only shutteth out the justice of man, that is to say, the justice of our works, as to be merits of deserving our justification. And therefore St. Paul declareth here nothing on the behalf of man concerning his justification, but only a true and lively faith, which nevertheless is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it *shutteth them out from the office of justifying*. So that, although they be all present together in him that is justified, yet they justify not altogether: neither doth faith shut out the justice of our good works necessarily to be done *afterwards* of duty towards God; (for we are most bounden to serve God, in doing good deeds, commanded by him in his holy Scripture, all the days of our life:) but it excludeth them, so that we may not do them to this intent, to be made just by doing of them." *Sermon of the Salvation of Mankind*, pp. 34, 35.

"To be short, the sum of all Paul's disputation is this: that if justice come of works, then it cometh not of grace; and if it come of grace, then it cometh not of works. And

to this end tend all the prophets, as St. Peter saith in the tenth of the Acts; 'Of Christ all the prophets,' saith St. Peter, 'do witness, that through his name, all they that believe in him shall receive the remission of sins.' And after this wise to be justified only by this true and lively faith in Christ, speak all the old and ancient authors, both Greeks and Latins." *Sermon of the Salvation of Mankind*, p. 36.

"Nevertheless, this sentence, that we be justified by faith only, is not so meant of them, that the said justifying faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time and season. Nor when they say, that we should be justified freely, do they mean that we should or might afterward be idle, and that nothing should be required on our parts *afterward*: neither do they mean so to be justified without good works that we should do no good works at all, like as shall be more expressed at large hereafter. But this saying, that we be justified by faith only, freely, and without works, is spoken for to take away clearly all merit of our works, as being unable to deserve our justification at God's hands, and thereby most plainly to express the weakness of man, and the goodness of God; the great infirmity of ourselves, and the might and power of God; the imperfection of our own works, and the most abundant grace of our Saviour Christ; and therefore *wholly* to ascribe the merit and deserving of our justification unto Christ *only*, and his most precious blood-shedding." *Sermon of the Salvation of Mankind*, pp. 37, 38.

"Justification is not the office of man, but of God; for man cannot make himself righteous by his own works, *neither in part nor in the whole*; for that were the greatest arrogancy and presumption of man that antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself. But justification is the office of God only, and is not a thing which we render unto him, but which we receive of him; not which we give to him but which we take of him by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier Jesus Christ: so that the true understanding of this doctrine, we be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us, (for that were to count ourselves to be justified by some act or virtue that is within ourselves;) but the true understanding and meaning thereof is, that although we hear God's word, and believe it; although we have faith, hope, charity, repentance, dread and fear of God within us, and do never so many works thereunto; yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient, and imperfect, to deserve remission of our sins, and our justification; and therefore we must trust *only* in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent, and turn unfeignedly to him again." *Sermon of the Salvation of Mankind*, pp. 38, 39.

"It hath been manifestly declared unto you, that no man can fulfil the law of God; and therefore by the law *all men* are condemned: whereupon it followeth necessarily, that some other things should be required for our salvation than the law; and that is, a true and a lively faith in Christ; bringing forth good works, and a life according to God's commandments. And also you heard the ancient authors' minds of this saying, faith in Christ only justifieth man, so plainly declared, that you see, that the very true meaning of this proposition or saying, we be justified by faith in Christ only (according to the meaning of the old ancient authors) is this: we put our faith in Christ, that we be justified by him only, that we be justified by God's free mercy; and the merits of our Saviour Christ only, and *by no virtue or good work of our own* that is in us, or that we can be able to have, or to do, for to deserve the same; Christ himself only being the meritorious cause thereof." *Sermon of the Salvation of Mankind*, p. 40.

"They are greatly deceived that preach repentance without Christ, and teach the simple and ignorant that it consisteth only in the works of men. They may indeed speak many things of good works, and of amendment of life and manners: but *without Christ they be all vain and unprofitable.* They that think that they have done much of themselves towards repentance, are so much more the farther from God, because they do seek those things in their own works and merits, which ought only to be sought in our Saviour Jesus Christ, and in the merits of his death, and passion, and blood-shedding." *Sermon on Repentance*. p. 230.

The framers of the Homilies

thought some apology necessary for the length, and particularly of their statements on the subject of justification, and for the extreme solicitude which they manifest not to be misunderstood. They appear to have had a sort of prophetic anticipation of the ingenious sophistry which would be employed in these later days to perplex and misrepresent their plain and obvious intention.

"Here you perceive many words are used to avoid contention in words, with them that delight to brawl *about words*, and also to shew the true meaning to avoid mistaking and misunderstanding; and yet peradventure all will not serve with them that be contentious; but contenders will ever forge matters of contention, even when they have none occasion thereto. Notwithstanding, such be the less to be passed upon, so that the rest may profit, which will be more desirous to know the truth, than (when it is plain enough) to contend about it; and with contentious and captious cavillation, to obscure and darken it."—*Sermon on the Salvation of Man*, pp. 40, 41.

To the numerous quotations already given, we shall subjoin only two, on the subject of faith and works.

"The soul that hath a lively faith in it will be doing always some good work, which shall declare that it is living, and will not be unoccupied. Therefore, when men hear in the Scripture so high commendations of faith, that it maketh us to please God, to live with God, and to be children of God; if then they fancy that they be set at liberty from doing all good works, and may live as they list, they trifle with God, and deceive themselves. And it is a manifest token that they be far from having the true and lively faith, and also far from knowledge what true faith meaneth. For the very sure and lively Christian faith is, not only to believe all things of God which are contained in holy Scripture, but also is an earnest trust and confidence in God, that he doth regard us, and that he is careful over us, as the father is over the child whom he doth love, and that he will be merciful unto us for his only Son's sake, and that we have our Saviour Christ our perpetual advocate, and priest, in whose only merits, oblation, and suffering we do trust that our offences be continually washed and purged, whensoever we, repenting truly, do return to him with our whole heart, stedfastly determining with ourselves, through his grace, to obey and serve him in keeping his commandments, and never to turn back again to sin. Such is the true faith that the Scripture doth so much commend."—*Homily of Faith*, pp. 47, 48.

"Faith giveth life to the soul; and they be as much dead to God that lack faith, as they be to the world whose bodies lack souls. Without faith, all that is done of us is but dead before God, although the work seem never so gay and glorious before man. Even as the picture graven or painted is but a dead representation of the thing itself, and is without life or any manner of moving; so be the works of all unfaithful persons before God: they do appear to be lively works, and indeed they be but dead, not availing to the everlasting life: they be but shadows and shews of lively and good things, and not good and lively things indeed: for true faith doth give life to the works, and out of such faith come good works, that be very good works indeed; and without faith no work is good before God, as saith St. Augustine."—*Homily of Good Works*, p. 59.

Now let any candid man, after having attentively perused these extracts, compare them with those passages of the Bishop of Lincoln's Elements of Theology, or of his Refutation of Calvinism, in which the same subjects are discussed, and we can have no doubt that the result will be, a conviction that the views of the Bishop, as there exhibited, differ materially from those of the Church of England. We do not know what the eager ingenuity of controversialists may attempt in establishing an agreement between his Lordship and the Homilies; for we have of late seen wonders attempted in this way; but we cannot believe that a jury of twelve competent men, impannelled to try the fact of agreement or disagreement, would hesitate about their verdict. We are aware that the charge which we have thus ventured to prefer against his Lordship's productions, is one of grave and serious import. It is one, nevertheless, which, after due deliberation, we do not shrink from maintaining; and in doing so we ground ourselves entirely on the plain and obvious meaning of the Articles,

Homilies, and Liturgy of the Church, which we further believe to be a clear and faithful exposition of the doctrines of Scripture.

We have recommended one experiment to our readers. We will now recommend another. After having instituted the proposed comparison between the Bishop of Lincoln's book and our extracts from the Homilies, and satisfied themselves as to the result, let them proceed to compare with the same extracts what has been written on the subject of Original Sin, Justification by Faith, and Spiritual Influences, by some of those men, who are branded as evangelical clergymen, Calvinists, &c., and whom the Bishop's last work attempts, by means of some sweeping innuendoes, to bring into discredit, as if they had introduced a new faith. Let them take, for example, the writings of Scott, Cecil, Milner, Simeon, Woodd, Cooper, Gisborne, Loyd, Robinson, to whom many more names might be added; and they will find in these writers, on the points we have mentioned (however they may differ on other points of less moment, such as those involved in the Calvinistic controversy), a remarkable agreement, not only with each other, but with the Homilies. We should be willing, indeed, to leave to the issue of this double comparison the decision of the question, who are the most faithful expositors of the doctrines of the Church, the Bishop of Lincoln or those whom he attacks.

We have already given it as our opinion, that the Bishop's work is unseasonable. We continue to be of the same opinion. He has selected Calvinism for the object of his attack, as if Calvinism were the great evil existing in the Church. But who are the writers who now inculcate Calvinism? Who are they whose endeavours to propagate this noxious heresy have rendered it incumbent on the learned prelate to wield the weapons of offensive war? His Lordship, we think, should have named them; should have pointed to their writings; should have specified the particular passages in those writings against which he felt it to be his duty to warn the public. It is implied indeed, but without the shadow of proof, that the clergy who are usually styled evangelical, not only hold, but *teach* the peculiar tenets of Calvin. If the fact could have been substantiated, there might then have been found some apology for disturbing the peace of the Church by a ponderous volume on this most unprofitable subject. The writings of the class of the clergy to which we have alluded, have, during the last ten or fifteen years, been numerous; and the writers are certainly not of a character to suppress any part of divine truth which they deem to be essential. But to how small a portion of these numerous writings can the appellation of Calvinistic be, with any propriety, applied?

When we use the term Calvinistic, however, we must be considered as using it in a sense very different from that in which the Bishop of Lincoln wishes it to be understood. *We* use it as comprising merely the peculiarities of the Calvinistic scheme, and not any of those fundamental verities of the Christian religion which give to that religion its distinctive character, and are embraced alike by pious Calvinists and pious Arminians. Had the Bishop consulted the writings of Arminius himself, of Limborch, of John Wesley*, of Fletcher of Madeley, of Mr. Gisborne, and many others who might be named, he would have found it to be perfectly consistent with the most decided *non-calvinism*, to hold those very opinions on the subject of Ori-

* We particularly recommend to his Lordship the perusal of a tract, written by Mr. Wesley, entitled, "Predestination calmly considered," as containing, in a small compass, and expressed with great precision and force, almost every thing that can be said on the anti-calvinistic side of this formidable question.

ginal Sin, the Influences of the Holy Spirit, and Justification by Faith, which he condemns as among the peculiar dogmas of Calvin.

The impression produced by the Bishop's book—we do not say that it was intended—is, that the opinions which he impugns, as those of the evangelical clergy, are unfriendly to morality, and tend to licentiousness. Here, however, we feel bold to challenge the closest scrutiny. We have already named a number of writers of this obnoxious class. Their opinions are before the world; and they are expressed, in the case of many of them at least, on every material point of Christian faith and practice. Mr. Scott, Mr. Robinson, and Mr. Loyd, have published professed systems of theology; and the sermons of the others comprise, though not in an equally systematic form, every essential part of the Christian scheme. Now, we are far from saying that these works are free from error: of what human work can this be said? We nevertheless will venture to affirm, that on that very point, on which it seems to be implied by the Bishop of Lincoln that these men are the most vulnerable, we mean the practical tendency of their writings, they will be found to stand on infinitely higher ground than any one of their opponents, be he who he may. Let the Essays of Mr. Scott, for example, which contain *his* elementary system of theology, be compared with Elements of Theology by the Bishop of Lincoln, in respect to the elevation of the principles, the spirituality of the motives, the purity of the practice, and the strict and undeviating regard to duty, which they severally inculcate, and we can have no doubt that the decision will be greatly in favour of the former, in all these respects. We say nothing of the soundness of the theology: that point we have already considered. If our voice could reach his Lordship, we would endeavour to persuade him to institute this comparison himself. In that case (such is the opinion we entertain of his candour) we should expect from him the frank admission, that, for all purposes of practical godliness, the system of this member of a proscribed and heterodox party is far superior even to his own. And if such should be the result of the examination we recommend; if it should appear from it that Mr. Scott's great aim, in what he has written, is to promote the interests of Christ's kingdom, and to call men off from sin and the world to holiness and heaven; and if it should further appear that the general body of those who share in his reproach, are treading, with possibly a few exceptions, the same path of honourable service in which he has so long distinguished himself; then it will be for the Bishop of Lincoln to consider, whether his episcopal censures have, in the present instance, been judiciously applied;—whether he has done well in passing by all the worldly, negligent, lukewarm, fishing, fox-hunting, visiting, dancing clergymen in his diocese; while he holds up to the scorn of these very men, as well as of the irreligious of every class, those whose conduct, both in private and in public, as ministers of Christ, and as members of society, bears unequivocal testimony to their sincere devotion to the best of causes.

Poems on Subjects connected with Scripture. By Sarah Newman. Published by Subscription for her benefit. Alton: Pinnock. London: Hatchard, &c. 1811. 8vo. pp. 60.

Ever since the time of Æsop, to the best of our recollection, till the present period, it has been the custom of mankind to applaud and foster the efforts of genius in humble life. And though the above-named slave is likely to hold a higher rank amongst profane, than our Sarah Newman amongst sacred writers; we are not disposed, in these latter ages of the world, to make a precedent of an opposite kind, by proscribing from our pages, without a hearing, the

sacred poems of a maid-servant, which have accidentally fallen in our way. One reason, indeed, we know, for which critics "of sterner stuff" have occasionally threatened to require a *qualification* for appearing in *the manor* of Parnassus, is, that we materially injure society by a confusion of trades; that a man must necessarily make bad shoes who makes good (or even bad) verses; that to polish periods absolutely disqualifies your servant for polishing tables; and that a farmer's boy must necessarily misguide the plough or starve his horses, whilst he is in poetical "jocundity driving his team a field," or thrashing his brains for rhymes upon his oats. To this, however, the answer of candour is very easy; that the instances are so very few, in spite of the utmost licence, or licentiousness, if we please, allowed to such spirits, of their appearance at all; and so much fewer, of their materially injuring themselves or others, by the exercise of a humble wit and rustic fancy upon the objects immediatly lying around them; that it would be idle to preach against the permission of such an effort upon any general principle of social order. And perhaps the most rigid laws of Aristippus himself would repress only the *least* mischievous of this not very mischievous class, by repressing only the humbler and less riotous of the breed; whilst the wilder and really dangerous part of the community of genius would, in spite of all restraint, "break prison like a Levanter, sweep the earth with their hurricane," and only leave their superiors to lament that due encouragement had not been afforded at first, which might have turned their frantic efforts into a channel really honourable to themselves and profitable to the public. We have the happiness to add, as a confirmation of the foregoing remarks, that Sarah Newman, certainly, "for her station," rising almost above the former class, has not been at all spoiled, by a poetical vein, for the humble occupation of a servant. Her "short and simple annals," the editor tells us, are these.

"She is a native of Odiham, in Hampshire, where she was left, in early life, an unprotected orphan, possessed of no other mental acquirements than those of knowing how to read and write; the latter she gained by procuring a few occasional lessons from a schoolmaster. This was the whole of Sarah Newman's education. Possessing an honest, active, and independent mind, she soon went out to service, and successively discharged her duties in that relation to several families. I knew her first in the family of a respectable boarding-school at Alton: she afterwards removed to another house, where she took the charge of an infirm person, who required constant attention. Whilst she was at the latter place, I first became acquainted with her poetical talents, by accidentally calling on a friend on whose table lay a book of her verses, which she had lent one of the family to read. Though the verses were loosely connected, and evidently misarranged, I discovered enough merit in them to excite my curiosity to converse with the writer: in consequence, I prevailed with her to entrust me with a few more papers, and the result was, a determination to attempt the present use of them." p. v.

We find further, that she had occasionally looked into the works of Milton, Pope, and Young; which latter she possesses, and we should guess, from the style which our readers will notice in the extracts we shall make, she has been much in the habit of reading. She is described at present as near sixty years of age, far from robust, though supporting herself by her needle work, and by the rustic labours of "the prong and the rake," in addition to an annual income of three pounds saved from wages. With this she is represented as cheerful and contented, having an inexhaustible source of comfort within herself: "but who," as the editor truly enough asks, "will tax either her or her friends with covetousness, in desiring to enlarge her scanty store of supplies, against the approaching winter of

old age?" She has already, he tells us, "expressed herself very gratefully" for the kind, and, as she considers it, unmerited patronage of the numerous subscribers to her little volume.

The editor, in announcing further that Sarah Newman is a Church of England woman, cannot restrain himself from venting a wish which would have done honour to a St. Cyprian or a St. Augustine; and if fairly acted upon from their time to the present, would have saved the world from the incumbrance of many hundred large unmeaning folios, as well as from the loss of many of its best friends, prematurely cut off by the operation of other principles, some from usefulness, and some from life itself. "I wish," he says, "with my whole soul, that all who are distinguished from 'the children of this world,' by a conduct directed and inspired by the pure spirit of Gospel faith, which makes 'fit for the kingdom of God,' were less solicitous about those minuter distinctions which prevail in this age, of multifarious division on doctrinal points." p. vii. What an affecting phenomenon is it, in the history of human infirmity and inconsistency, that sentiments similar to these shall have been uttered by persons whom those very minuter distinctions only separate, as they think conscientiously, from the desired unity in Christian fellowship; and who perpetuate in their own persons the seeds of that very division, of which "with their whole soul," they deprecate the fruit! This is the inconsistency which we presume will gradually convince our editor of the *certain* disappointment which awaits his most ardent *wishes* on this head;—awaits them, at least, till the prayers of the righteous, which avail much, daily ascending to the Spirit of all grace, shall at length obtain, as Heaven's last best gift to the universal church, that "all who profess and call themselves Christians, shall be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

But to return to Sarah Newman: Before we offer a few specimens of her style to our readers, we must premise further, that we follow the editor in disclaiming any participation in the guilt of grammatical or other inaccuracies, which the critical reader will find little trouble in detecting—though with the still more complete disavowal of correcting *any one* "orthographical or grammatical *inaccuracy**," in addition to the "wonderfully few" which have been corrected, or which may still remain in the pages of the whole volume.

This premised, we entertain a hope of surprising our readers with some extracts from the writings of this servant-maid, which, with due allowance, bespeak something of a "heart pregnant with celestial fire." They are chiefly in the heroic style, which seems evidently her turn, and that in which she excels. The first we give, is from the opening piece, entitled, "Desultory Reflections on the Creation in general, the Fall, and the Redemption of Man." After an address to the "Parent of nature,"

"Whose powerful voice primeval silence broke,
Pierc'd thro' the void, and thro' the darkness spoke,"

and who

"—Fix'd the vigorous sun's obsequious ray,
To wake the nations, and unbind the day;"

the authoress proceeds through the creation of man—

"Erect his make, for upward gazing meet,
And earth was his, an empire at his feet"—

to his fall, which is *set forth* in the following lines.

"The seal of peace was broke, the opening sound
Of thunders burst, and lightnings flew around;

* Page iv.

Fierce hurling whirlwinds roll their rapid car,
And trembling nature felt impending war.
The orbs o'erpass their spheres, the ocean roars,
And bursts his bounds to unfrequented shores.
By chills of horror and of guilt convey'd,
They shroud them in the unavailing shade.
One lofty wood that did a mountain scale,
And verged o'ershadowing on the nether vale,
(Unsought before) their guilty footsteps trod,
To shield them trembling from the face of God.
In vain they shun that power whose wisdom darts
Thro' the enclos'd concealment of our hearts.
In holy fervours, rapturous as before,
They hold high converse with their God no more
In Eden's bowers, nor feel that sweet dispose
Whence morning praise, and evening incense rose:
When virtue turn'd their water into wine,
And clouds of blessing drop'd the dew divine:
When heavenly harps to silver sounds were strung,
And the grand morning stars in concert sung.
Now far from living streams of heavenly flow,
From hallow'd ground, with devious steps they go:
Expell'd their state of ease, their toils they share,
Where lands untill'd a barren aspect wear:
Where nature's face lay chang'd in sad reverse,
And blasted by the thunders of the curse.
The silver cord was loos'd, the golden bowl
Was downward turn'd, like man's perverted soul.
O fatal knowledge! Direful overthrow!
Whence sprang the inlet to their offspring's woe;
Whence fallen nature shrank before her God,
And felt the awful scourges of his rod!"

pp. 6—8.

If we are not mistaken, the impression produced on the mind of our readers by the above extract, is of a nature highly favourable to the original genius of this almost uneducated female. Amidst some common-place rhymes (perhaps to her not so) and many harsh *inconditè* expressions which the last "labour of the file" is necessary to rub off from inexperienced composition, we find still a poetical vein running through the lines, enriched with a variety of allusion, which, if not always apposite, is at least very remote from the tame and colourless uniformity of polished debility; and not very deeply chargeable with that bombast which no vigorous imagination, more conversant with Young than with the sober lessons of classical taste, can be expected wholly to avoid. In some of the expressions, our Miltonic reader may perhaps trace a vestige of the great poet's

No more of talk, where God or angel guest
With man, as with his friend familiar, used
To sit indulgent;

and may perhaps seem to hear again, when

——Nature gave her second groan,
Sky lour'd, and, muttering thunder, some sad drops
Wept at completing of the mortal sin.

PAR. LOST. B. ix.

But we feel some distrust, it must be owned, in such a method of commending Sarah Newman to our readers. Or, at least, in placing a gem from the immortal crown of John Milton, so nearly in contact with the humble wreath of our rustic authoress, we can only be actuated by the hope of communicating to her, by reflection, a few of those sparkling rays, which may leave the reader under impressions more pleasing than were to be expected from the bare recital of her own defective verses.

From p. 16, we select the following lines, which, with some claim upon the praise of ingenious versification, and much on that of genuine orthodoxy, may be a warning to all future poetasters, how they meddle with such *real* personages as bishops and primates, or invest their transient rhymes in the "shining robes of holy orders."

"We are Abraham's seed, the house of Aaron saith—
But where is Abraham's zeal, and Abraham's faith?

This priest of priest's the purer ephod wore,
And on his heart the chosen jewels bore—
Great bishop of his church, with Urim grac'd,
And Thummim pendant on his hallow'd breast.
Primate of souls! Immaculate divine!
How do thy robes with holy orders shine!"
pp. 16, 17.

The editor, we should observe here, has inserted a note on the Urim and Thummim, extracted from Lewis's Origines Hebrææ, which, with some other critical and moral notices in illustration of the text, deserves commendation, as shewing a spirit of research, and as judiciously conciliating respect to his authoress, by gaining it to her patron and panegyrist.

If we have succeeded in bringing on our readers thus far with us, in our remarks on this little volume, we do not despair of decoying them through two more tolerably long quotations, one from a second heroic production, entitled "Who shall separate us from the Love of Christ?" and the other, an entire little piece, called "A Spiritual Song for Harvest-home," which shall be our specimen of her powers in the lyric measure.

"Would all the kingdoms that the world bestows,
Bow to my sway, and yield to my dispose,
(While years—unnumbered ages roll'd along
State undiminished, and my tower strong)
My soul would ask an ampler treasure: more
Than all the fulness of the eastern store;
Than courts contain, or palaces of state,
'Mid trains and trappings of the earthly great;
Than all that whirls ambition's flaming car,
On with the tumult, and applause of war:
Than mighty conquerors, those of fam'd renown,
That wield the sceptre, and that wear the crown:
Than all the charms that tickle mortal ears,
Join'd to the music of harmonious spheres;
Than all gay Fancy's elevated powers,
And choice delusions of her mispent hours:
Than all the rocks, the pastures, or the woods;
Than all the mountains, fountains, or the floods;
Than gold or rubies; every fond delight
Beneath the globe of day, or orbs of night.
The soul has wider scope: she spreads her wings,
And gains a prospect o'er terrestrial things:
Soars to that Friend who did his state forego,
And hung, eclipsed, in a night of woe.
Whose graceful hand first bruis'd the serpent's head,
Whose vigorous arm captivity captive led;
Pass'd the dread gulf of old, and how prepares
To unloose its terrors, and break up its bars;
Release, and set the exulting pris'ners free,
And wrest the spear, and pluck the sting from thee
O Death!" . . . . . pp. 43—45.

A Spiritual Song for Harvest-home.

"Thanks! to the goodness of the Lord,
Whose sov'reign bounty spreads our board:
We are daily feeding from his hand,
His rich donations fill the land.
But by his Son (our cov'nant head)
We are daily fed on living bread.
Led by his Spirit may we come,
And feast with Him at harvest-home.
Lord sanctify our souls from sin,
Lay thy rich seed of graces in:
Thy will be done—Thy kingdom come—
Lord bring thy fruits of harvest home.
O purify our hearts anew,
And every frailty there subdue—
Meet for thy presence, may we come,
And join thy blest at harvest-home!
Our soul and spirit Lord upraise:
Inspire the theme, and aid our lays:
Grant we may to thy banquet come,
And sing thy praise at harvest-home.
'Twas thy free mercy mark'd the deed,
To bring us to the living Head;
That bids the immortal spirit come,
And taste the joys of harvest-home."
pp. 39, 40.

We shall make but one concluding observation on the foregoing quotations, and the poems from whence they are extracted. Had their *only* merit been their having proceeded from the pen of an uneducated and illiterate woman, though the wonder of such a person rhyming at all is something curious in the history of the human mind, yet we should not have deemed the time of our readers sufficiently ill employed, to warrant so large a transfer of it to the task of perusing them. At the same time, possessing

some considerable portion of intrinsic merit, we think that these poems advance a large additional claim upon the attention of the curious—may we not say also of the pious?—as having issued from the pen of a person such as we have described. As such, and in consideration of the original meritorious cause of their publication, stated already, we venture to recommend them to the patronage of our readers. And if the poems redeem our pledge, as to the pleasure to be derived from their perusal, in no other manner, yet we shall be satisfied if they should be found to furnish another instance of the power of religion in exalting and enobling the human mind, even under the most unfavourable circumstances. And if the reader should still perceive Sarah Newman to be "an ignorant and unlearned" woman, we hope at least he will, from her style and general appearance, "take knowledge of her, that she has been with Jesus."

Christian India; or, an Appeal on Behalf of 900,000 Christians in India, who want the Bible: A Sermon, preached at Calcutta, on Tuesday, January 1, 1811, for promoting the Objects of the British and Foreign Bible Society. By HENRY MARTYN, B. D., Fellow of St. John's College, Cambridge; and Chaplain to the Honourable East India Company in Bengal. Published by Request. With a List of Benefactors. Calcutta printed. 1811. pp. 47.

THE author of this sermon is well known at Cambridge as the senior wrangler of his year; and the present use of his powers will not tarnish his former laurels. He stands forward as the advocate of near a million of his fellow Christians, natives of Hindustan; and happy are we to say, that he has been a successful advocate. He appears to have kindled a flame in India, a flame of Christian zeal and love, which, we trust, nothing will be able to quench, until every corner of our Eastern empire shall have been satiated, if that be possible, with Divine light and heat.

The friends of the Bible Society in India, Mr. Martyn tells us, have endeavoured to ascertain the order of the respective claims of the various classes of persons in India. The European regiments having been supplied with the Scriptures, it became a duty to consider to whom next they should direct their attention, and it was soon determined that the claims of the *native Christians* were those which were the most urgent.

The preacher, after considering the obligation of Christians to do good to all, but especially to the household of faith, and putting the question, Where is this household to be found, and what can be done for them? replies—"You need not go out of India to look for them: they dwell in the land, and are natives of it; and the only favour we ask for them, is the present of a Bible."

The native Christians of India Mr. Martyn arranges in four divisions. From this part of the sermon we shall make copious extracts.

"I. The Portuguese, of whom there are about 50,000. On the Malabar coast alone there are 36,000; at Calcutta, 7,000; in Ceylon, 5,000. Besides these, there are settlements of Portuguese all along the coast from Madras to Cape Comorin, and families of them are to be found in all the principal towns on the Ganges and Jumna. Copies of the Portuguese Scriptures could be procured immediately from England, and they might be put into circulation without difficulty, because here, as well as in Europe, the Roman Catholic priests are no longer averse to the translation and dispersion of the Scriptures.

"II. The next class of Christians to be noticed are those of Tanjore, who were converted to the Christian faith chiefly by the labours of Swartz. They are in number about 12,000, and speak the Tamul. A version of the Scriptures, in this language, was made long ago by Fabricius, one of the Danish missionaries, who devoted his whole life to the work.

"These people are all Protestants; every

one of them can read the Bible; and their desire to be more fully supplied with the Scriptures, appears from a letter sent by the missionaries who superintend them.

"Last year, at the present season, these circumstances were stated to you; and, with a readiness and affection which will long be remembered, you came forward at once to assist your brethren *. The donations of a few individuals were deemed sufficient to supply their immediate wants; but we are persuaded that still greater exertions would have been made, had the occasion required them. I am now authorised to inform you, that 500 Old Testaments, 400 New, and 300 Psalters, in Tamul; 200 Old Testaments, 150 New, and 500 Psalters, in Portuguese, have been purchased and distributed.

"That we may be enabled to render them further assistance, and anticipate their future wants, a new edition of the Scriptures, in Tamul, should be instantly prepared; and for this nothing is wanting but funds. There are Tamul presses at Tranquebar and Vepery, and persons to superintend them.

"III. The third class of Christians are those who speak the Malayalim, or Malabar. These are, first, the Roman Catholics, in number 150,000, composed partly of converts from heathenism, and partly of proselytes from the Syrian church; and, secondly, the Syrians who retain their ancient form of worship. No estimate has been made of their population; but the number of their churches is ascertained to be fifty-five. There are then, perhaps, not fewer than 200,000 Christians who use the Malabar language. A translation of the Scriptures into it was undertaken four years ago by their bishop, assisted by some of his clergy, and it is presumed that the work is going on. The four Gospels are in the press, at Bombay, and nearly printed off. Syriac being formerly spoken by these mountaineers, the Liturgy and Scriptures are in that language. 'The priests occasionally expound the Scriptures in the Malayalim to the people; but this good custom, like many others, is gradually falling into disuse. Some of the people understand the Syrian prayers, but the Syrian language is not used in common discourse †.'

"'Some of the elders of the church were asked, whether they were willing to diffuse the Malayalim Scriptures, if they were aided in the expense. We are most willing, they said. One of them added, The truth is, that in former times all our people understood the Syriac, but in the lapse of ages the language of the country superseded it. A Malayalim translation ought certainly to have been made before now; but we have had in later times neither learned men nor competent means.' It was proposed to them, that a standard translation of the Malayalim should be prepared and sent to each of the fifty-five churches, on condition that each church should multiply the copies and circulate them among the people. 'We accept your offer,' said the priests, 'with thankfulness.' One in particular said, 'I engage for the heads of families in this parish, that every man who can write, will be happy to make a copy of the Scriptures for his own family *.'

"It was before mentioned, that 150,000 Roman Catholic Christians use the same language; to which it may be here added, that the Romish bishop, the vicar apostolic of the pope in India, has consented to the circulation of the Scriptures throughout his diocese: so that there are upwards of 200,000 persons who are ready to receive the Malayalim Bible.

"IV. We come now to the fourth and last class of native Christians, the Cingalese. In the island of Ceylon, in the year 1801, the number of native schools amounted to 170, and the number of native Protestant Christians exceeded 342,000. The Christians professing the religion of the Church of Rome, are supposed to be still more numerous.

"No part of India offers such encouragements to attempts at moral improvement as Ceylon.

"The New Testament has been translated into Cingalese, and printed at Columbo, at the charge of government, for the purpose of supplying the natives professing Christianity. For this information, the Bible Society, from whose last Report we have obtained it, profess themselves indebted to Sir Alexander Johnstone, late chief justice in that island; and, in consequence of his representation, they have determined to appropriate as much as can be spared from the expenses necessarily attending the execution of their vast plans, to promote the circulation of the Cingalese Scriptures.

"But must this be suffered?—Do we not blush at the offers of assistance from home, where funds are raised with such difficulty,

* See Christ. Obs. for 1810, p. 520.

† Rev. Dr. Buchanan's Letters from the Coast.

* Rev. Dr. Buchanan's Letters from the Coast.

not for want of good will in the people but from the unexampled pressure of the times; and where also all that is raised, may be employed with such effect in benefiting the other three quarters of the globe? Asia must be OUR care: or, if not all Asia, INDIA at least must look to none but us. Honour calls, as well as duty; your reputation for liberality requires that you render their assistance unnecessary. Let us make haste then and anticipate their supplies, and thus prove to our friends and the world, that the mother country need never be ashamed of her sons in India.

"What a splendid spectacle does *she* present! Standing firm amidst the overthrow of the nations, and spreading wide the shadow of her wings for the protection of all, she finds herself at leisure, amidst the tumult of war, to form benevolent projects for the best interests of mankind. Her generals and admirals have caused the thunder of her power to be heard throughout the earth; now her ministers of religion perform their part, and endeavour to fulfil the high destinies of Heaven in favour of their country. They called on their fellow-citizens to cheer the despondING nations, with the book of the promises of eternal life, and thus afford them that consolation from the prospect of a happier world, which they have little expectation of finding amidst the disasters and calamities of this. The summons was obeyed. As fast as the nature of the undertaking became understood, and perceived to be clearly distinct from all party business, and visionary project, great numbers of all ranks in society and all persuasions in religion, joined with one heart and one soul, and began to impart freely to all men that which, next to the Saviour, is God's best gift to man. —It is now time that we should step forward. Shall every town and hamlet in England engage in the glorious cause, and the mighty empire of India do nothing? Will not our wealth and dignity be our disgrace, if we do not employ it for God and our fellow-creatures? What plan could be proposed so little open to objections, and so becoming our national character and religion, so simple and practicable, yet so extensively beneficial, as that of giving the word of God to the Christian part of our native subjects? There are, as you have seen, no less than 900,000 Christians close at hand. Many of them are relapsing fast to idolatry, and are already indeed little better than heathens. Yet they are for ever broken off from their parent stock. They have left their casts, they cannot be received back again, and have none to whom they can look but us.

"Mention not their meanness; it is yours to raise them from degradation Despise not their inferiority, nor reproach them for their errors; they cannot get a Bible to read. Had they been blessed with your advantages, they would have been perhaps more worthy of your respect. It has been said with too much truth, that they scarcely deserve the name of Christians. How is it possible that it should be otherwise, without the Bible, when it is considered how little oral instruction they receive!" pp. 21—40.

The concluding appeal may be made no less appropriately to us in England, than to the audience whom Mr. Martyn addressed.

"Let us reflect a moment upon the unhappy state of those who live without a Bible, but especially of those who die without one.

"Imagine the sad situation of a sick or dying Christian, who has just heard enough of eternity to be afraid of death, and not enough of a Saviour to look beyond it with hope. He cannot call for a Bible to look for something to support him, or ask his wife or child to read him a consolatory chapter. The Bible, alas! is a treasure, which they never had the happiness to possess. O pity their distress, you that have hearts to feel for the miseries of your fellow-creatures; you that have discernment to see, that a wounded spirit is far more agonizing than any earth-begotten woes; you that know that you too must one day die, O give unto him what may comfort him in a dying hour. The Lord who loves our brethren, who gave his life for them and for you, who gave you the Bible before them, and now wills that they should receive it from you; he will reward you. They cannot recompense you; but you shall be recompensed at the resurrection of the just. The King himself will say to you, 'inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'" pp. 45—47.

We have said, that Mr. Martyn proved a successful advocate on this occasion. On the 21st of February, a meeting was held at the College of Fort William, for the purpose of considering the propriety of instituting a Bible Society, as auxiliary to the British and Foreign Bible Society. A society was accordingly formed, entitled "The Calcutta Auxiliary Bible Society:" the object of which is declared to be the

same with that of the British and Foreign Bible Society, viz. "to encourage the circulation of the Holy Scriptures without note or comment; and especially to supply the demands of the native Christians in India, computed to be nearly a million, including those in the island of Ceylon." Near 16,000 rupees had been previously subscribed in aid of the objects of the British and Foreign Bible Society. Among the subscribers, we perceive, with great satisfaction, the names of General Hewett, the Commander in Chief, and first member of the Supreme Council, for 2000 rupees; of John Lumsden, Esq. second member of the Supreme Council; of Sir John Royds and Sir William Burroughs, judges of the Supreme Court; and many other highly respectable characters. Of the newly instituted society, John Herbert Harrington, Esq. judge of the Suddar Dewannee and Nizamut Adawluts, president of the College Council, and professor of laws, has been appointed the president;—George Udny, Esq. a member of the Board of Trade, and late a member of the Supreme Council, and N. B. Edmonstone, Esq. chief secretary of the Government, vice-presidents;—J. D. Alexander, Esq. treasurer;—and the Rev. David Brown, senior chaplain of the presidency, secretary. At the first meeting of the committee of this new society, it was resolved, "that the objects pointed out in the sermon preached by the Rev. Henry Martyn on the 1st of January, be taken into immediate consideration, and that the secretary be requested to make the necessary inquiries, by opening a correspondence with the different parts of India." It was also resolved, that measures should be taken for making the objects of the institution generally known, with a view to obtaining benefactions and subscriptions.

A letter has been received by Lord Teignmouth from Mr. Harrington, the president of the Calcutta Bible Society, with a large extract from which we shall proceed to gratify our readers. It is dated 25th February 1811.

"Our first attention will be given to the objects of a sermon preached by the Rev. Henry Martyn, at the commencement of the present year; and I may add that the interest excited by this excellent discourse, for the welfare of so large a number as nearly a million of our Christian brethren, in actual want of the Bible, has, under the direction of a gracious Providence, contributed essentially to the formation of our society."

"I understand, that, in addition to the liberal encouragement already given by the British and Foreign Bible Society to the diffusion of the Gospel in the languages of Asia, a further aid, for the same beneficent purpose, has been voted of two thousand pounds per annum for three years. Uncertain as we are at present what the annual amount of benefactions and subscriptions to the funds of the Calcutta Auxiliary Bible Society may be, I feel reluctant to hazard the impeding, instead of promoting, the common object of our association, and that established in London, by suggesting that any part of this intended supply may now be dispensed with. Adverting, however, to the donations made last year for the purchase of Tamul Bibles, and to those already received this year, towards the object of our newly instituted society, I may venture to assure you, that a sum, at least equal to that intended to be sent from England, will, if it please God to bless our undertaking, be now raised on the spot, within the same period. I hope also, that our example will be followed by the institution of auxiliary societies, for the same Christian object, at Madras, Bombay, and Columbo; though, on this point, I have no authority to express more than a hope. You will therefore be able to judge, according to the calls upon your truly catholic benevolence in other parts of the world, whether it be proper to withhold any part of

the pecuniary aid which you designed for India, or to let the inhabitants of this extensive region still have the full benefit of your bounty to them, in addition to what they may receive from others.

"But your views of universal good are not confined to the limits of India, which, for a time at least, until the whole of its Christian inhabitants are supplied from their local source, must be the principal, if not exclusive, field of our exertions. It will be a work of years to supply the demand which now exists for the word of God amongst the different denominations of Indian Christians; and it must be our constant duty to watch for, and meet, any future demand, as it may arise. Whether we shall ever attempt more than this, must depend on circumstances; and especially upon the continued zeal with which our institution may be supported."

"Were I authorized to offer an opinion, it should be, that the stream of your charity be still allowed to flow towards the East, and especially to fertilize those countries which have not an appropriate spring. The wide and populous empire of China appears, in particular, to call for your continued aid to the praiseworthy missionaries at Serampore, who, by zealous perseverance, have overcome the difficulties of acquiring the Chinese language; have already published a dissertation on the characters and sounds of that language, with a volume of the works of Confucius; and are engaged in a Chinese translation of the New Testament.

"I will not attempt to give you any particular information of the progress made in the great work of publishing correct editions of the Scriptures in the Asiatic languages. Mr. Brown, who corresponds regularly with Mr. Owen, and who, you will be glad to see, is secretary to our society, has, I doubt not, anticipated every thing I could say on this subject; and his communications cannot fail of being satisfactory. The correct and idiomatic Hindoostanee version of the New Testament, made by the united labours of Mr. Martyn and Mirza Fitrut, will be an important acquisition to literature, as well as religion; and I am happy to hear, that it will be immediately printed.

"I will only add, that, with a view to assure the Governor General in Council of our strict adherence to the defined object of our institution, and to furnish him, at all times, with full information of the proceedings of the society and its committee, it was wished to invest the chief secretary to the Government with the office of president; but the entire occupation of his time, by his important duties, prevented his acceptance of that trust, which has consequently devolved to me. You will observe, however, that Mr. Edmonstone is one of the vice-presidents; and he has undertaken to keep the Government regularly informed of our proceedings. This precaution was not perhaps necessary, as duty and interest must equally preclude the adoption of any measure not perfectly consistent with our political safety. But it will be satisfactory to ourselves, as well as to others, that the whole of our proceedings are known to the Government; and it will, I hope, stifle the voice of objection from those who are ready to take alarm at every attempt, however legitimate and unexceptionable, to propagate Christianity in India.

"Whether the persevering and zealous endeavours of our filial association will ultimately contribute, in any effectual degree, to the primary object of your parental and fostering society, must depend upon a higher Power than that of man, or of combinations of men. We know, from Divine authority, that 'except the Lord build the house, they labour in vain that build it;' and that although 'Paul may plant, and Apollos water, it is God that giveth the increase.' I feel persuaded, however, that, by his grace, some-

thing will be done in Asia, as well as in Europe, towards the spread of the glad tidings of his Gospel over the earth; and if no other good should proceed from our Auxiliary Bible Society at this presidency, it will, I trust, be blessed, to render the members of it more sensible of the inestimable value of what Mr. Martyn emphatically calls, 'next to the Saviour, God's best gift to man,' for their own salvation and happiness."

We are unwilling to weaken the impression which the perusal of this truly Christian letter must have produced on the minds of our readers, by any comments of our own. We cannot close the present article, however, without particularly recommending the consideration of Mr. Harrington's letter, of Mr. Martyn's sermon, and of the proceedings to which that sermon appears to have given birth, to Major Scott Waring, the Bengal Officer, and all the Anglo-Indians who have joined them, in sounding the alarm against the exertions of missionaries, and the circulation of the Scriptures, as if these would infallibly overthrow our empire in the East.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press: A Journey through Persia, Asia Minor, &c. by James Morier, Esq. Secretary of Embassy to the Court of Persia;—The Analogies and Anomalies of the Hebrew Language considered, particularly in Relation to the Greek and Latin Languages, by T. Thomas of Wareham;—A History of the Royal Society, by Dr. Thomas Thomson;—A Translation of Mad. De Genlis's Histoire des Femmes Françaises les plus célébres, &c.;—and, Lectures on the Pastoral Character, by the late Dr. Campbell of Aberdeen, edited by Dr. Frazer.

Preparing for publication: A Review of the History of the Military Sciences, and Politics of War, from the earliest Period to the Year 1809, in monthly Parts, at 5s. by W. Müller;—and, A Work on the ancient Costume of England, from the Ninth to the Sixteenth Century: the Designs by C. Hamilton, Esq.: the Engravings by Mr. J. A. Atkinson, and Mr. Mengor.

There has lately been a large importation of French works, by Deboffe, Dulau, and Deconcey.

Mr. Boothroyd has just finished the third part of Biblia Hebraica, or Hebrew Bible, without points, in 4to. The fourth part, which will complete the Pentateuch, is at press, and may be expected in the course of the month.

Mr. Frey has completed the second part of Van der Hooght's Hebrew Bible, with points, in 8vo. and is going on with the subsequent parts. The work will not be advanced to subscribers, though, from its increased expenses, it must be raised to non-subscribers after No. 1.

Among the precious MSS. of the Oriental library of Monte-Casino, there has just been found a Greek MS. of Apollonius Evander, the nephew of Apollonius of Rhodes.—Among other important objects which this MS. contains, is a very detailed account of the eruption of Vesuvius in the reign of Titus. A learned Helenist will soon give a translation of this work, with the Greek opposite to it.

In the library of York Minster, there is a copy of the first edition of Erasmus's Greek and Latin Testament, 1516, folio, upon vellum.

A mission from the Dilletanti Society is on the eve of departing, under the sanction of Government, in a Turkish frigate, destined for Smyrna. Its object is to make diligent search for antiquities and ancient relics, in Asia Minor and the Ionian isles. A young architect and a draftsman, of very superior talents, has abandoned a lucrative office, to aid the views and objects of this society.

Many varying opinions have been expressed respecting the virtues of the Eau Medicinale of Husson, as a remedy for the gout; and several cases are stated to have occurred which are of a nature to discredit its efficacy,

In one recent instance, however (stated in the Monthly Magazine for October), it appears to have been attended with very happy effects. The Rev. W. Lucas of Doctors' Commons, chaplain to the present Lord Mayor, now at the age of 62, had for nearly 30 years been attacked with the gout; and for the last half of that period, had never been entirely free from it. During the year 1810, the disease attacked his stomach; and for many months he lost all appetite; and was at last so much extenuated, that he was not expected to live. The Eau Medicinale was recommended. He took at night, half of a small bottle, being about a large tea-spoonful. Its operation, though attended with nausea, was not violent: but the effects have been quite surprising. On the following day, he ate the usual meals heartily; and from that time till now, a period of seven months, his appetite has continued good, and he has remained quite free from the disease which had so long afflicted him.

Mr. James Moore, a surgeon, after many experiments, has stated his opinion, that the Eau Medicinale may be thus produced. "Take of white hellebore root, eight ounces; white wine, two pints and a half: the root to be cut in thin slices, and infused for ten days, occasionally shaking the bottle. Let the infusion be then filtered through paper. The mixture for the Gout to consist of three parts of this wine of white hellebore, and one part of liquid laudanum."

The following is a statement of the population of London, taken from the recent returns.

	Males.	Females.	Total.
City of London .	57,062	59,693	116,755
Westminster . . .	74,538	87,447	162,185
The Borough . . .	28,579	32,530	61,109
Christ Church . .	5,032	6,818	11,050
Lambeth	17,935	23,709	41,644
Newington	10,124	13,729	22,853
Rotherhithe . . .	4,649	6,420	14,069
Holborn Division*	93,958	124,638	218,596
Finsbury Division†	37,690	44,576	82,266
Tower Division‡ .	75,787	111,606	187,393
Kensington	4,244	6,642	10,886
Chelsea	7,737	10,525	18,262
			945,068

The population of Edinburgh is 44,290 males, and 58,853 females—total 103,143. Glasgow contains, males, 49,086; females, 59,744—total, 108,830; being an increase of 23,000 since the last census. Glasgow now ranks the second city in Great Britain in point of population, being 7,000 more than Edinburgh, and 10,000 more than Manchester.

A gigantic plan has been announced for converting the river Thames, from Blackwall to the Gallions, and from Deptford to Vauxhall, into docks, for the building, reception, refitting, and repairing, of the royal navy, as well as every description of merchant vessels; and for forming bridges, mills, &c.; besides other works, of great public utility; calculated, according to the projector, to save the public twenty millions per annum. —The projectors require to be enabled to convert the bed of the river, from Blackwall to the Gallions, into a grand naval depot and arsenal, as well for building and fitting out, as for dismantling and laying up, in perfect security, a large portion of the British navy; and they propose to cut a canal from Long Reach (where ships have deep water at all times) to Woolwich Warren. They propose also to convert the bed of the river between Deptford and Vauxhall, into a dock or basin, for the reception of ships of every description, and to excavate a new channel from Deptford to Vauxhall, for the current of the Thames, (which is intended to be of sufficient depth and breadth to allow the passage of vessels of all descriptions.) And further, to cut a tide river immediately above the dam at Blackwall to a point immediately below that at the Gallions.

A skilful invention has just been introduced into our dock-yards, for making cables for the heaviest ships of spring chains, so skilfully wrought in iron as to be stronger and more durable than rope cable can possibly be made; and two or three line of battle ships are said to be already equipped with these iron cables.

Families brewing their own malt liquor may use, it is said, 32lbs. of brown sugar with two bushels of malt, which will produce fifty gallons of ale, as good in every respect as if made from six bushels of malt, effecting a saving of 31s. 8d. The sugar is mixed with the wort as it runs from the mash-tub.

By an Act of Parliament lately passed, an incumbent of any living is empowered to borrow at four per cent. of commissioners appointed for that purpose, twice the amount of the net annual income of his living, for the purpose of building a new, or improving his old parsonage-house. This sum, how-

* Including only St. Giles's, St. George's, St. Andrew's, St. Pancras, St. Mary-le-bone, and Paddington.

† Including only St. Luke's, St. Sepulchre's, Clerkenwell, and Islington.

‡ Omitting Hackney and Poplar.

ever, is to be restored by instalments in twenty years. Should the incumbent die before the whole is paid off, his successor is bound to discharge what remains, in the same proportions, and under the same conditions. Government have advanced 50,000*l.* expressly for this purpose.

A patent has lately been granted to Mr. Egerton Smith, of Liverpool, for a binnacle and compass. The chief object of this invention is, that the same compass by which the helmsman is steering on deck, may at the same time be visible below in the cabin, thereby enabling the captain to have a constant check upon the steersman. This object is effected principally by the form of the glass used. The lamp, or candle, which lights the binnacle, is placed in the cabin: of course the expense of one light is saved, and all the inconveniences of blowing out in a squally night, are avoided. Though the light is exceedingly vivid, yet the binnacle shews no light overboard, so that the vessel cannot be traced by it in the night. The binnacle is so constructed, that neither rain, nor snow, nor the spray of the sea, can enter it; and the compass is so formed, that the card cannot be unshipped, either by the motion of the vessel, or by the firing of cannon.

ITALY.

At Naples, the unfolding of the manuscripts found in Herculaneum, is continued with great activity. There have lately been published fragments of a poem on the war between Mark Antony and Augustus, and long extracts from the second book of Epicurus upon Nature.

A moral work of Polistocles, the disciple of Epicurus, has been published. Fragments of Colotus upon Plato, and of Coniscus upon Friendship, will also be published. An entire new work of Philodemus on Rhetoric, is in the press. The excavation of Pompeii is continued with fresh vigour. A part of the superb and rich tables of marble found there has been placed in the gallery of the Royal Museum.

NORTH AMERICA.

The following is an official return of the population of the United States, in 1810.—Virginia, 965,079, of which 300,000 are negro slaves; New York, 959,220, only 15,000 slaves; Pennsylvania, 810,163; Massachusetts (province and Maine), 700,745; North Carolina, 563,516; South Carolina, 414,935; Kentucky, 406,511; Maryland, 380,546; Connecticut, 261,942; Tennessee, east and west, 261,727; Georgia, 252,433; New Jersey, 245,562; Ohio, 230,760; Vermont, 217,913; New Hampshire, 214,414; Rhode Island, 76,213; Delaware 72,674.—Territorial Governments: Orleans, 76,556; Mississippi, 40,352; Indiana, 24,520; Columbia, 24,023; Louisiana, 20,845; Illinois, 12,282; Michisan, 4,762.—Total 7,238,421 souls.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon preached in the Parish Church of St. Paul, Bedford, January 9, 1811. By T. Scott, jun. A. M. 2s.

A Sermon, preached Dec. 26, 1810, at the Jews' Chapel, Church Street, Spitalfields. By J. Ryland, D. D. 1s. 6d.

A Sermon, delivered Jan. 15, 1811, in the Jews' Chapel, Church Street, Spitalfields. By the Rev. W. Vent. 1s.

The National Religion the Foundation of National Education. A Sermon preached in the Cathedral Church of St. Paul, London, June 15, 1811. By H. Marsh, D. D. F. R. S. 1s. 6d.

A Letter concerning the two first Chapters of St. Luke, addressed to an Editor of the Improved Version. 8vo. 6s.

Sermons preached on public Occasions; with Notes, and an Appendix, on various important Subjects. By R. Valpy, D. D. 2 vols. 8vo. 18s.

A Sermon preached at Christ Church, March 20, 1811. By the Rev. S. Clapham, M. A. 1s.

Sacred Truth, unfolded in a Course of Practical Lectures on the principal Doctrines of Christianity and relative Duties of Life. By the Rev. S. Piggott, A. M. 8vo. 10s.

The Mosaic Creation, illustrated by Discoveries and Experiments derived from its present enlightened State of Science; to which is prefixed, the Cosmogony of the Ancients, with Reflections intended to promote Vital and Practical Religion. By the Rev. Thomas Wood.

Saurin's Sermons, a new and improved Edition, with Three New Sermons: translated by Messrs. Robinson, Hunter, and Sutcliffe. 7 vols. 8vo.

The Life and Death of the ever-blessed Jesus Christ, the Saviour of the World. By Jeremy Taylor, D. D. 2 vols. 24s. A new Edition.

Four Sermons preached in London, May 8, 9, 10, 1811, at the Seventeenth Ge-

neral Meeting of the Missionary Society. 3s.

The Healing Waters of Bethesda: a Sermon preached at Buxton Wells, June 2, 1811. By the Rev. C. Buchanan, D. D. 1s. 6d.

A Charge delivered to the Clergy of the Archdeaconry of Middlesex, at the Visitation in May and June, 1811. By G. O. Cambridge, A. M. and F. R. S. 1s. 6d.

The Sin and Danger of Secession, considered in a Charge (intended to be) delivered to the Clergy of the Archdeaconry of Leicester. By the Rev. A. Burnaby, D. D. 5s.

A Selection of Psalms and several Hymns, for the Use of the Established Church. 2s.

An Exposition of such of the Prophecies of Daniel as receive their Accomplishment under the New Testament, by the late Rev. M. F. Roos, A. M. Translated from the German, by E. Henderson. 8vo. 7s.

The Excellence of the Liturgy, a Sermon preached in the Parish Church of St. Mary, Aylesbury, at the Visitation of the Archdeacon of Bucks, on Wednesday June 27 1810. By the Rev. Basil Woodd, M. A. 1s. 6d.

Two Sermons, preached at the Visitation of the Rev. the Archdeacon at Leicester, in the Years 1805 and 1811. To which is added, a Sermon on the Salvation which is in Christ only. By the Rev. E. T. Vaughan, M. A. 3s. 6d.

MISCELLANEOUS.

History of Scotland, during the Reign of Robert I., surnamed the Bruce. By R. Kerr, F. R. S. and F. A. S. Edin. 2 vols. 8vo. 26s.

The Asiatic Annual Register; or, a View of the History of Hindostan, and of the Politics, Commerce, and Literature of Asia. Vol. XI. for the Year 1809. 8vo. 21s.

The Edinburgh Annual Register for 1809. Vol. II. 8vo. 24s.

A View of the Jurisprudence of the Isle of Man; with the History of its ancient Constitution, Legislative Government, and extraordinary Privileges; together with the Practice of the Courts, &c. By J. Johnson, Esq. 10s. 6d.

Anecdotes, illustrative of the Manners and History of Europe, during the Reigns of Charles II., James II., William III., and Queen Anne. By J. P. Malcolm, F. S. A. 8vo. 12s.

The Works of the Rev. R. Cecil, M. A., with a Memoir of his Life; arranged and revised; with a View of the Author's Character. By J. Pratt, B. D. F. A. S. 4 vols. 8vo. 2l. 8s.

The Works of Confucius, containing the Orginal Text; with a Translation, by J. Marshman. Vol. I. 4to. 5l. 5s.

Rules for the Management of Negro Slaves. By a Professional Planter. 8vo. 8s.

Adultery and Patriotism; a short Letter to Sir F. Burdett, M. P. By an Elector of Westminster. 1s. 6d.

Substance of a Letter to the Right Hon. Lord Pelham, on the State of Mendicity in the Metropolis. By M. Martin, Esq. 1s. 6d.

Tracts on Tithes. By the Rev. C. Leslie, the Rev. J. Gambier, M. A. and R. Belward, D. D. 8vo. 5s.

The Triumph of Religion. A Sacred Poem, in Four Parts. Foolscap, 7s.

The Vision of Don Roderick. A Poem. By W. Scott. 15s.; or on royal paper, 1l. 10s.

The Speech of the Right Hon. Lord King, in the House of Lords, July 2, 1811, upon the second Reading of Earl Stanhope's Bill respecting Guineas and Bank Notes. 2s.

Substance of two Speches of H. Thornton, Esq. on the Debate in the House of Commons, on the Report of the Bullion Committee, May 7 and 14, 1811. 2s. 6d.

Substance of two Speeches delivered in the House of Commons, by the Right Hon. G. Canning, May 8 and 13, 1811, on the Report for enquiring into the High Price of Bullion. 3s. 6d.

Barrow's Five Hundred Questions on the New Testament, for the Use of all Schools in which the Christian Religion is taught. 1s.

Adair's Five Hundred Questions on Goldsmith's History of England, for the Use of Schools. 1s.

The History of the Worthies of England endeavoured, By F. Fuller, D. D. New Edition. 2 vols. 4to. 5l. 5s.

Patriarchial Times, or the Land of Canaan. A figurative History, in Seven Books. By Miss O'Keefe. 2 vols. 10s.

Historical Account of the Reign of George III. By W. Ticken. 1s. 6d.

Pastime of the People, or Chronicles of divers Realms, and most especially of the Realm of England. By J. Rastill. New Edition. 4to. 2l. 2s.

The Trial of Arthur Hodge, Esq. of the Island of Tortola, April 29, 1811, for the Murder of his Negro Slaves; taken in Shorthand. By A. M. Belisario, Esq. 3s. 6d.

Mathematical Lectures. By the Rev. B. Bridge. 2 vols. 8vo. 15s.

A compendious and practical Treatise on the Construction, Properties, and Analogies, of the Three Conic Sections. By the Rev. B. Bridge, B. D. 8vo. 5s.

A Letter upon the mischievous Influence of the Spanish Inquisition, as it actually exists in the Provinces under the Spanish Government. Translated from El Espanol, a Periodical Spanish Journal. 2s.

An Abridgment of Locke's Essay concerning Human Understanding. By Louisa Capper. 4to. 20s.

An Address to the People of the United States. By the Hon. R. Smith. 1s. 6d.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from p. 598.)

THE next point, in the Appendix to the last Report of this Society, to which we shall turn, is India. Much of what is inserted in the Appendix, relative to this part of the world, has already appeared in our pages.

The Rev. Dr. Corrie, one of the Company's chaplains, informs Dr. Brown, in a letter dated Chunar, 1st May 1810:

"I have lent the Report for 1809 to some of my neighbours here: among others, to a gentleman who has exchanged several letters with a native in Benares, who applied to him lately for information respecting the Christian religion. This native has acquired a considerable fortune in some employment under our government; in which it was necessary for him to read and write English. On being pressed by the arguments urged for the supreme importance of Christianity, he excused himself by saying, he thought if it were so, the British government would have made the Christian religion known to their subjects in this land. This objection he urged in a variety of ways, and here the discussion ended. On receiving the Report for 1809, the above gentleman sent it to his native friend, with an intimation that, if he chose to subscribe, any money sent to me would be duly remitted. In answer to this he sent an address to the Bible Society, written by himself, and now in my possession, requesting it might be corrected, which was done, retaining his own expressions as much as possible. A fair copy of this he signed, and sent in a cover to the Bible Committee, London, which I enclose."

The enclosure is dated from Benares, April 26, 1810, and is signed Jounarain Ghoshaull. He states his having formerly given five hundred rupees towards building the new church at Calcutta; and that he now sends one hundred rupees for the Bible Society; and he hopes "that all governments will give permission to promote the cause of the real God and of his own word." Yet this man thus writes, "I am no Christian, nor wish to be one, as my own pure religion, which we call Reestobe, or the worship of one eternal God through a Saviour, whom we call Guroo, or Krishnoo, is enough for us, if we could do the duty incumbent upon us well; and I think a good and real Christian and a Hindoo Reestobe is the same; also I think Christ and our Krishnoo are one person."

Messrs. Kolhoff and Horst write to the Corresponding Committee, from Tanjore, April 21, 1810—(see supra, p. 650):

"With the most fervent gratitude we, and those among our Christians that have been apprised of it, acknowledge and revere the pious solicitude of your worthy Committee for the spiritual welfare of our flocks, and for the conversion of the Gentiles on this coast, which hath prompted you so liberally to dispense unto these poor natives the invaluable treasure of the word of God. Rest assured, worthy sir, that this generous contribution for the relief of the spiritual wants of the Tamulers, hitherto unparalleled among the European gentlemen in India, will be amply repaid by the acquisition of many souls to the kingdom of Christ; and by the heavenly joy which the pious and liberal contributors will feel, when so many saints, brought to Jesus by the divine word of salvation distributed unto them by your Committee, shall hail them and you as the authors of their everlasting bliss!"

Anunderayer, the converted Brahmin, who has been engaged at Vizagapatam in translating the Scriptures into the Telinga, thus addresses Dr. Brown of Calcutta, June 20, 1810.

"I always thank the Lord Jesus Christ for shewing me his salvation, and blessing me with his Gospel, even when I was in the ways of the people of this country. To him be the glory for the little that I know of this way of life. Ardently do I wish that my relations also might be favoured with this knowledge of the way of life, and be constrained by grace to enter into it. For this I will not cease to pray. While I am honoured to explain this way to those who are ignorant of it, may Jesus enlighten their darkened hearts. This must be done by his favour alone. Men are but servants or instruments. He is the Lord. His is the power. All other necessary information my preceptor will communicate. They and their wives are as parents; I and mine as children."

We have before had occasion to record the testimony of Lord Minto, the governor

general of India, in favour of the missionaries at Serampore. The present Appendix contains an extract from his discourse at the college of Fort William, on Sept. 15, 1810. Speaking of a Chinese work by Mr. Marshman, one of the missionaries, he observes,

"I cannot willingly omit the opportunity which this singular publication presents of offering the homage which appears to me to be due to this laudable effort of modest genius and labour, which has pushed forward the apparently hopeless project of forming a Chinese school, under circumstances so little propitious to such an undertaking, to a point of success and efficiency which larger means and more powerful encouragement could hardly have justified a hope of obtaining.

"This commendable design has advanced, however, silently, without aid or notice, by the innate powers of strenuous, though humble* and unassuming energy of mind, directed by liberal and virtuous views. What Mr. Marshman has already accomplished, both in the tuition of his young but distinguished pupils, and in works, the produce of self-instruction, would have done honour to institutions fostered by all the aid of munificence and power: to have risen in the shade, *ipsis suis pollens opibus*, renders his successful labours only the more worthy of admiration.

"It was mentioned in my last discourse, that, as an extension of the design just alluded to, it was in the contemplation of Government to print and circulate vocabularies in the Birman and Malay languages, for the purpose of acquiring specimens of the numerous and almost unknown languages spoken on the continent between India and China, and in the Eastern Isles. In pursuance of this intention, the proposed vocabulary has been prepared in the Birman and Malay, to which has been added the Siamese language, and measures are in progress for its circulation to the eastward. Dr. Leyden † had already pushed his comprehensive and powerful researches in that direction; and has been enabled to supply materials and carry the work into complete execution from the abundant and various stores of his own knowledge, which embraces these hitherto neglected languages, availing himself, at the same time, of such aid as could be obtained in this place."

Our next set of extracts shall be from communications received from different parts of Europe.

A letter from Messina, dated June 9, 1810, states as follows:

"The distribution of the Italian Testaments has exceeded my expectations, from the pressing and anxious desires of all ranks of people to obtain them. I have had at my house, from the prince to the poor labourer, soliciting them, and have also received letters and messages from people of the first respectability in this place, begging to be favoured with this inestimable volume; in short, they have met with a most extensive circulation.

"In consequence of an objection taken by some of the clergy to the translation of the Italian Testament, which was opposed by others, who affirmed that it was a good translation, it was resolved, at a meeting where the bishop presided, to refer it for examination to several of the most learned among the clergy; the result of which proved so favourable, that the bishop was pleased to permit the Testaments to be retained by the persons who possessed them, and to allow them to be further distributed."

A letter from Malta, dated Nov. 1809, states, that "The New Testaments have done remarkable good in this island;" and in a subsequent letter the writer observes,

"I had at first many difficulties to encounter, in providing for the distribution of the New Testaments; but, by the Divine assistance, I have succeeded in surmounting them all.

"The advantage derived from reading this holy book, has manifested itself in different ways: and I hope I have been the instrument thereby of conferring a benefit, which will be regarded by the Lord as an acceptable service. Many of my dear friends, who are fathers of families, inform me, that since they have received the Italian New Testament, they have not ceased to read it; and to relate, with the greatest satisfaction, to their wives and children, the truths and remarkable facts which it contains. A pious mistress of a family acquaints me, that on having received the Holy Bible she finds that she has lost her relish for her other books, denominated books of devotion, which contain prayers to the saints, mystical

* We shall expect that a certain writer in the Eclectic Review will not fail to castigate his lordship for the use of this obnoxious epithet, as applied to the Baptist Missionaries, for which Dr. Buchanan was lately made to smart so severely.

† Dr. Leyden, it will be recollected, has most laudably made all these researches subservient to the views of the Bible Society, by engaging to prepare versions of the Scriptures in them all.

thoughts, &c. A country priest, not much versed in the Latin language, and who loves to preach often to the people, told me, with a simplicity corresponding with his condition, that he finds much greater eloquence in his sermons, and much more attention in his auditors, upon having previously read a chapter of the New Testament, than if he had studied books of the holy fathers and commentaries which he possesses. Some months ago he read to me some reflections, which he had made upon the 15th chapter of Luke, with respect to the Prodigal Son. These reflections, though without art or rhetoric, contain much that is excellent. This priest sends me frequent thanks for the holy book which I have given him, and has applied to me for many New Testaments on behalf of his parishioners."

A letter from Lisbon, dated December 15, 1810, contains the following information.

"I beg to acquaint you of my having distributed the society's Bibles and Testaments, which were placed in my hands, throughout the several hospitals here, for the sole use of the British soldiers. The supply of these books has tended to gratify the wishes of many who were disposed to read the Holy Scriptures; and, in order that the object of their distribution might be attained as completely as possible, I have given directions to the several wardmasters not to allow the books to be taken out of the hospitals by any of the men. I have no doubt, but if more were given to the different regiments at large, as well as the sick, it would prove of much utility.

"With respect to the Portuguese Testaments, it gives me great satisfaction to report the very quick circulation they have met with. All ranks of people in Lisbon have expressed the greatest regard and estimation for them; and so exceedingly solicitous have they been in their application to me for books, that I have much regretted witnessing their disappointment. May I hope, through your interference, that it will, in a short time, be in my power to comply with their earnest desire of becoming better acquainted with the Gospel."

From the Report of the Evangelical Society in Sweden, it appears, that among its managers are several of the first names in that kingdom. Speaking of the plan of printing the Swedish Scriptures they observe, that they could not have ventured upon so extensive an undertaking, had it not been for British benevolence.

"England," they add, "exhibits to the world a delightful assembly of sincere and zealous friends to the Gospel of Christ, who notwithstanding their diversity of views upon the minor objects of religion, have found in the Bible a sure and harmonious centre whence they are agreed conjointly to labour in spreading far and near that light which shines more and more unto the perfect day. It is from principles like these, and a love to the doctrine of Jesus, that a liberality arose, which unsolicited stretched forth a helping hand. A society in London, called the British and Foreign Bible Society, made us a present of three hundred pounds sterling, that our poor might know more of Christ; and finding that this went but a small way in a great work, trebled it; yes, trebled it, to their everlasting praise and honour.

"This gave life to our hopes of obtaining what was so much required, cheap editions of the word of God in Swedish. We could now by advertisements call on every lover of God in Sweden to come and do likewise. The call has been answered, and, as far as could be expected in these times of tribulation, the Swedish public have manifested an ardent desire to throw their mite into this heavenly treasury.

"The list of Swedish subscribers to this glorious book contains persons of all ranks, from the first noblemen and dignitaries in the land, down to the poorest servants—persons who agree with us in thinking that the highest act of benevolence which man can shew to his fellow, is to open to him an opportunity of reading the Bible: a book, which is a sure guide to endless happiness, an inexhaustible fountain of divine wisdom, an unerring touchstone whereby to determine—What is truth."

The church of the United Brethren have made various interesting communications to the Bible Society, respecting the circulation of the Scriptures. From these we will make a few extracts.

The missionaries among the Esquimaux thus write:

"Will you present our united thanks to the worthy members of the excellent Bible Society, for the precious gift of the *Gospel of St. John, which they printed for us?* When our Esquimaux were first informed of it they were most deeply affected, and exclaimed with tears: 'Jesus is worthy of thanks, and our friends are worthy of thanks, who love us so much, though they have never seen us, and have printed for us the comfortable words of God, that we might read them in our own language to our joy and edification.' Next winter, when

they are all returned from their different excursions, we shall distribute them, and are certain we shall hear many similar expressions of joy and gratitude; yes, we anticipate a new period of blessings among our flock. May God abundantly bless you all; and, by distributing his word among all nations, render you a blessing to many thousands of the heathen. I have advanced with the translation of the Gospel of St. Luke to the 18th chapter, and hope to finish it in the course of this winter."

From the Cape of Good Hope. Gnadenthal, April 30, 1810.—"The chest of Bibles and Testaments, which we have been so long and so eagerly looking for, has at length arrived safely at the Cape. We are so greatly delighted with this most inestimable present from the noble British and Foreign Bible Society, that we cannot find words sufficiently to express our gratitude. But we are sure that the Lord will also hear our poor prayers in behalf of this excellent institution; and crown all the exertions made in diffusing the knowledge of God's Word, by that book of books in which He, as it were, speaks with his creature man. As soon as the chest arrives, we shall make it known to our Hottentot congregation; and we anticipate the joy and gratitude with which this news will be received. But we beg you, even now, to give our most cordial thanks to the venerable society, in which we are sure, that all our people, young and old, most fervently join."

St. John's, Antigua.—"We have had the pleasure to receive a large quantity of Bibles and Testaments, through the goodness of the British and Foreign Bible Society, for distribution among those negroes who can read. We cordially thank the venerable society for this proof of their love to the negroes; that, by reading the word of God, they may instruct and edify each other during those few hours of liberty they enjoy. They spend, even now, many an hour in the night, to exercise themselves in reading the most blessed of all books."

St. Kitt's, Basseterre, Sept. 24, 1810.—"With great joy we received, among the stores sent us, a chest containing Bibles and Testaments. We beg to tender to the generous donors our best thanks. We distributed them liberally among all those of our negro converts who can use them; and were desired by them all, to send their thanks, in the best manner, to the worthy British and Foreign Bible Society. They added, that they did not in the least deserve such humane attention from such good men in England, living at so great a distance from them; but that they would not cease to pray the Lord to bless them, and be their eternal reward."

(To be continued.)

EDINBURGH BIBLE SOCIETY.

The Second Report of this Society was made at a general meeting, held at Edinburgh on the 14th May, 1811. The following is the substance of it.

The Committee present an account of their transactions during the past year with the greater pleasure, that they have received so many tokens of the public confidence. The society has become more generally known, and its constitution and operations have been sanctioned by a considerable number of additional subscribers.

The prisoners of war have continued to receive supplies of Scripture, in the Danish, Dutch, and French languages, which were accepted with respect, and followed by expressions of gratitude. The Destitute Sick Societies of Edinburgh and Leith, the Leith Female Society, the foreign seamen at that port, the African and Asiatic Society of this city, our countrymen in the Highlands, poor soldiers, and children of the military, as well as poor widows, have shared the society's bounty.

An application from Dumfries, for a small supply of Bibles to the prison, was granted with additional pleasure, owing to its being made by the keeper on behalf of his prisoners.

By a communication from Sunderland, it appeared that there were to be found there *twenty-five thousand* people, who are not in the habit of attending any place of worship, and that among the five hundred vessels trading from that port, but a few were furnished with a single Bible! The Committee sent one hundred copies to Sunderland, with an assurance that any number would be cheerfully afforded at the reduced prices. The parent Society also voted a supply of Bibles and Testaments to the value of 50*l.* sterling.

Your Committee have, from the beginning, paid particular attention to Ireland. This important part of the United Kingdom affords the animating hope of an extensive and rapid diffusion of Scripture. The Hibernian Bible Society, and its branches, have circulated by sale, at low prices, since their commencement, more than thirty-three thousand Bibles and Testaments; of which number nearly fifteen thousand were sold in the course of *one year*, ending in November last. Since the last anniversary, the Committee have contributed 300*l.* in addition to

200*l.* stated in the first Report, in aid of the Hibernian Bible Society.

One hundred pounds was voted last year towards printing the Scriptures in the Icelandic. The early period at which this people received the volume of revelation in their own language, connected with the affecting intelligence, that the remaining copies of their last edition were daily wasting away by frequent use, gave a peculiar interest to this translation. An edition of the Icelandic New Testament was printed some time ago, by the parent society (which was most singularly preserved from the flames during the bombardment of Copenhagen), and the whole Bible in that language is now in the press. The Evangelical Society of Stockholm, having spent their funds in printing and publishing the Swedish Scriptures, were anxious to distribute copies among the poor gratis. The Committee had received information of thousands in Sweden, who are never in possession of a shilling to pay for a copy, so that, without such a measure, they must have remained destitute of the word of God. The Committee voted 100*l.* to be spent in circulating the Swedish Scriptures among the poor of that nation: and they have had much reason to be satisfied with the faithful application of this money.

To the Oriental translations of the Holy Scriptures now carrying on at Serampore, the Committee have voted the sum of 200*l.*

The Committee express their obligation to a member of the society for a communication respecting the present state of Abyssinia, and the importance of examining into the possibility of sending the inhabitants of that empire a version of the holy Scriptures in the Ethiopic language. Considering the subject to be of no small moment, they resolved to lay it before the parent society, which has concluded to print an Ethiopic version of the Book of Psalms, for the use of the Abyssinians,—and is also endeavouring to procure a version of one of the Gospels in that language.

During the year, the sum of 700*l.* has been remitted to the parent institution, making a total of 1500*l.* sterling since the commencement of the society.

The following Auxiliary Associations have been constituted within the last six months, with the intention of aiding the funds of the Edinburgh Society, viz. those of Dunfermline, Biggar, St. Andrew's, Elgin. The Committee have also witnessed, with pleasure, the commencement of other Bible Societies—at Montrose, at Aberdeen, and Dumfries.

The Committee have resolved to afford all such associations every degree of accommodation in circulating the holy Scriptures. In addition to this, any minister who makes a collection in aid of the society, may receive Bibles, for the supply of his own neighbourhood, *at subscribers' prices.*

The military had last year been furnished with the Scriptures at reduced prices, and, in some instances, gratis; but no idea was entertained that this would prove the occasion of benefit to the society's funds. It is only a few days, however, since the sum of 29*l.* sterling was paid by the Major of the Rosshire Militia, stationed at Leith, as a donation of gratitude, being one day's pay from the non-commissioned officers and privates belonging to that regiment *.

From a society of female servants at Aberdeen, the Committee received the sum of 20*l.* sterling, collected by the weekly

* The following letter accompanied the donation.

"We, the non-commissioned officers and private men of the Rosshire regiment of Militia, having taken into consideration the great necessity for spreading abroad the knowledge of the Gospel of salvation by Jesus Christ throughout the world; we humbly, therefore, cast in our mite towards the cause (through the hands of our worthy commanding officer, Major R.), with an eye, we hope, to the glory of God, and the salvation of immortal souls. For in the degree that we are convinced of our perishing state by nature, we cannot but feel for those who are in the same state, and yet who may not have the means administered to them: also in the degree that we have believed in Christ, and salvation through him, we would have the same declared and recommended to others.

"We cannot forbear to make mention here, of the change that took place in our regiment since this time two years, by means of some Gaelic Bibles, received through the worthy Mrs G., Portsmouth, at which time a reformation took place in the regiment, which, we know, still continues: though we know not who shall bring forth fruit to perfection—the harvest day will declare that.

"We wish to return sincere thanks for Bibles, &c. received, at reduced prices, since our landing at Leith, and conclude with expressing our most grateful thanks. May that God, whose word you honour, and who has put it into your hearts to send it forth into all lands, bless and prosper your society, and make it the joy of the whole earth."

contribution of *one penny** ; and from friends in and near Inverkeithing, a larger sum has been received, which was collected chiefly in the same manner.

In fine, copies of the sacred oracles are multiplying at home. They are conveying to the most distant heathen nations, and are even in the course of return to those countries, where they were received from above, and whence they were originally disseminated. Numerous efforts are making on behalf of the Pagan world, while the Greek and the Jew have again become the objects of commiseration. We behold, at the same moment, the light of divine Revelation struggling for the mastery in the East, and its rays about to penetrate into the darkest countries of Europe. The millions of India and China are placed before us in the same affecting point of view with the Tartar tribes, and the shivering inhabitants of Iceland, of Lapland, and Labrador.

Asia appears full in view, as appointed to receive in all her languages the sacred volume; and Africa, too long forgotten, has come up in remembrance before the present generation. The blessings of divine Revelation have not only visited her shores, but, through Abyssinia, they may, at no distant period, find access to the centre of that deeply injured continent.

America, alive to the importance of the exertions in this kingdom, has received an impulse corresponding to the magnitude of the object proposed.

On the continent of Europe, the holy Scriptures are circulating, and the Gospel of Peace is received with joy in the time of war. We have lived to see the day when the members of the Romish Church have, in various European languages, received and circulated the sacred volume; and when even a Bible Society has been established by the people of that persuasion.

After this slight detail, the Committee conceive that many in the four continents of the world may with propriety be said to understand each other, to be animated by the same principles, and pressing towards the accomplishment of the same design. Let it be observed, that the population alluded to in the foregoing Report amounts to not less than *several hundred millions*; and with this may now be connected the remarkable fact, that the holy Scriptures, in not less than FIFTY different languages or dialects, are proposed for execution. Nay, a number of these are in circulation; others are just completed; and, what is still more animating, we now behold the inhabitants of different countries in the very attitude of receiving, for the *first time*, the oracles of God!

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* The institution of this society is interesting.

Some time ago, a few female servants in Aberdeen, desirous of testifying their good will toward the support of those excellent institutions formed of late in this country, for sending the Scriptures, and, by them, the knowledge of salvation, to such as are yet destitute of that interesting privilege, resolved to meet together, and contribute a little in aid of the funds of such institutions. Their numbers increasing, and having obtained the consent of some ministers of the Gospel to preside at their meetings, they did, on the 16th of August, 1809, form themselves into a society, to be called "The Aberdeen Female Servant Society, for promoting the Diffusion of the Scriptures."

The first donation of this society was presented to the Edinburgh Bible Society, amounting to 20*l.* sterling; and 20*l.* 1*s.* have been lately given towards aiding the translations of sacred Scripture, now carrying forward by the Missionaries at Serampore, in the East Indies.

NORFOLK AND NORWICH AUXILIARY BIBLE SOCIETY.

A meeting was held at the Guildhall, Norwich, on the 11th of September, the Mayor in the chair, for the purpose of instituting an Auxiliary Bible Society. The business was opened by the Mayor; after which the Bishop of Norwich rose, and, in a concise but impressive speech, laid before the assembly a luminous view of the nature and advantages of such an institution, congratulating them at the same time on the union of enlightened Christians of so many different persuasions. The secretaries of the parent society were present, and addressed the meeting with their accustomed energy and effect. Upwards of 800*l.* was immediately subscribed. The Bishop of Norwich was chosen president of the institution. The vice-presidents are: the Earl of Orford; Lord Calthorpe; Sir J. H. Astley, Bart. M. P.; T. W. Coke, Esq. M. P.; J. Pattison, Esq. M. P.; W. Smith, Esq. M. P.; and the Mayor of Norwich.

The address of the society states that, "from observations lately made (chiefly in the neighbourhood of Norwich), it has been ascertained, that, amongst the poor families, containing individuals who have been taught to read, a very great proportion

are without either Bibles or Testaments; and it is supposed, upon the most moderate calculation, that there are at least 10,000 families in the county in this truly lamentable condition. The question, therefore, here agitated, is not, whether it be right to instruct the poor, if that can be a question; but whether it be not our duty to give instruction already received its *proper direction*.—The Committee trust, that a consideration of the important facts here detailed, will be sufficient, with the Divine blessing, to insure the Norfolk and Norwich Auxiliary Bible Society the support and patronage of all within the limits of this county, who wish well to the best interests of their neighbours, and the great cause of truth upon earth."

THE HIGH WYCOMBE AUXILIARY BIBLE SOCIETY.

A meeting was held on the 26th inst. at Wycombe (Bucks), for the purpose of forming an Auxiliary Bible Society, in co-operation with the British and Foreign Bible Society, which was most numerously and respectably attended. Viscount Mahon having been called to the chair, delivered a very able and impressive speech, detailing the reasons for such an institution as it was proposed to form; and concluded by reading letters from several persons of distinction, among whom were the Marquis of Buckingham, and Lords Carrington and Grenville, expressing their approbation of the measure, and their regret at not being able to attend. The Vicar of Wycombe, the Rev. W. Pryce, then moved a string of Resolutions, after prefacing them by an address characterized by neatness, piety, and feeling. The London secretaries were then called upon, and Messrs. Steinkopff and Hughes, having been introduced by the Rev. Mr. Owen, laid open more particularly the character and proceedings of the parent society and her auxiliaries. The several votes of thanks were moved by Sir Thomas Baring, member for the town; R. Lowndes, Esq. member for the county; the Rev. Messrs. Scott, Marsh, &c. with appropriate and animated addresses. The thanks to the London secretaries were acknowledged by the Rev. Mr. Owen, who took that occasion of corroborating the statements made by the several speakers who had preceded him, and delineated the characteristic features of the institution, and the honourable attitude in which it placed Great Britain, as extending the everlasting Gospel to every nation and kindred, and tongue and people. Nothing could exceed the harmony and Christian feeling which pervaded the meeting. The Marquis of Buckingham was appointed president of the Auxiliary Society;—the Lords Carrington, Mahon, Grenville, Gardner, Cardigan, and Hampden; Sir Thomas Baring, and Sir E. Dashwood King, barts.; and W. Lowndes, Esq. M. P., vice-presidents, &c. Upwards of 400*l.* were subscribed before the company left the room.

We are happy to learn that the Bishop of Chichester has given his countenance to the Sussex Bible Society, by enrolling himself as a subscriber.

EDUCATION OF THE POOR.

We are happy to understand that a meeting has been held with a view to the formation of an institution for extending the benefits of Dr. Bell's plan of education as widely as possible throughout the kingdom. The meeting was attended by the Archbishop of Canterbury, the Bishop of London, and many other persons. A liberal subscription was immediately entered into.

METHODIST CONFERENCE.

The sixty-eighth annual Conference of the Preachers late in connection with the Rev. John Wesley, was held at Sheffield on the 29th of July last. The numbers in the society in Great Britain, this year, are stated to be 145,614, being an increase since the former conference of 7617; in Ireland, 28,149, being an increase of 393; in the British dominions in North America, 1390; in the West Indies, 11,892, of whom only 425 are white persons, the rest coloured people and blacks; in the United States of America, 170,000.

In the course of the conference it is inquired, "Can any thing be done in order more effectually to promote *family religion* among our people?" To this it is answered,

"We again earnestly enforce upon all the people under our care, a conscientious and uniform attention to this important subject; and solemnly exhort them to maintain the practice of daily prayer in their houses; to have stated times allotted for this purpose; to fix their morning worship, for instance, just before breakfast, and their evening worship just before supper; to make the daily reading of the holy Scriptures a constant part of their domestic devotion; to require not only *some*, but all the members of their respective families, to be present at the time of family worship; and to allow of no excuse, except in case of sickness, or other unavoidable emergencies; and once, at least, in

every week, to catechise their children and servants, and converse with them individually on the business of religion. We require all our preachers to make particular inquiries into the state of family religion in their circuits; to enforce the duties abovementioned in the leaders' meetings, and in the society meetings; and to speak on the subject closely and strongly to every class, in their quarterly visitations of the societies."

PARISH REGISTERS.

It was prematurely asserted in our Number for June, that a bill for the regulation of parochial registers had passed through the legislature. We understand that the provisions of the proposed act are so obnoxious to the clergy as to have occasioned among them a resolution to oppose its passing into a law. A pamphlet on the subject may be expected from the Archdeacon of Sarum. In the mean time, we have been desired to give publicity to the following address, drawn up on the occasion by a respectable clergyman in the west of England.

"*To the Parochial Clergy and Others.*

"It is submitted to the serious consideration of the parochial clergy, whether the Bill amended by the Committee of the House of Commons, at the close of the last session, entitled "A Bill for the better regulating and preserving Parish and other Registers of Births, Baptisms, Marriages, and Burials," be not fraught with such inconveniences to the Clergy, and whether it does not, in many cases require of them things so impracticable that they ought to awaken in them the exertion of all the influence which they may have with the Members of either House of Parliament, to prevent the same from passing into a law.

"By the fifth section it is required that at the end of every year the clergyman officiating in any parish, do make oath before a justice of the peace, in order to verify the entries made in the respective registers of baptisms, marriages, and burials. Now, not to mention the humiliating circumstances with which this requisition is attended, by placing the clergyman on a level with the inferior officers of civil police, and that it takes him out of the hands of the ecclesiastical superior and ordinary to whom he is amenable with respect to the matter of registers; it seems impossible that in many cases parochial registers can be thus verified on oath, because in the course of the year, several clergymen may be employed successively in the duty of the same church, and before the expiration of the year removed, perhaps, to a distant part of the kingdom.

"If it should be expected that each clergyman must verify his own entries, it would surely be vexatious and unreasonable in the extreme, to require a clergyman who may serve a church for an absent or sick friend, to repair the following week to a justice of the peace to verify on oath an entry made by him in the parish register of a baptism, or marriage, or a burial, at which he may happen to have officiated the preceding Sunday.

"By section ninth, the clergyman is required to receive memorandums from persons not using the rites of the Church of England as by law established, and to transmit them to the register general. By which direction the clergyman must be subjected to the caprice of persons perhaps hostile to his character as a clergyman; and in addition to the trouble of keeping the register of baptisms, marriages, and burials, at which he has officiated himself, have the care of a multitude of certificates or memorandums, of the accuracy of which he has no means of being ascertained.

"By section twenty-seventh the clergyman is required in fact to turn informer upon oath against all persons who may refuse to give in an account, or may neglect or refuse to deliver memorandums of the several particulars required to be inserted in the respective registers, that the persons so neglecting or refusing may be *prosecuted and punished by fine or commitment to the house of correction*. Besides the invidiousness of such a requisition as it respects the clergyman, it ought certainly to be considered, that in extensive manufacturing parishes and in large and populous cities, there are vast numbers of poor and ignorant people; many of these would not be able to recollect the several particulars required; and they are also often changing the place of their abode. In places also of polite resort, where parties reside only for a short time, it would not be easy to ascertain every birth which takes place; unless it be the will of the legislature to institute something like domiciliary visits, and render the clergyman as it were the officer to make them; or to adopt a prying and scrutinizing police, well suited to the genius of the government of a neighbouring country, but very inconsistent with the mild and liberal principles of the British government, and that freedom from suspicious observation to which the happy inhabitants of this kingdom have been so long accustomed. When all this is rightly understood and seriously considered, it is presumed that the

laity will not any more than the clergy wish this bill to pass into a law.

"The removal of all parish registers now extant, required by section thirtieth, to the general office in London or York, will deprive every parish in the kingdom of all local records, and render it impossible for a poor man, without an expense and trouble which he is not able to bear, to obtain information of many particulars, relative to his ancestors and family, the knowledge of which may be very necessary at least to his comfort and satisfaction. To which add, that after the commencement of the Act, the clergyman is inhibited from giving any certificate or copy of the register of any birth, marriage, or burial. What then is to be done, if the certificate of the register of any birth, marriage, or burial, which may take place in the course of the year, become necessary before the book be verified on oath after the end of December, and transmitted to the office of the register general?

"As to dissenters, might they not be encouraged to transmit to some proper office or repository of their own, copies or duplicates of registers of births, or baptisms, or burials, attested by the ministers or others of their respective congregations, and due authority given to such registers, as was the case when such registers were subject to the duty imposed on the register of baptisms and burials?

"Upon the whole, every valuable purpose for which this Bill is intended to provide, may, it is presumed, be effectually secured by the due execution of the laws and canons already in force.

"Copies of the parish registers, attested by ministers and churchwardens, are every year returned at the bishops' or archdeacon's visitation, and deposited in their respective courts. And if any clergymen have been remiss in this business, they are liable to censures, which no doubt ought to be inflicted. But surely the negligence of some individuals ought not to operate to the disgrace of the whole body, or be considered as a reason for enacting rules, the observation of which will be attended with much difficulty and perplexity, and in many cases from a variety of causes be totally impracticable."

CHINA.

Intelligence has been received by the London Missionary Society, that Mr. Morison, their missionary at Canton, has printed one thousand copies of the Acts of the Apostles in Chinese. The expense of printing was about one hundred pounds sterling; but from the same wooden types, with only occasionally retouching them, one hundred thousand copies may be taken. Mr. Morison having learnt that the Gospels and Epistles were preparing at Calcutta, had begun the translation of Genesis and the Book of Psalms. He has sent home some specimens of Chinese literature from the maxims of Confucius and the history of Foe.

VIEW OF PUBLIC AFFAIRS.

FOREIGN INTELLIGENCE.

The blockade of Ciudad Rodrigo, by Lord Wellington, induced the French general, Marmont, to bring together a large force from different parts of Spain, with a view to effect its relief. In this object he has succeeded. Lord Wellington, finding himself outnumbered by the enemy, retired behind the Agueda, and took a position on the Coa. On this occasion there was some smart skirmishing between our forces and those of the enemy. Our loss, however, was slight, consisting of 47 British and Portuguese killed, 180 wounded, and 57 missing. Marmont, after relieving Ciudad Rodrigo, did not attempt to follow Lord Wellington, but immediately retired, as had been done in the case of Badajoz; one part of his army marching towards Salamanca, and another part towards Placentia. This is the only movement of any moment which has recently taken place in the Peninsula. There seems no doubt that the French have received considerable reinforcements.

The Spanish colonies in South America appear to be in the most unsettled state. A second revolution has taken place in the Caraccas, where they have thrown off all allegiance to Ferdinand the Seventh, or to the mother country, and have proclaimed themselves independent. They have issued also a declaration of their rights, which is so much in the French revolutionary style, that

we dare not augur much good from it. There is a part of the province which is indisposed to submit to the new regime, and a civil war is the consequence. The state of things in the river Plate is still worse. While the Junta of Buenos Ayres blockade Monte Video by land, the Governor of Monte Video is bombarding Buenos Ayres by sea.

The Cortez are said to have accepted the mediation of Great Britain to bring about an amicable understanding with the Spanish colonies in South America. This report seems to be confirmed by the appointment, which has appeared in the Gazette, of C. Stuart, G. Cockburne, and J. P. Morier, Esqs. to act as commissioners in South America, in conjunction with commissioners appointed by Spain. We trust that the terms of our mediation are such as will, in no case, involve us in any hostile collisions with those colonies.

Bonaparte has pursued his journey along the coast to Holland. From Boulogne he went to inspect his squadron in the Scheldt, where he was detained on ship board three days by the equinoxial gales. The bulletins of his route are filled with minute and vaunting accounts of the strength of the fortifications at Antwerp, and other places which he visited, partly intended, perhaps, to deter us from renewing our attempt on the Scheldt. He is expected to return to Paris between the 15th and 20th instant.

The only intelligence from France, respecting the proceedings of the great ecclesiastical council, is, that a deputation of patriarchs, cardinals, archbishops, and bishops, had set off for Italy, probably to make some fresh attempt on the firmness of the Pope, and to induce his compliance with the wishes of Bonaparte. A circular letter was sent by Cardinal Fesch to the bishops, announcing the death of a member of the council, the Bishop of Feltri. "We can now give this prelate," he observed, "no other proofs of the esteem he merited, but by putting up public prayers for the repose of his soul." He invited them, therefore, "to enter into a holy and salutary deliberation," by ordering in their diocese "prayers for the deceased bishop." This invitation was complied with, and the council also celebrated a solemn service on the same account.

The unexpected return of Lord William Bentinck from Sicily, whither he had gone to take the command of the British forces, has given rise to many surmises with respect to the state of things in that island. The probability seems to be, that the Sicilian Government is not disposed to admit of British intervention in its affairs, and is, perhaps, even averse to British connection and inclined to fraternize with France. If such should appear to be really the case, our Government will certainly have a difficult part to act. The great body of the Sicilian people, it is believed, are much disaffected towards their own government, which is, perhaps, one of the most oppressive in the world—certainly the most oppressive and vexatious in Europe. The Sicilians also dislike the French almost as much as they do their own government, and would gladly unite with us against both. We have hitherto supported the government against the people. Now that the government most unnaturally and treacherously takes part against us (assuming the fact to be so), and attaches itself to the cause of France; it will probably be found not only expedient, but just, that we should unite with the people against the government and France, its ally. Lord W. Bentinck has returned to Sicily, to resume the command there.

It is rumoured that the Government of the United States is about to re-enact its embargo. Parties run so high in that country, and the newspapers speak a language so widely different, according to the party to which they belong, that a correct judgment can hardly be formed of the state of the public mind in that country.

Accounts from India state, that the second son of Tippoo Sultaun had shot himself at Calcutta. No reason is assigned for this act.

GREAT BRITAIN.

The following is represented as the substance of the last Report of the Queen's Privy Council on the subject of his Majesty's health, viz. "that His Majesty's health is not such as to enable his Majesty to resume the exercise of his royal authority; that his Majesty's bodily health does not appear to be essentially altered since the date of the last Report; that his Majesty's mental health appears to be materially worse than it was at that period; that from the protraction of the disorder, its present state, the duration of its accessions, and the peculiar character which it now assumes, one of his Majesty's physicians thinks his Majesty's recovery improbable, and the other physicians think his recovery very improbable; and that on the other hand, from the state of his Majes-

ty's health and powers of mind, from his memory and perception, and from the remaining vigour of his constitution, and from his bodily health, some of the medical personal attendants do not entirely despair of his Majesty's recovery."

Lieutenant-General Sir G. Prevost, has been appointed governor and commander-in-chief in Upper and Lower Canada, Nova Scotia, New Brunswick, Prince Edward, and Cape Breton. He has the command of the troops also in St. John's, Newfoundland, and the Bermudas.

Lieutenant-General Brownrigg has been appointed governor and commander-in-chief in Ceylon.

Thomas Sydenham, Esq. has been appointed ambassador in Portugal.

An attack of the islands of Jersey and Guernsey has been threatened by the French, and is expected. Every preparation has been made to repel it.

An order in council has been issued in this country, regulating the lumber and provision trade between the United States and our West India islands; and imposing a duty on articles the growth or produce of the United States imported into those islands after the 31st of December next. We doubt not that in the present feverish state of feeling in America, even this measure of mere regulation, (we do not decide on the policy of the measure) will be represented as an act of marked hostility on the part of our government.

Another order in council has been issued, prohibiting to neutrals all trade with the Cape of Good Hope, except by licenses.

The following is a statement of the accounts of the revenue for the quarter just expired.

The income of the consolidated fund has amounted to	L. 10,229,835
The charge is	7,430,003
Leaving a surplus of	2,799,832

The comparative amount of the War Taxes for the quarters ending the 10th of October, 1810, and 1811, is—

	1810.	1811.
Customs	988,017	895,532
Excise	2,170,921	2,289,224
Property Tax ..	4,331,044	4,666,191
	7,490,282	7,851,363

Three French frigates sent out to relieve the islands of Bourbon and Mauritius, appeared in the Indian Seas in the month of June last. They were discovered and attacked by a British squadron, and two of them were taken. The third, the Clorinde, escaped, and after encountering fresh dangers on the coast of France, where she was chased by a seventy-four, got safe into Brest. Just at the moment when the seventy-four was about to close with her, the main top-mast of the former gave way, from the severity of the weather; and to this accident the Clorinde appears to have owed her safety.

Six or eight French privateers have been taken by our cruizers in the course of the month.

ANSWERS TO CORRESPONDENTS.

A Correspondent wishes to know on what authority rests the truth of the account inserted in our volume for 1805, p. 645, entitled, "The Death-bed of a modern Free-thinker, exemplified in the last Hours of the Hon. F. Newport." We will endeavour in our next number to give him satisfaction on this point.

The Clergyman who signs himself T—— S——, will perceive that we have not been inattentive to his communication.

The Sermon is returned to J. S.

A. B.; T. H.; N—Σ; T. Y.; and H, will be admitted.

A Correspondent inquires where he can meet with a Memoir of Mr. Norris, Rector of Bemerton, mentioned in Mr. Orton's Letters, p. 13, and a list of his works.

Mr. Tucker's Essay is left at the Publisher's.

PHILOBIBLION; and B., have been received.

X. Y. Z. and R. H. S. are under consideration.

ERRATA.

In the last number—P. 539, col. i. last line, after *first* read *born*.
col. ii. last line, after *was* read *instituted*.
540, col. i. l. 25, after *conscientious* read *rule*.

THE

disposed to CHRISTIAN OBSERVER.

No. 119.] NOVEMBER, 1811. [No. 11. Vol. X.

RELIGIOUS COMMUNICATIONS.

ACCOUNT OF MR. JOSHUA ROWLEY GILPIN.

(*Concluded from* p. 611.)

IN the last Number, the account of this extraordinary youth was brought down to the period of his leaving the grammar-school at Newport, when he obtained, in consideration of his great proficiency, an exhibition for Christ-Church college, Oxford.

During the summer, he shewed an inclination to be much in the open air; and he and his parents enjoyed many social walks, accompanied by a variety of endearing circumstances. His mother's presence, whenever she had it in her power to be of the party, threw a new charm over the whole scene. She had the art of pleasantly noticing and happily improving every object, still inviting their thoughts upwards, till she had fixed them, where she delighted to occupy her own, on God and heaven.

Early in October, 1805, they set out together for Oxford, where young Gilpin was entered a fellow-commoner of Christ Church; not intending, however, to take up his residence there till the commencement of the following Term. The prospect of their approaching separation was grievous to them all: for nearly eighteen years they had been inseparable companions. But even now their fears were misplaced, for it was only death which would part them.

Mr. and Mrs. Gilpin, though aware of the advantages to be derived at Oxford, yet dreaded the danger which might arise from the manners and habits of the younger students. Their apprehensions, however, were quieted by what they knew of their son's character, and still more by a dependence on the grace and goodness of God, who seemed to have marked their Joshua for his own.

At this time, they had great reason to be satisfied with the state of their son's health. He had no cough, his spirits were lively, and his appearance was that of vigour. His classical and mathematical studies employed almost the whole of his time: and so assiduous was he in these pursuits, that he was the first of the family to leave his chamber, even in the severest part of the season; nor would he yield any of his time to sleep, except on the ground of absolute necessity.

But while he thus watched at wisdom's gate, he shewed none of that self-complacency which is too often manifest in young scholars; nor did he ever betray the least desire to outshine an inferior. On the contrary, he seemed on all occasions ready "in lowliness of mind to esteem others better than himself." He appeared as one who had sitten at the feet of Christ, and had learnt of him that *charity* which "envieth not, which vaunteth not itself, which is not puffed up."

For several years the winter had proved unfavourable to his health, but appearances were more encouraging at the setting in of this. Before the period came, however, for his removal to Oxford, several

uncomfortable symptoms began to shew themselves, which had the effect of deferring his departure. In the mean time, his eighteenth birth-day arrived. Such days were always days of extraordinary gratitude to God, and of affectionate congratulation among themselves. One relation, and one only, was admitted to share their enjoyments on these occasions;—a maiden aunt, to whom young Gilpin had discovered a strong attachment from his infancy, and whose life appeared to be bound up in his. She also, observes Mr. Gilpin, is now lamenting the "lapse of happy seasons which are never to return. And though two of those days, which were formerly marked by us with such sweet observance, have now passed silently by, since our house has ceased to be the residence of joy, she has not hitherto had the courage once to meet the eyes of its bereaved inhabitants."

About noon on his birth-day, a servant arrived with a letter addressed to young Gilpin, containing bank bills to a considerable amount, and requesting that he would receive them as a joint token of affection from a few friends interested in his welfare, who wished to repeat the same till he should take his first degree. All the donors in this instance, except one, the writer of the letter, are still unknown. Their present was received by young Gilpin with astonishment and gratitude.

Through the winter, he took a more active part than ever in the evening readings. The last work with which he entertained and improved the family circle, was Bates's Rural Philosophy, a volume which interested them greatly. Towards the close of winter, his parents observed, with some uneasiness, the return of his cough; but it was too slight to occasion any very serious apprehensions. Towards the end of March, however, he was again seized with an expectoration of blood, which, on examination, proved to be more copious than at any former period. This greatly increased his parents' fears, especially as it was followed by repeated bleedings in the course of the day. A skilful medical person, who was called in, seeing no reason to doubt of a favourable issue, in some degree abated their anxiety. But the influenza at this time had made its appearance in the village; and, in spite of every precaution to the contrary, it seized upon young Gilpin, and, falling on lungs already diseased, no power of medicine could effect its removal. While his parents found it difficult to restrain the vehemence of their grief, even in his presence, he met all the painful changes of his state with cheerful submission. No murmur ever fell from his lips, nor were any traces of chagrin and anxiety visible in his countenance. Neither the loss of appetite nor the decay of strength, neither his languid days nor restless nights, could break the calm of his mind; nor would it be easy to say whether his patience or his fortitude were carried to the greatest extent.

Amid his increasing weakness, he constantly rose, till within a few days of his death, at six in the morning; and for some time he employed himself in his usual manner. Pindar, Sophocles, Demosthenes, and Tully, occupied him for a part of the day: Euclid was reserved for the evening. These authors, who had once added to the enjoyments of health, now seemed to alleviate the languors of sickness. But he was daily engaged in far more important labours, and cheered with richer consolations. He was still regularly advancing in his preparations for that eternal world, to which he was so fast approaching; and he derived thence all those unspeakable refreshments known only to the humble and pious. His happy portion seemed to be made up of grace and peace.

It was about the middle of May that the physician gave his decided opinion to the parents, that their son's case was incapable of relief.

They were thrown into the utmost confusion and distress by this disclosure. They had anxiously watched, indeed, the progress of their son's disease: they had often gazed with anguish on his pallid cheek, and wept in secret over his emaciated form: still they had cherished a hope that a favourable change would take place. But all such delusive expectations were now at an end; and though they could not exercise that cheerful submission to the Divine will which they felt to be their duty, they resolutely stifled every rebellious murmur, and humbly endeavoured to cast themselves, and all their dearest interests, into His gracious hands "whose tender mercies are over all his works." They now saw the stroke descending which was to separate from them the delight of their eyes; and they presumed only to implore that its violence might be softened to all the sufferers. This prayer was offered without ceasing, and it found acceptance.

After having been a constant attendant on the public ordinances of religion, the Sabbaths of young Gilpin were now passed in comparative solitude; for so anxious was he to preserve the order of the day, that he would not permit his mother to be detained from church on his account. When, at an early age, he was first introduced into the house of God, he discovered a remarkable degree of reverential awe, and his carriage was always marked with decorum and piety. His place in the public sanctuary was now unoccupied, but he presented himself in secret before the Father of spirits. When the bells called his parents away, he seemed for a moment to lament his inability to obey the same summons; and on their return he found a sacred pleasure in learning the subject that had employed them. The concluding part of these holy days was spent in their usual manner; nor was he ever disqualified from sharing in their acts of social worship. "Our Sabbath suns," observes Mr. Gilpin, "still continued to go down with a glorious radiance, gilding even the gloomiest objects within our view, and giving us the promise of an everlasting day."

As young Gilpin approached the end of his course, he withdrew himself from every pursuit which might divert him from the great end of his being. A nearer view of the future world served to augment his desires, and accelerate his pace. His eye was directed to the goal, and he "pressed towards the mark for the prize of the high calling of God in Christ Jesus." Yet all this was done without any perturbation of spirit. His views were unclouded, and his feelings tranquil. He was ready either to live or die, and appeared to have no will distinct from the will of God.

In this happy frame of mind, bidding adieu to the poets and orators of Greece and Rome, he sat daily at the feet of some master in Israel. The practical writings of Law were frequently in his hands. He had perused them with advantage in the days of his health; he now studied them with the deepest attention. Alleine's Alarm to the Unconverted next engaged his notice. His father had never recommended it to him, thinking its style too severe and vehement. Meeting with it by accident, he soon discovered its intrinsic worth, and finding it peculiarly adapted to his present state, he shortly laid aside every other author. This little volume was now regularly lying before him; and if at any time he visited the garden, to enjoy the beams of the sun, the *evangelical* Alleine (as he frequently termed him) was his companion there. He shewed by his conversation, that he had deliberately weighed and thoroughly digested the whole plan of this work; and though he might have gained nothing absolutely new from it, on the grand subject of conversion, yet its warm and earnest manner made a sensib impression on his mind.

His parents were now induced to remove to different places; but wherever they journeyed, their son was still advancing through the valley of the shadow of death. They attended his steps from the beginning to the end of his course; and though anxious to sustain his weakness and smooth his path, they found him in circumstances rather to afford support than to require it. An invisible hand seemed to sustain his soul. He neither felt distress nor feared evil, for God was with him. Though he knew whither his steps were tending, he went cheerfully forwards, without casting one wishful glance behind. His faith and his patience performed their proper work—the former unveiling future glories, the latter alleviating present pain; and neither inward decay nor outward accident seemed to interrupt the exercise of these graces.

They were now urged to visit the Hot Wells at Bristol. Young Gilpin mildly resisted the proposal, as a needless trouble; but perceiving the anxiety of his parents on the point, he prepared for his journey with seeming satisfaction. A tender concern for their comfort led him to assume an appearance beyond his strength; and while they were providing for the journey, he employed himself in ordering his own little affairs. His chief care seemed bestowed on the things he was to leave behind, which he seemed to regulate with great exactness. His parents were delighted with this, thinking that his views were directed to his return; but he was merely preparing for his final removal. On former occasions, he had been used to carry many books: he now took with him only an English Bible, a Greek Testament, and Alleine's Alarm.

They set out on the 27th of August, and arrived at Mr. Ireland's, near Bristol, the next day. On the 1st of September, they removed to their own apartments at the Wells. Here they met with uncommon courtesy and kindness from their neighbours. A gentleman of great medical practice expressed a desire to wait upon them, provided they would admit him as a friend, and not as a professional man. His visits were continued without intermission till the day of their son's death; and though he saw from the first, that nothing could be attempted for his recovery, he contributed nevertheless to his temporary relief.

Young Gilpin still rose and dressed as usual. He sat with his parents through the day, partook of their meals, and conversed with his usual animation, making no mention of those formidable symptoms which were every day increasing upon him. This prevented any apprehension of his immediate departure. In the mean time, he was disengaging himself from temporary hopes and fears, and was silently preparing to leave mortality behind. At length the day arrived which his parents had so long dreaded. At seven in the morning they found him in the act of dressing. He answered their inquiries with calmness and affection; but his languor and debility appeared so great that he was prevailed with to admit the assistance of his nurse formerly mentioned. Many a time had she dressed him as an infant, and exhibited him with glee when the operation was over. She now undertook that office for the last time. While she was thus employed, he confessed, that, through a night of more than ordinary restlessness, he had been exposed to very great difficulties; and it was agreed, that, in order to avoid these, she should sleep in a contiguous closet. Till now he had not only refused all assistance in the night, but would not even permit a light to be left in his room. He presented himself at breakfast with an air of satisfaction, and joined in the devotions of the morning with his usual composure. He afterwards applied himself to his little volume, which was always within his reach. His gentleness and patience through

the day were even more remarkable than usual; but his respiration was greatly quickened, and he was not able to converse without frequent pauses. He sat down to dinner with a tolerable appetite. It was his custom after dinner to dose for an hour in his chair. While his parents were watching his slumber, he suddenly turned on them a look which seemed to bespeak their attention. He had long desired to make them acquainted with the state of his mind, but had perceived their inability to bear such communications. And *they* had avoided the subject, lest their feelings should hurry them into an agony of distress, and break the settled composure of his soul. Now, however, that he felt his hour to be at hand, he thought it unsuitable to his and their character, that he should leave the world without giving glory to God.

Under this impression, he spoke with all his usual calmness to the following effect. "I have long known my disease to be dangerous; and now I perceive the danger to be very great; but I am resigned. I have hesitated to make you acquainted with my real state, lest I should add to the sufferings I have already brought upon you. But I think it unhappy, when a man is approaching death, that he or his friends should fear to make it the subject of conversation. To think and speak of death, is a duty even in health, as you have often taught me; and it becomes us not to shrink from it now. I see nothing in this state worth living for. I esteem it happy to be removed out of it at an early period of life. Much of my time has been spent in the study of languages, which are deemed important; but in heaven that labour will be known no more. There, as Bunyan observes, they all speak the language of Canaan. When I look back on my past life, I see nothing in it but what is sinful; and it seems incredible to me that a dying man should ever speak of himself as a harmless creature. I know myself to be a sinner; and I have not been even to you what you had reason to expect."

His parents had permitted him to proceed without interruption; but at this last word, they fell on his neck and kissed him, with passionate assurances that he had been better to them than all their hopes. Till now he had preserved his serenity; but his tears and sobs could no longer be suppressed, and his frame was agitated with the tenderest emotions. In a short time, however, he wiped away the last tears he ever shed, and, resuming his composure, thus proceeded: "My complaint has been of long continuance; but I have reason to be thankful that it has not subjected me to acute pain. I owe it to the goodness of God, that I have been allowed the free use of my thoughts; and I rejoice especially in this, that they have been directed to subjects of inestimable worth. When I first took up Alleine's Alarm, I feared to find in myself all the marks of the unconverted. But though I was once under the dominion of some of those sins which are there enumerated, Alleine has taught me both the need and advantage of a Saviour, and I am freed from their bondage."

After reposing himself for a short space on the sofa, while his parents were endeavouring to recover their spirits, he attended them to the tea-table, where two friends joined them, with whom he conversed with his usual composure. The evening was devoted partly to his favourite author, and partly to silent meditation; and the happy frame of his mind was to be discerned through his countenance. He would not have once noticed his weakness but in answer to the anxious inquiries of his parents, to whom he confessed, that he now felt himself reduced to a very great degree of debility. He seemed desirous to avoid agitating them again by recurring to the subject which had lately occasioned so much emotion. When the evening hour of prayer arrived, they engaged for the last time in an act of family worship.

Many affecting considerations operated on their hearts: a deep conviction of human frailty, and of their dependence on God; a thankful remembrance of past mercies; a soothing sense of present support; an enlarged view of the redemption that is in Christ Jesus; and an enlivening hope of future blessedness; all united to humble, melt, and animate them. He then partook of his evening repast with freedom and cheerfulness; receiving the attentions of his parents with great sweetness and benignity. His words, though few, were consolatory, and his smiles were so enlivening, that they were ready to interpret them into promises of prolonged life, when they were only the parting glances of a happy spirit. The Bible was lying open before Mr. Gilpin. As he turned over its pages, his attention was arrested by the seventh chapter of the Revelations. He repeated the concluding part of it aloud, ending with these words: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, that is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." This sublime passage produced a sort of electric shock on their spirits. They closed the book, and gazed on each other in holy ecstacy, and then involuntarily burst into an ascription of "blessing and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

It was now time to retire to rest. Having seen their son in bed, after the interchange of a few affectionate expressions, Mr. and Mrs. Gilpin left him to the care of his watchful nurse. After passing an hour in their own apartment, feebly endeavouring to stay their souls on God, and anxiously listening to every sound, they heard him cough. His mother immediately went down to visit him. After a few minutes, she returned to invite Mr. Gilpin to follow her. They found their son patiently sinking under the last efforts of his disease, with a countenance full of peace and sweetness. Their approach produced in him a slight emotion. But he had proceeded too far to return. His father, joining his face to his, softly inquired how he might yet minister to his comfort. He replied by a gentle request not to speak. They knelt about his bed in a state of trembling expectation. A short and solemn pause succeeded; when, after a few soft groans, he peacefully breathed out his soul into the bosom of his Father and his God.

"At this awful moment," observes Mr. Gilpin, "all the opposition of our will to the Divine proceedings was subdued, and we sunk under an overwhelming sense of His supremacy 'whose judgments are unsearchable, and whose ways are past finding out.' One desire alone possessed our hearts,—that we might be permitted at once to follow our beloved 'where mortality shall be swallowed up of life.'"

On the morrow, Mr. Ireland's family came to mourn with them, and comfort them. Mr. Ireland took on himself the arrangement of the funeral: nor was he satisfied till he had brought them under his own roof, where he adopted every means for the mitigation of their sorrow. On the following Sabbath, a funeral sermon was preached by the Rev. B. Simpson. To attend on this occasion they exerted all their resolution; but all was insufficient to prevent their sinking under the impression of his affecting and appropriate discourse. Mr. Ireland would have detained them with him during the winter, but this they declined; and, "after paying a sorrowful visit to the tomb of our beloved Joshua, we tore ourselves away from the place of his burial, to the place of his birth; that where our joys had risen without limit, there our tears might flow without restraint."

"It was the will of our adorable Lord," continues Mr. Gilpin, "that

we should be employed in training up an heir of salvation. Such an appointment was both happy and honourable; and it has occupied our most serious thoughts for eighteen years together." "And though our conduct has been defective in many particulars, we know not, had we our work to begin anew, that we could adopt a more promising course than that which we have so industriously pursued, which has been attended with such unexampled felicity, and crowned with such complete success. Our appointment is now withdrawn; our work is done; and our finished pupil is called away to shine in the court of his heavenly Father. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord*.'"

To the Editor of the Christian Observer.

HAVING lately been favoured with the perusal of the sermon of a late eminent American divine, the Rev. David Bostwick, minister of the presbyterian church at New-York, which was preached by him before the synod of that province, in May 1758, I was so much pleased with it as to be induced to frame an abstract of it, which I now send you; and which, as I understand the sermon is out of print, you may perhaps see it right to publish. The sermon is entitled, "Self disclaimed, and Christ exalted;" and the text is taken from the words of St. Paul, 2 Cor. iv. 5: "For we preach not ourselves, but Christ Jesus the Lord." The subject, you will perceive, is important. It involves that fundamental, and in the present day much agitated, inquiry, what it is to preach the Gospel. It is calculated also to excite ministers to an anxious examination, not only of the agreement of their strain of preaching with that of the apostles and evangelists; but of the purity of the motives by which they are actuated in the discharge of their pastoral functions, as well as of the rectitude and singleness of their aim. May its perusal be followed with the Divine blessing!

I am, &c.

J. S.

Man's original apostacy may be stated to consist in his departing from God, and retiring into himself as his ultimate end; and his depravity, to consist in an habitual disposition to put himself in the place of God, to love himself supremely, and to set himself up as the grand centre of all his thoughts, projects, and pursuits. In his first state, God was his desire and delight, his beginning and end, his ALL. But when sin entered his heart, it warped him from God to himself, so that self is now ALL. Selfishness, therefore, is become the ruling principle in fallen nature, and, like the main wheel in some grand machine, sets the whole world in motion.

We are in a busy world, the inhabitants of which are ever engaged in active pursuits. But are they labouring for God as their end, or for themselves? Does the merchant extend his speculations to the ends of the earth for God, or for himself? Is the soldier's brave defiance of danger and death for the honour of God, or of himself? Does the industrious tradesman or mechanic, who rises early and late takes rest, labour ultimately for God, or for himself? Does the man of superior rank devote his wasting hours to the pursuits of ambition, or of what is called pleasure, in order to glorify God, or to gratify himself? In a word, what do men in general live for, and to what are their thoughts, words, and actions directed,—to God, or to themselves? Alas, how easy is it to see that it *is self* that rules kingdoms, governs families, carries on the business of the world; that chooses even the religion, and in-

* The above is a very brief and imperfect sketch of Mr. Gilpin's account of his son. It may serve, however, to make that interesting work better known, and more read.

fluences the whole conduct of men; that lies also at the root of all their sins, making and keeping them ungodly; and is in fact ungodliness itself!

The object of the present paper, however, is to consider the operation of this selfish principle more particularly in reference to the clerical order, and the peculiar obligation which attaches to men of this class to resist and overcome it. Would that it could be said, that there is at least this one order of men exempt from the charge of selfishness; and that there are none in the sacred office of the ministry, who are influenced by mercenary or selfish views, and who cannot sincerely apply to themselves the language of the Apostle, "We preach not ourselves, but Christ Jesus the Lord."

Now the selfishness which the Apostle here disclaims, is clearly not that proper self-love which induces men to act with zeal and fidelity, from a view to future rewards and punishments—to the favour of God and the happiness of heaven. St. Paul kept under his body and brought it into subjection, "lest, when he had preached to others, he himself should be a cast-away."—Neither does it imply a disregard to character and reputation among men. Bishops are to be blameless, and of good report: and though, if men speak all manner of evil against them, falsely, for Christ's sake, they may rejoice therein; their endeavour ought to be, to make their light shine before men, and to have favour not only with God, but, as far as they conscientiously can, with all the people. The selfishness which the Apostle disclaims, is that which stands opposed to the honour of God, and the interest of Jesus Christ; which disposes us to love and value ourselves, as we ought to love and value God; to prefer our honour to his honour, and our interest to that of Jesus Christ. But to descend to particulars.

1. Ministers may be said to preach themselves instead of Christ, when their sermons are calculated rather to gratify men's curiosity, than to affect their hearts; to please their fancy, than to convert and save their souls; when they soothe and flatter men in their sins, rather than strive to awaken and alarm their consciences; when they aim rather to win men to themselves than to Christ; when they tend to beget in the corrupt hearts of their hearers an esteem rather of their own persons, gifts, and abilities, than of the person, glory, and offices of the great Redeemer.

2. Ministers, however, may frame their sermons so as to answer the great ends of preaching to others, and yet may preach themselves, as to the principle from which they act, and the end they have in view. It is not to be wondered at, that, at a time when zealous and practical preaching, and the most earnest addresses to the heart and conscience, serve to promote the popularity of a preacher, mere selfishness should induce men to endeavour to excel in these respects. But however scripturally ministers may preach, as to the matter of their sermons, and with whatever apparent zeal and fervour they may deliver them; yet if they look chiefly to their own honour or interest, they will be found guilty of the criminal selfishness disclaimed by the Apostle.

3. When men of unsanctified hearts take upon them the office of the ministry, *self* must be their grand inducement; for though a faithful discharge of this trust requires more self-denial than any other, yet are there many things in the sacred office calculated to allure men of corrupt and selfish minds. A comfortable subsistence may tempt such as know not how better to provide for themselves. To such a subsistence every minister indeed is entitled; but when this forms his inducement, he acts from a regard to filthy lucre, and not to God. How can such apply to themselves the Apostle's language, "I seek not yours, but you?" The

opportunity of study may also be an inducement for men of a speculative or literary turn to undertake the ministry. The supposed ease and indolence of a minister's life may induce others to enter upon it. The reverence and respect shewn to the clerical character may have their weight with some; and others may be wrought upon by a desire of popular applause.

Now, when such considerations as these induce men to engage in the ministry, the dominion of a selfish principle is very evident; and the same principle is likely to attend and govern them in every branch of their ministerial conduct. It will go with them to their studies, choose their subject, form their sermons, and often make them more attentive to the words, than the matter, of their discourse. Hence, instead of plain and serious addresses, tending to melt and change the heart, we have trifling discussions, set off with rhetorical arts: or, instead of instructing their people in the great things which concern their everlasting welfare, they go beyond their capacity, and say nothing profitably or intelligibly. Thus, instead of considering seriously, "what shall I say, and how shall I say it, so as to glorify God and benefit the souls of men?" they consider, "what shall I say, and how shall I deliver it, so as to be thought an excellent preacher, and to be admired and applauded by all that hear me?" The same selfishness attends them to the pulpit, where all things—manner, gesture, tone, delivery—are calculated to please rather than to profit; to secure applause to themselves, rather than to secure to Christ an interest in the hearts of their hearers; and after the exhibition is over, makes them much more solicitous to know that they are admired, than that they have awakened and converted souls. So powerful, indeed, is this feeling in some, that they would be glad to ask their hearers in direct terms, whether they admire their labours; but not daring to do this, they fall on a thousand indirect methods to draw forth their commendation; because, if they miss that, they miss the grand prize of the day. And even if, besides this anxiety for applause, they desire success in awakening and converting sinners, yet selfishness may lie at the bottom of this too, though it may work differently. This principle may cause them to strive to excel in appearances of godliness, and in zealous, fervent, practical preaching, and to desire to affect and change the hearts of their hearers; and yet to advance their own reputation may be their real aim. What, indeed, can be more agreeable to a man greedy of applause, than to see multitudes thronging round him to hear him, and appearing to be affected with what they hear; to find that he is able to command their attention, and move their passions; and to know that he is extolled as an able and godly preacher, a man of high spiritual attainments, and successful labour? Sometimes, this disposition will produce envious and bitter thoughts towards those who outshine them in these respects. They are vexed and mortified when a preference is given to others, and *they* are not so much noticed as their own partial selfish judgment tells them they ought to be. The same feeling makes men also tenacious of their own opinions, and impatient of contradiction. They esteem the person who will say as they say; but he who differs from them is not to be borne with. In short, it is impossible to trace out all the corrupt workings of this principle, or to mention the innumerable mischiefs it has occasioned in the church of God. It was this which kindled the flames of persecution, and stained the earth with blood; and it is this which rends Christian societies into different parties, and fills them with bitterness against each other. May the Lord deliver us from selfishness as our worst enemy!

Having thus considered what it is

to preach ourselves, I would shew what in my view it is to preach Christ.

1. This includes the whole of the doctrines of the Gospel, relating to man's salvation by Jesus Christ, through his blood and Spirit:—the fall of man, and his consequent guilt and misery; the original purposes of God's love and grace issuing in the gift of his dear Son; the glory of Christ's person; his mysterious incarnation; his holy life; his cruel death; his resurrection, ascension, and perpetual intercession; the complete atonement he hath made; the everlasting righteousness he hath brought in; the various offices he hath sustained, both in his state of humiliation and exaltation; the methods of Divine operation; the nature and use of faith; the blessings consequent upon it, as justification, adoption, sanctification, perfection of holiness at death, and the complete happiness of soul and body in the enjoyment of God to all eternity. Christ is to be exhibited as the Messiah, the Anointed of God, the Mediator; the Saviour of men, who saves his people from their sins—from the guilt, the power, and the punishment of them; the Lord, the Head and King of his church, to whom all power is given, and to whom all obedience is due, and to whom is committed the grand and final judgment. Christ is to be preached, not only as the *giver* of a law, who is to be obeyed; but as having fulfilled the law, and who, therefore, is to be believed in, and relied on, for pardon, righteousness, and eternal life. He is to be held forth to sinners as a surety who has undertaken to pay their debt, to atone for their guilt, and to work out for them a perfect righteousness. However honourably we may speak of him as a ruler to be obeyed, and a pattern to be imitated, yet if we exhibit him not in this view, we do not properly preach Christ. The ground of all our hopes is, that Christ hath suffered for us, the just for the unjust, that he might bring us to God; that he not only died for our good, but that he died in our room and stead, and "was made sin for us, that we might be made the righteousness of God in him." To preach Christ, is to display the fulness and freeness of his grace, his power to save, and his willingness to save; to shew that in him is to be found every thing that a poor, guilty, helpless, condemned sinner, can want, and that all the blessings of his purchase are freely offered without money and without price. He must also be made the centre of every subject. The nature and perfections of the Deity, must be considered as they appear "in the face of Jesus Christ." The strictness and spirituality of the Divine law must lead to Christ, the end of the law for righteousness. The threatenings of the law must be employed to bring men to Christ, that they may be justified by faith. The promises and blessings of the Gospel must be held forth as the purchase of Christ's blood, and the gift of his grace. Of faith, Christ must be viewed as the author and the object. Repentance must be treated of as his gift. Obedience must be considered as the fruit of faith in him and union to him, springing from love to Christ, and performed in his strength and grace. In a word, Christ must be regarded as the fountain from which all is derived, the centre in which all must terminate, as the beginning and the end, as the "all in all."

2. Men, however, may preach much about Christ, and yet preach themselves, and not Christ. In order to do this effectually, they must make his honour and interest the central mark on which they fix their eye in all their ministerial conduct. Their business is to win men to Christ, and not to themselves. They must, therefore, choose such methods of preaching, as will tend to pierce the obdurate heart, and to rouse the stupid conscience of sinners, by making them feel their ruined condition,

their guilt, condemnation, and helplessness; and thus see their need of Christ, to save and sanctify them. The rich treasures of the grace of the Gospel are to be laid open, and its free and gracious invitations urged, by the most powerful motives that can be drawn from love or from wrath, from heaven or from hell, from all the glorious and from all the dreadful things of an unseen eternal world.

If ministers are thus not to preach themselves, or to seek themselves, in executing their sacred office, how fearful is the state of those who enter into the ministry with selfish views, seeking their own things, and not the things which are Christ's! For even, which is hardly to be expected, if such as these should be useful in their ministry, yet their undertaking is awfully hazardous; for when they have preached to others, they themselves may be finally cast away. On the other hand, how honourable and dignified is their office who really preach Christ! They are his ambassadors; they act in his name: and of such he himself says, "he that receiveth you, receiveth me; and he that despiseth you, despiseth me and Him that sent me."

Ministers, therefore, will do well to examine, as in the sight of God, whether they have not within them too much of this selfish principle, and too little singleness of heart for God and Jesus Christ; whether they are not led to consider how they shall *please*, rather than how they shall *profit;* whether they are not more solicitous about mere outward appearances, than about the spiritual frame of their hearts in the sight of God; whether they are never tempted to play the hypocrite, making a greater shew of zeal, and fervour, and devotion, than corresponds to the inward state of their minds; whether their depression of spirits at any time does not arise more from having made an indifferent figure in the eyes of man, than from having done poorly for God; whether their elation is not occasioned rather by self-complacency, than by a feeling of gratitude to God for having enabled them to be faithful; whether their great anxiety respecting the effect of their sermons be, that sinners should be awakened and won to Christ, or that they themselves should be highly esteemed: in short, to examine and ascertain what the principle is on which they have undertaken the ministry, and what is the end for which they study, preach, live, and labour. If, on this inquiry, selfishness should be found to influence them, they ought bitterly to bewail it before God; with the greatest humiliation. How inconsistent is such selfishness with that lesson of self-denial which they are obliged to preach to others, and which Jesus Christ hath taught both by precept and example! They tell the drunkard, the swearer, the sensualist, that, except he be converted, he cannot be saved. But can they be Christ's true disciples except they deny themselves? Selfishness, if it reigns in the heart, seems a greater sin than drunkenness or sensuality. These, indeed, dishonour God by breaking his law; but this strikes at the very relation of sovereign and subject. It is one thing to break a law of the prince, and another to set up a rival to him. The first is transgression; the other, treason and rebellion. Indeed, whatever we do in religion, and how good soever it be as to its substance, if *self* be the reigning principle, it tarnishes, corrupts, and debases all. As it is the very essence of holiness to live to God, and to act entirely for him; so is it the very essence of sin to live to ourselves, and to act ultimately for our own glory. If, then, they find this principle at work within them, let them be humbled before God, and repair by faith to Him who once died "that they which live should not live to themselves, but to him who died for them and rose again."

And let them be watchful against this enemy of God and their souls, and suppress its first risings; ever remembering, that they are not their own, but His who has redeemed them, and to whose service, by their ordination vows, they have solemnly devoted themselves.

Let the minister of Christ guard also against the fear of man; for if his aim be to please men, he cannot be the faithful servant of Jesus Christ. Such are the perverse tempers of many, that a minister must offend either God or them. Poor, guilty mortals love to be soothed and flattered, but not to be plainly dealt with. But whose displeasure should he most regard? Will those whose corrupt humours he consults, defend him from the displeasure of the Almighty? No! He has one Master to please, who must be obeyed, whether men like it or not. His message is on life and death, and ought to engage all the powers of his soul. Sinners are not in a state to be soothed, and flattered, and trifled with. What they want is, such plain dealing as may make them feel their wretched state, and their need of deliverance. The business of a minister is to preach Christ Jesus the Lord as the Saviour of sinners; to urge them to come to him, that they may have life; and on their refusal, to denounce against them the terrors of eternal death. And let him remember, the time is short, and the night of death will soon come, when no man can work. He is a dying man, commissioned to speak to dying men. Are, then, heaven and hell realities? Are sinners despising the one, and sleeping on the brink of the other? And is the minister of Christ sent from God to awaken them, to shew them their danger, to offer them a Saviour, and to invite them to flee from the wrath to come to his atoning blood? Oh! why do not these awful realities swallow up his whole attention? Why does he not strive more earnestly to pluck sinners, as brands, from the everlasting burning? Why does he not pray more fervently, preach more zealously, and lay out his whole life and soul and strength in this great work? What! are the interests and happiness of immortal souls worth no more pains? Can no more be done for the honour of Christ? Shall the men of this world be more unwearied in seeking *themselves*, than the minister of the Gospel in seeking the glory of his Master, Jesus, and the salvation of souls? God forbid! He is on a business of life and death: he prays, preaches, and labours for eternity. It becomes him to do it with all his might.

One word more. If the dominion of selfishness be inconsistent with the character of a minister, it is equally so with that of a Christian. That man who loves himself supremely, and seeks self as his ultimate object, is in the direct way to lose himself, and God, and salvation. For what can be more provoking to God, than for worms of the earth to claim a preference to him; to insist on being their own lord and master; and to pursue their own will, instead of the will of God? It was the grand design of the death and sufferings of Jesus Christ, to recover men from the ruins of their first apostacy, and consequently to save them from themselves, and the dominion of a selfish disposition. No one, therefore, ought to rest until this purpose is fully answered; until he is recovered from his self-love, self-seeking, self-righteousness, and self-dependence, to the supreme love of God, and to an entire reliance on the blood and righteousness of the Lord Jesus Christ. If it be the grand business of ministers to preach Christ Jesus the Lord, it is the business of hearers to receive him into their hearts by faith; and on this depends their everlasting weal or woe. Without this, the great end of the Christian ministry is lost; and they had better never have been

born. Soon must they appear before the bar of God. Life is wasting, death is fast approaching; and a soul once lost can never be retrieved. Let them, then, make haste to flee from the wrath to come, and receive Christ, as he is offered to them in the Gospel, as the Lord their righteousness, and the Lord their ruler; as their Prince, as well as their Saviour; and, in the name of the Lord Jesus, and by the Spirit of the living God, they shall be washed, sanctified, and finally saved.

FAMILY SERMONS. No. XXXV.

Luke ii. 2.—*Unto you is born this day, a Saviour, which is Christ the Lord.*

AMONG all the creatures that God made in the beginning of the world, wonderful and excellent as they all were, there was none, as the Scripture testifies, to be compared to man; who, as well in his body as his soul, excelled all the rest, as the sun exceeds in brightness every star in the firmament. He was made in the image and likeness of God. He was endued with all kind of heavenly gifts: he had no spot of uncleanness in him: he was sound and perfect in all his parts: his reason was uncorrupt: his understanding was pure and good: his will was obedient and godly. He was made altogether like unto God, in righteousness and holiness, in wisdom and truth; in short, in all kind of perfection.

When man had been thus created, God, in token of his great love to him, placed him in Paradise, where he lived in all peace and enjoyment, abounding in every good thing, and wanting nothing which he could justly desire to have; for "God made him to have dominion over the work of his hand, and put all things under his feet." Was not this a full, perfect, and blessed condition? Could any thing be well added to it, or greater happiness desired in this world? But as it is the common nature of man, in the time of prosperity, to forget both himself and God; even so did Adam; who having received but one commandment at God's hand, namely, that he should not eat of the fruit of the tree of knowledge of good and evil, did, nevertheless, most unmindfully, or rather wilfully, break it; forgetting the strict charge of his Maker, and giving ear to the crafty suggestions of that wicked serpent the devil. Thus it came to pass, that as before he was blessed, so now he was accursed; as before he was beloved, so now he was abhorred; as before he was precious in the sight of the Lord, so now he was most vile and wretched. Instead of the image of God, he now bore the image of the devil. Instead of a citizen of heaven, he was now become the slave of hell, retaining no part of his former purity, but being altogether defiled; so that he now seemed to be only a mass of sin; and therefore, by the just judgment of God, was condemned to everlasting death.

This miserable change not only affected Adam, but his posterity for ever: so that all who are descended from him, experience the same fall, and are subject to the same punishment which he by his offence had deserved. St. Paul, in the fifth chapter of the Romans, instructs us that "by the offence of one (namely, Adam), judgment came upon all men to condemnation;" that as in Adam all have sinned, so in Adam have all men received the reward of sin, that is to say, have become mortal, and subject to death, having in themselves nothing but everlasting damnation both of body and soul. "They became," as David says, "corrupt and abominable; they were all gone out of the way; there was none that did good, no, not one." What a wretched state was this to which man was now reduced; destroyed and condemned by sin, so that he had nothing to look forward to but death and hell! It would

have been no wonder had he been driven into utter despair by this fall from life to death, from salvation to destruction, from heaven to hell. But behold the great goodness and tender mercy of God in man's behalf! Though the wickedness of man was such that it deserved not to be forgiven, yet, that he might not be without hope and comfort, God ordained a new covenant, promising to send a Mediator into the world, who should make intercession for man, who should appease the wrath and indignation of God against him on account of sin, and deliver man from the misery into which he had fallen by disobeying the commandment of his only Lord and Master. This promise was first made to Adam himself, immediately after his fall, when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." The same covenant was afterwards more amply and plainly renewed to Abraham, when God promised that in his seed "all the nations of the earth should be blessed." It was again confirmed to Isaac in the same words. And that mankind might not despair, but live in hope, God never ceased to publish and repeat it by his prophets, who foretold even the time, the place, and the manner of his birth; the afflictions of his life, the nature of his death, the glory of his resurrection, the establishment of his kingdom, and the deliverance of his people, with all their circumstances. And all this was done that the promise and covenant of God, made unto Abraham and his posterity, concerning the redemption of the world, might be fully believed.

Now, when the fulness of time was come, God, according to his covenant and promise, sent a Messiah or Mediator into the world: not such an one as Moses, or Joshua, or David; but such an one as should deliver mankind from the bitter curse of the law, and make perfect satisfaction by his death for the sins of all people. He sent his dear and only Son, Jesus Christ, "born of a woman, made under the law, that he might redeem them that were under the law, and make them the sons of God by adoption." Was not this a wonderful display of love towards us, who were his open enemies; towards us, who by nature were children of wrath and firebrands of hell? "In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we," who were his enemies, "might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "When we were yet without strength, Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die: but God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Such expressions as these do the apostles employ to set forth and magnify the tender mercy and great goodness of God towards mankind, in sending down to them a Saviour from heaven, even Christ the Lord;—a blessing so great, that not only can no tongue well express it, but no heart can even rightly conceive it.

The Jews, indeed, deny that Jesus is the true Messiah, the Saviour of the world so long promised; and they look and wait for another. They expect that the Messiah shall come, not as Christ did, like a poor pilgrim, meek and lowly; but like a valiant and mighty king, with great power and dignity. They expect him, not attended, as Christ was, by a few fishermen, and men of no worldly estimation; but by conquering armies, and by a train of the great and noble, the princes and mighty men of the earth. They do not think that Messiah shall suffer an unjust and ignominious death, as Christ did; but that he shall subdue all his ene-

mies, and erect such a kingdom on the earth as has never yet been witnessed. While they delude themselves with these groundless fancies, they deny and reject Christ. Therefore is "Christ crucified unto the Jews a stumbling-block, and to the Greeks foolishness;" because they think it a thing contrary to all reason that the Redeemer and Saviour of the world should be treated as he was; should be despised, reviled, scourged, condemned, and at last cruelly slain. But while they thus act, let us, who hope and expect to be saved, both stedfastly believe and boldly confess that the same Jesus, who was born of the Virgin Mary, was the true Messiah and Mediator between God and man, promised and prophesied of so long before. For as truly as God liveth, so truly was Jesus Christ the true Messiah and Saviour of the world; even the same Jesus who, as this day, was born of the Virgin Mary, by the power and operation of the Holy Ghost.

We are taught in Scripture, that this our Lord and Saviour Christ consists of two natures; of his manhood, being thereby perfect man—and of his godhead, being thereby perfect God. "The Word," that is to say, the second Person in the Trinity, "became flesh, and dwelt among us." "God sending his own Son in the likeness of sinful flesh, did what the law could not do." "Christ, being in the form of God, took upon him the form of a servant, and was made in the likeness of men, being found in fashion as a man." "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "There is one God, and one Mediator between God and man, the man Christ Jesus." These passages plainly prove that both natures, God and man, are united in Christ Jesus. And if any farther proof of this truth were wanting, we should have only to consider the life which he led and the works which he did whilst on earth. When we behold him hungering and thirsting, eating and drinking, sleeping and waking, preaching the Gospel to the people, weeping over Jerusalem, paying tribute for himself and Peter, and suffering death, can we refuse to acknowledge that he was perfect man as we are? Therefore do we find him called in Scripture sometimes the Son of David, sometimes the Son of man.—On the contrary, when we behold him forgiving sins, working miracles, casting out devils, healing men with only a word, knowing the thoughts of men's hearts, having the seas at his command, walking on the waves, rising from death to life, and ascending into heaven, do we not see him proved to be perfect God, co-equal with the Father as touching his godhead? "I and the Father are one." This he said in respect to his godhead. But in reference to his manhood he saith, "the Father is greater than I."

Indeed the necessity of our salvation did require such a Mediator and Saviour, as under one person should be a partaker of both natures: it was requisite he should be man; it was requisite also he should be God. For as the transgression came by man, so was it meet that the satisfaction should be made by man. Death being the just reward of sin, therefore, in order to appease the wrath and satisfy the justice of God, it was expedient that our Mediator should be such an one as might take upon him the sins of mankind, and sustain death, their due punishment. Moreover, he came in flesh, and in the same flesh ascended into heaven, to testify unto us, that all faithful people who stedfastly believe in him, shall likewise come unto the same place whither he, our chief Captain, is gone before. Lastly, he became man, that we might receive the greater comfort both in our prayers and in our adversity, when we consider that we have a Mediator who really partakes of our nature; "who also is touched with the feeling of our infirmities, having been in all points tempted like as we are." For these and other causes it was

most needful that Christ should come in the flesh.

But as no created being, who is only a creature, has, or can have, power to destroy death and give life; to overcome hell and purchase heaven; to remit sins, and give righteousness; therefore it was needful that our Messiah, whose proper duty and office that was, should be not only perfect man, but also full and perfect God, to the end that he might fully and perfectly make satisfaction for mankind. Christ appeared, and quenched the wrath of his Father, not in that he was only the Son of man, but much more in that he was the Son of God.

Thus have we heard from Scripture that Jesus Christ is the true Messiah and Saviour of the world; that he was by nature and substance perfect God and perfect man; and also for what cause it was expedient it should be so. Now, that we may be the more thankful to God on this account, let us briefly consider the manifold and great benefits which we have received by the birth of this our Messiah and Saviour.

Before Christ's coming into the world, all men universally, in Adam, were nothing else but a wicked and perverse generation, corrupt trees, stony ground full of brambles and briars, lost sheep, prodigal sons, unprofitable servants, unrighteous stewards, workers of iniquity, the brood of adders, blind guides, sitting in darkness and the shadow of death: to be short, nothing else but children of perdition, and inheritors of hell-fire. To this truth St. Paul bears witness in different passages of his Epistles, and Christ himself also, in several places of his Gospel. But after Christ came down from heaven, and took our frail nature upon him, he made all those who would truly receive him and believe his word, good trees, and good ground, fruitful and pleasant branches, children of light, citizens of heaven, sheep of his fold, members of his body, heirs of his kingdom, his true friends and brethren, the elect and chosen people of God. For, as St. Peter saith, "He bare our sins in his own body on the tree; and by his stripes we were healed." For whereas before, "we were as sheep going astray," he, by his coming, hath now brought us back again to the true "Shepherd and Bishop of our souls." "He died for our sins, and rose again for our justification;" thus making us "a chosen generation, a royal priesthood, an holy nation, a peculiar people." "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour: that we, being justified by his grace, should be made heirs, according to the hope of eternal life," through hope and faith in his blood.

In these and other passages of Scripture, is set before our eyes, as it were in a glass, the abundant grace of God, received in Christ Jesus; which is so much the more to be admired because it did not spring from any desert of ours, but from his mere and tender mercy, even when we were utter enemies to him.

But that we may the better understand this, let us consider the end of his coming; so shall we perceive how great are the benefits which the nativity of Christ has brought to us, miserable and sinful creatures. The end of his coming was to save and deliver his people, to fulfil the law for us, to bear witness to the truth, to teach and preach the words of his Father, to give light unto the world, to call sinners to repentance, to give rest to them that are weary and heavy

laden, to cast out the prince of this world, to reconcile us to God in the body of his flesh, to destroy the works of the devil; and, lastly, to become a propitiation for our sins, and not for ours only, but also for the sins of the whole world.

These were the chief ends for which Christ became man; not for any advantage he could derive from it, but only for our sakes; that we might understand the will of God, be partakers of his heavenly light, be delivered from the power of Satan, released from the burden of sin, justified through faith in his blood, and finally received up into everlasting glory, there to reign with him for ever. Was it not a great and singular love of Christ towards mankind, that though he was the "brightness of his Father's glory, and the express image of his person," he should nevertheless humble himself, and take upon him the form of a servant, and this only to save and redeem us? Oh! how much are we bound by this goodness of God! How many thanks and praises do we owe unto him, for this our salvation, wrought for us by his dear and only Son Jesus Christ, who became a pilgrim on earth, to make us citizens of heaven; who became the Son of man, to make us the sons of God; who became obedient to the law, to deliver us from the curse of the law; who became poor, to make us rich; vile, to make us precious; subject to death, that we might live for ever! What greater love than this could we desire at the hands of God!

Let us not, therefore, ever forget this exceeding great love of our Lord and Saviour, nor shew ourselves unthankful towards him; but let us love him, fear him, obey him, and serve him. Let us confess him with our mouths, praise him with our tongues, believe on him with our hearts, and glorify him by our good works. Christ is the light: let us receive the light. Christ is the truth; let us believe the truth. Christ is the way; let us follow the way. And because he is our only Master, our only Teacher, our only Shepherd and chief Captain; therefore let us become his servants, his scholars, his sheep, his soldiers. As for sin, the flesh, the world, and the devil, whose servants and bondslaves we were before the coming of Christ, let us utterly cast them off, and renounce them, as the great enemies of our souls. And being once delivered from their cruel tyranny by Christ, let us never fall into their hands again, lest our latter end should be worse than our beginning. But "he that endureth to the end, shall be saved." "Be thou faithful unto death, and I will give thee a crown of life." "He that putteth his hand to the plough and looketh back, is not fit for the kingdom of God." Therefore let us be "stedfast, unmoveable, always abounding in the work of the Lord." Let us receive Christ, not for a time, but for ever; let us become his servants, not for a time, but for ever; let us believe his word, not for a time, but for ever; remembering that he hath redeemed and saved us, not for a time, but for ever, and will receive us into his heavenly kingdom, there to reign with him, not for a time, but for ever. To him therefore, with the Father and the Holy Ghost, be all honour, praise, and glory, for ever and ever.—Amen*.

* The reader of the above sermon will easily recognize in it, "An Homily concerning the Nativity and Birth of our Saviour Jesus Christ." The alterations which it has undergone do not in any degree affect the sense. They consist chiefly in the omission of a few passages, which seemed less seasonable in the present day than they were in the days of Elizabeth; and in the occasional substitution of a more modern phraseology, which has served rather to abate than to aggravate the intensity of particular expressions on the subject of human corruption. Had the Bishop of Lincoln, or the Quarterly Reviewers, met with the same language in any modern divine, they would doubtless have reprobated it as Calvinistic. This, at least, we may venture to say, that they will find it difficult to produce, from the writings of any

To the Editor of the Christian Observer.

Allow me, Mr. Editor, to notice the paper of Elias, which appeared in your number for September. I will not say that I *excuse* the freedom of your correspondent's animadversions on my paper, inserted in your number for July: I feel really obliged to him for the attention he has paid to a very interesting subject, as well as for the friendly and candid manner in which he has expressed his difference of opinion. My design, in addressing you at present, is merely to free from apparent inconsistency the passages of my paper quoted by your respectable correspondent. Let it, then, be observed, that it was my intention, in that paper, to recommend such an introduction of the Gospel into a parish ignorant of it, as may be calculated to win the affections of the people, and, as it were, insensibly to draw their attention to, and fix it on, the humiliating doctrines of the cross. Lest, however, this recommendation should be misinterpreted, and wrested to authorise an accommodation of evangelical truth to the depraved nature and corrupt inclinations of man, it was necessary to guard against abuse by stating explicitly that no such accommodation is, for a moment, to be allowed. Though the distinguishing doctrines of the Gospel are to be preached in a gradual and conciliatory manner, still these doctrines are, in no instance, to be frittered away or infringed upon: they are to be retained in all their purity; are to bend to no peculiar cases; and are, at length, to be fully developed. If they are not all at once to be brought forward in a broad and familiar manner, still they are never to be betrayed. If they are to be gradually disclosed, still their place is never to be supplied by a base and unlawful mixture of scriptural truth and human inventions.—I flatter myself that this explanation will cause all inconsistency to disappear; and that Elias will, upon referring to the paper in question, perceive that the two passages, which he has quoted together, cannot, if viewed in their proper connection, be thought irreconcilable.

After what has been urged by Academicus and Elias, it may be expected that I should either retract the opinion expressed in a former paper, or advance something farther in support of it. I would briefly say, that, whilst I value the paper of Elias, as containing many useful hints and important cautions; and whilst I think that the peculiar circumstances of some people may require peculiar conduct in their ministers, to whose discretion the matter must be left; still I am of opinion that a clergyman, succeeding to a parish ignorant of the Gospel, will, in general, find it conducive to his usefulness to lay hold on some general truths and leading principles of religion, speculatively allowed by his people: these he may insist upon, illustrate, and carry to their utmost extent; and by these he may prepare the way for that full disclosure of evangelical truth, to which his parish has been unaccustomed. I do not think that any great length of time will be spent in the prosecution of this introductory plan; nor do I, with Academicus, feel apprehensive, lest, whilst a minister thus acts, any of his hearers should perish for lack of knowledge. If, from a

modern Calvinist of the Church of England, or even from the writings of Calvin himself, declarations on this subject which are more unqualified in respect to the extent of human degeneracy, or which are more universal in their application, than those which are contained in this homily. But is the homily therefore Calvinistic? Certainly that is not our opinion: but, on their own principles, the Bishop of Lincoln and the Quarterly Reviewers are bound to think so. The dilemma in which *they* are placed is this:—they must admit either that the Homilies are Calvinistic; or that they have rashly confounded with the peculiarities of Calvinism, what are the clear and determinate views of the Church of England (and, need we add, of the Holy Scriptures) on the subject of Original Sin.

sincere and earnest desire to promote the glory of God and the salvation of perishing sinners, he thus begins the work of instructing his people, his sermons will, I think, contain that which will awaken the attention, interest the feelings, and affect the hearts of his hearers; that which will stir them up to inquire into their real condition, and will finally lead to true repentance and sound conversion. If he fervently implore the blessing of God on his labours, he will not, I am persuaded, work in vain. Elias proposes, for the imitation of ministers, the example of the apostles and first publishers of Christianity; and most cordially do I agree with him in thinking that *their* conduct furnishes the best rules for their successors of the present day. Still, however, I would inquire, Whether, as far as their circumstances admit the comparison, they did not act somewha in the way proposed in my former paper? Whether to Jews they did not found the preaching of the Gospel on the economy and peculiar views of Judaism? And whether the condition of the Gentiles, with whom they had few principles in common, did not render necessary, with respect to them, a manner of proceeding not altogether applicable to the professed Christians of modern times?

With these inquiries I conclude; assuring you, Mr. Editor, and your readers, that it is my earnest wish and fervent prayer that the ever-blessed Gospel may spread throughout the world; and that those who are commissioned to publish it, may be divinely directed to the adoption of the means best calculated to give success to their message!

N—Σ.

MISCELLANEOUS.

To the Editor of the Christian Observer.

(*Continued from page 627.*)

I SHALL conclude this paper by guarding your readers against some evils not uncommon in families, which are in direct hostility with the principles laid down above. This will shorten what I should otherwise say in my future communications on education.

1. Let a parent be particularly on his guard against his faults and weaknesses when in the bosom of his family. The reverse is not seldom the case. The circumspection and restraint practised abroad, are often greatly relaxed at home. Here, liberties and self-indulgences are thought more allowable; wrong tempers are not instantly repressed in the bosom, and are suffered to deform the countenance, and also sometimes to break out in unchristian tones, expressions, and conduct. We must all have observed this in others; and few of us, I conceive, are unconscious of having been sometimes taken by surprise on the entrance of a friend, of having felt that it was necessary to recal both the mind and the face to greater serenity and benignity, in order to receive him properly. Now, can we seriously think, that a heart and a countenance unfit for our friend, was fit for our children, who surrounded us before his arrival? Can we estimate the mischief which such moral deformity, placed before their eyes in the person of their father, may produce? Some one says, that no man is a hero before his valet-de-chambre. I will not stop to inquire what is becoming in a hero; but a Christian certainly ought, if possible, to be *more* a Christian before his family,

where his influence is greatest, and the effects of his example the most important, than in any other situation. Juvenal has said, "maxima debetur pueris reverentia;" though his view of education was only to prepare youth for an upright and able discharge of their common duties in this life, with little regard to God or eternity. How deep then ought his maxim to sink into the heart of a Christian, whose views are so much higher, and who is to educate beings called to perform all their duties as those who now sit in heavenly places, and are kings and priests unto God!

2. Never make mere playthings of your children. Many fathers treat their little ones as if nothing was to be sought in their society but mutual amusement. All is good-humour when they are together; and therefore all is supposed to be right, though there be little besides folly and self-indulgence on one side, and improper liberties, caprice, self-will, or artifice, on the other. In short, there seems to be a sort of conspiracy between the parties to indulge the natural man. The child is often even taught to be indecorous, and mischievous, and saucy, for the amusement of its parent. What excuse can be made for such a scene? The poor child is greatly to be pitied; but really the parent, if we were to look no further, would appear to be a sort of monster, devoid of principle, of feeling, and of common sense. Follow him, however, to his serious occupations, and you may find him a useful and respectable man. What a shame, that he is insensible to the high destiny and unspeakable value of the little creature whom he is spoiling, for the sake of half an hour's foolish trifling! What would he say of any one who threw about his gold repeater as if it were a ball, or made marbles of his wife's jewels? And yet his own folly is infinitely greater. The creatures whom he is placing in such danger for his sport, are infinitely more precious than gold, which perisheth; and pearls and diamonds are worthless compared with them. One would think that mere selfishness might restrain such absurdity, even in a man who did not extend his view beyond this world. The time may come, when the evil fostered in the child will be a scourge to the parent, and when he will be made its victim, with the less regret from a recollection that these scenes of egregious folly had undermined that natural respect which would otherwise have been a check to ill conduct on the part of his child.—May parents, then, never relax with their children? must they always sustain the grave character of a tutor? Most certainly they may, and ought, frequently to relax with them, and even to take pains to make them happy: but they may combine this extremely well with a constant recollection of the immortal nature and high value of their children, for whom Christ died, and with a suitable behaviour towards them. A father will soon learn, in such playful moments, "miscere utile dulci;" or, according to our English proverb, to "be merry and wise;" and he will rank such seasons among those which are most important for checking what is wrong in a child, fostering what is right, instilling good principles, infusing a just appreciation of things, and a taste for what is lovely and of good report. All the good seed sown on such occasions will be so combined with the child's pleasures and affections, as, with God's blessing, to take deep root in the soul, and promise a vigorous and permanent growth.

3. In managing a child, let a parent always have the child's good, rather than his own ease, in view.

In domestic education, "Don't be so troublesome," is perhaps the most common of all our complaints, when parents address their children. It is true, children ought not to be suffered to be troublesome, since both kindness and propriety forbid them to be so; but the tone of the complaint generally shews very

clearly that the great grievance is, not that the child has those dispositions which make it troublesome, but that others, and particularly the complainant, are troubled. Thus the child soon discovers, that it is corrected rather for the ease of its parents and attendants, than for its own good; and it has before it an example and a lesson of selfishness, which may do it as much harm as it receives benefit from the check given to a bad habit.—What ought to be done on such occasions? Undoubtedly the troublesome practice should be prevented; but this should be done in a way to shew the child that the parent would willingly submit to trouble, to promote its good; but that such dispositions as lead it to trouble others, are unchristian, and must be eradicated. The pleasure a Christian will have in giving pleasure, and his pain in occasioning pain, must be pointed out, and proved and illustrated. As nothing is to be combated in children with more care and perseverance than selfishness, so nothing is to be more strictly guarded against in parental example. The child is to be taught to make sacrifices cheerfully, and to deny himself, and take up his cross; and the parent must be especially careful that his own example forward the learning of this difficult lesson. On occasions in which the admonition is "don't be troublesome," would not "don't be thoughtless," "don't be violent," or "don't be unkind," be often more appropriate? Is it expedient very generally to use a mode of expression which points to the effect rather than the cause of a child's conduct; to the consequences produced to others, rather than the state of his own mind?

4. In correcting a fault, look to the heart rather than to the outward act. How common is it for parents to pursue the opposite course! They are satisfied with condemning and preventing wrong conduct, without much attending to the temper of mind in which their animadversions are received, and the child is often left unhumbled and discontented, and in a state as displeasing to God as when it was committing the fault in question. This mode of proceeding appears to me essentially wrong, and productive of serious evil. It does not bring the child to repentance before God, and to peace with him. It directs its view to the maintenance of decency in externals, rather than to a jealous scrutiny of its motives and dispositions, and an earnest desire of reconciliation with its God, after having offended him. Though these marks of true repentance cannot be expected at so early an age in their full extent, yet a broad foundation for them is often laid during the two or three first years of infancy. On the other hand, when we see a child scowl, or snatch up his shoulders, or pout and redden, on being blamed, can the rebellious and unbending spirit within be doubted? Is he humbled for his fault, and in a spirit to forsake it and seek forgiveness? Is there any putting off of the old man, and putting on of the new man? And yet, can it be denied that this is the only temper to which the promise of pardon is made? It is the temper in which adults must come to Christ for pardon and peace; and it is therefore the temper to which, from the very dawn of reason, we should endeavour to bring children.

In our endeavours to effect this great object, kind and mild and serene, but steady, perseverance is to be employed. There must be neither violence nor hurry. If the child is impatient, some constraint, if necessary, must be used to prevent ebullitions of passion or fretfulness, and time must be given for it to recover itself; then steady and unwearied, but calm and affectionate, addresses to its reason and feelings must be used, suited to its age and habits and natural disposition. The sagacity and ingenuity of the parent must be tasked to select the best topics, and handle them in the best

manner, for the production of the desired effect. But, above all, his eye must be upon God for guidance and a blessing, and for putting his own mind in the frame best adapted to win upon the affections of the child, and impress his heart. The dawnings of a right spirit must be hailed; openness and confidence must be courted and encouraged; the kindness of God and Christ to penitents must be as fully and touchingly insisted upon as their hatred of sin. Care must be taken not to overstrain or overpower the feelings; and when any danger of this appears, a pause must take place till they are relieved, and self-command is regained. This course admits of great variations, and must be carefully adapted to the age and character and attainments of the child: but I think I can say from experience, that it will seldom if ever fail of success if steadily and habitually pursued. It may be said to begin from nothing, and for several months a very small part of it will be brought forwards, though there will be a continual progress as the mind of the child opens, and *something* right in moral feeling and habit is established. It will begin to learn the difference between being good and naughty; then, that though it desists from doing a naughty thing, it continues naughty till it is sorry for it and good humoured; and then, and not till then, it may expect the kiss of forgiveness, and regain the favour of its parent. Next it will be taught to reflect on its happiness when good, and on the pain it suffers when naughty; and it will be told that this is from God, who loves goodness and hates naughtiness, as it sees its parents do. Then it will proceed to learn that, like its parents, God expects sorrow for sin; and a mild and humble prayer for forgiveness, before he will forgive a naughty child, and love it, and make it happy. While this is in progress, the parent will endeavour to make the child feel the evil and folly of naughtiness, and the beauty and true wisdom of being good. This will not be very difficult to inculcate, when the child is sensible that sin and misery, and holiness and happiness, generally go together. During the latter part of this course, gospel facts and principles will be gradually opened. The child will have heard of Christ ever since he first heard of God; and now the distinct character and offices of Christ will begin to be unfolded. He will be painted as the friend of mankind; as the great refuge of the naughty; as always willing to help them, and beg his Father to forgive them;—as all kindness and goodness, and as setting us an example of all that is lovely and excellent; and as now exalted in glory, and all-wise and all-powerful. Pains will be taken to make Him the object of affection attempered by reverence, and to make it pleasant to the child to please him, and painful to offend him. The child will in like manner be made acquainted with the Holy Ghost, and heaven, and hell, and the day of judgment, and eternity, and the lost state of man, and redemption. All these things will be taught with an immediate reference to practice and the heart. They must be unfolded gradually, and with a strict attention to the abilities and temperament of the child, and especial care must be taken that by God's blessing the feelings shall be properly affected as the understanding is informed.

5. Be on your guard against the little wiles and artifices which children will soon employ to obtain their ends.

It is surprising how ingenious and adroit they will be in this way. They will endeavour to do, as a bit of play, something which they know to be wrong and forbidden; and to put you off by a laugh and a joke, when you require them to acknowledge that they have done wrong. These little tricks lead to much evil. They undermine sincerity and simplicity of character; and instead of being amused by them, as is often the case, a parent should carefully repress them. It is a good general rule

with young folks, that nothing shall be said or done in joke, which would be naughty if in earnest. More latitude may be allowed to those who are grown up: but children cannot discriminate between what is innocent in jokes, and what is not; and if they could, they have not sufficient steadiness of principle and self-command to confine themselves within the proper bounds, if suffered in their moments of gaiety to approach the brink of what is wrong. It is of the greatest possible importance to preserve the mind from the taint of cunning and deceit; and therefore we ought to be more anxious to avoid doing too little than too much to secure this point. Simplicity and integrity of character, the great foundation of every thing good, depend upon it.

6. Do all you can to secure a consistency of system in the management of your children.

It is quite apparent how indispensible it is that the father and mother should at least not counteract each other. If they do not and cannot think alike on the subject of education, by mutual concessions and accommodations they should pursue a similar plan with their children. Grievous are the consequences when they proceed differently. The children presume to erect themselves into judges between their parents: they play off one against the other. Not only one parent sinks in their esteem, but they often lose respect for both, and are disobedient to both. Thus the fifth commandment is habitually broken; and bad principles and bad habits are as likely to be established by education in a young family, so circumstanced, as good ones. Let me entreat parents to shun this fatal rock. If one of them is conscious that the other is best qualified for the work of education, let such parent be disposed to yield points as far as duty will allow, and to strengthen the hands of the other. And even that other, instead of presuming on superior ability in this line, and carrying matters with a high hand, and peremptorily insisting on points respecting which there may be a difference of opinion between them, should be as accommodating as can be made consistent with duty; and where a point cannot be yielded, still the *suaviter in modo* should be practised with peculiar care, and the necessary duty performed in a way as little grating and offensive to the parent who disapproves, as may be. Let the more enlightened parent recollect, that an indifferent plan of education, in which parents harmoniously join, will generally answer much better than a superior one respecting which they differ. Besides, by kind accommodations, the misjudging parent is often won by degrees to see things in a more just light, and to acquiesce in a better system. Where both parents act on principle, and refer to the Bible as their standard, and do not interpret it in a very different way, a degree of accordance, which will answer pretty well for practical purposes, may reasonably be expected. The greatest difficulty arises when one of the parents does not act on principle, or refers, substantially, to a different standard from the other. Even in these distressing cases, the *suaviter in modo* on a true Christian foundation will do wonders. It often disarms hostility and counteraction, and leaves the young family very much in the hands of the parent best qualified to educate it. And I fully believe, from personal observation, that the Divine blessing rests in an uncommon degree on the labours of a Christian parent so unhappily circumstanced, and fruits follow excellent and abundant beyond all human expectation. With what pleasure have I seen a majority of the young members of a family, most lamentably exposed to temptation by one parent, snatched out of the fire, as it were, by the pious and constant, but meek and unassuming, labours of the other!

In families where the parents proceed harmoniously and well in the work of education, their plan is

often lamentably counteracted in the nursery or the school-room. If the children are indulged there in bad tempers and habits; and still more, if they there meet with bad examples; with passion, or pride, or deceit, or a love of ease and luxury; all may be undone which is done in the parlour, and perhaps more than undone: notwithstanding all the efforts of the parents, the progress of the child may be not in good, but in evil. Even on the most favourable supposition, the fruits produced by the exertions of the parents, will be scanty and crude. The bias of nature will be so in favour of what is wrong, and so against what is right, that, if Divine grace did not wonderfully favour the exertions of true piety in education, the task of the parents would be hopeless. How carefully, then, should nurses and others, who are put about children, be selected? And how attentively should the course of things in the nursery and the school-room be watched and regulated! To this end, the nurse or the governess should be impressed with a sense of the very high importance which the parent attaches to good tempers and good habits; to which must be added, good principles, if the child is old enough to understand them. But it will by no means be sufficient to do this in a general way. It must be done in detail and by example, and with a persevering, but not a harassing, recurrence to those points which seem to be not sufficiently understood, or not properly carried into practice. The vigilant eye of the parent will always be wanted to keep things in the right course, as well as to put them in it at first. It must be laid down as a principle, that nothing must be concealed by the child. That vile maxim against telling tales out of school (vile, when applied to keep parents in ignorance) must be utterly proscribed; and openness and confidence must be zealously cultivated, both in the child and in those who have the charge of him. But the parents must not trust to being informed of every thing important to be known. They must delicately but effectually make the requisite inquiries; and also take care by personal inspection (conducted, however, with kindness and delicacy to the nurse or the governess) to ascertain the real state of things. But, with all that can be done, it will seldom be found possible to put the management of children in the nursery on a truly good footing. The class of persons to be employed is so ill educated and unenlightened; and such of them as are pious are generally so injudicious, that not only the plan of the parent with the child will scarcely ever be even tolerably maintained when the child is out of his sight, but positive and serious evils will be produced and cherished. It is highly important, therefore, that the child should be as much with the parent as circumstances will permit. Every hour in the society of a parent who understands education, and pays proper attention to it, is an hour gained to moral improvement, and (as far at least as regard children yet in the nursery) is too often an hour redeemed from what is far from deserving that appellation. In whatever way the child is employed, whether in talking or playing, a moral lesson may be instilled, moral habits may be encouraged, and bad ones repressed: the parent will continually be obtaining a greater insight into the child's character, and the child greater affection for its parent. Thus good will be doing, and a foundation laying for still greater good. Indeed, God seems to me to afford no slight ground for presuming that children should be much with their parents, by making the society of each so pleasant to the other, where the parent performs his part as he ought, and the child has not been spoiled by excessive indulgence in some other quarter. But the evidence of his will, which arises from the benefit resulting to the child, and also, I believe, to the parent, from

this intercourse, is irrefragable and decisive.

It often happens, however, that there is an inconsistency in education more to be deplored than any which has yet been mentioned:—this is the inconsistency of the parent with himself. The author of the Epistle to the Hebrews, contrasting the correction employed by parents with that used by the Almighty in his government of his true servants, says, "They" (the parents) "verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness." What a picture is this! God, the sovereign proprietor of all his creatures, invariably pursues the good of those whom he deigns to call his sons, in all the discipline to which he subjects them; while man, who can call nothing his own, who is a mere trustee under the Almighty, who, in his conduct towards his children, should always bear in mind that both they and he are bought with a price, and that not his own gratification, but the will of God, should be his rule in all he does as a father,—man presumes to forget his imperious duties in education, and to make it his object to please himself rather than his sovereign Lord! If one did not continually see the fact, one should not believe it possible that the work of education would be so often carried on under the supreme influence of selfishness. His own ease and convenience, and the indulgence of his own feeling and humour, frequently seem to engage a father's first attention in his proceedings with his children; and, except in striking cases, which oblige him, as it were, to depart from so lax a system, the good of the child is clearly made in practice, though not in theory, a secondary object. How true is the description of the apostle: he proceeds according to his own pleasure, rather than for the profit of his children. When education is not conducted so very ill, and the good of the child is *generally* the main object of the parent, and his own inclinations are *generally* made to bend to it; yet, in many families, this is by no means so entirely the case as it ought to be. When the stimulus to self-gratification is strong, the parent yields to it, the rules of good education are violated, and the child is injured. The injury will be (unless God avert it) in proportion to the extent of this fault. *Some* portion of it is found in all parents: but I am speaking not of a few thinly scattered instances rarely occurring, such as must be expected from so weak a creature as man even in his best estate, but of its more frequent recurrence, to the serious interruption of a good system of education.

Now it is clear that this fault, in whatever degree it may exist, is an enemy to consistency of conduct. As it proceeds from the parent yielding to a different motive from that which ought to actuate him, and sometimes at least does actuate him, when with his children; this new motive must lead to different results from those which would flow from the other, and produce inconsistency. But this is by no means all. A man under the influence of self-indulgence is inconsistent with himself. He will conduct himself towards his child according to his present humour. One hour he will be indulgent, and the next severe: at one time he will allow his child to do things, which at another he will forbid. The child also will find out that he can carry points by management;—by making his request when the parent is in a yielding humour, or by bringing him into such a humour by coaxing and wheedling, or by overcoming his objections by importunity. Inconsistency must be the consequence: and an inconsistency the more to be deplored, because it will be connected with a diminution of respect for the parent who is the author of it, and with the practice of cunning and art in the child,—habits of mind most adverse to all that is good.

The very high importance of consistency must be clear to your readers. Will children be likely to value good principles as they ought, when their parents do not steadily act upon them, and enforce them? Will good habits be rooted and fixed in the child, when he is allowed at times to indulge in the opposite bad ones? Will he be led to see the beauty of holiness of heart, and of holy conduct, when he is *allowed* at times to taste the sweets of sin (for every fault is a sin) from which he ought to be weaned, and when he finds his own self-indulgence sanctioned by the self-indulgence of his parent? "The ways of religion are ways of pleasantness, and all her paths are peace;" but to those only who steadily walk in them. They have no charms for those whose conduct is marked by frequent or gross inconsistencies.

7. Spend much time with your children; encourage them to be free before you; and carefully study their characters.

For what is education? It is co-operating with the Divine Spirit in forming the mind and changing the heart of an immortal being, weak and corrupt, averse to the change to be wrought in him, and whose nature is made up of various parts, and differs greatly in different individuals. Is it possible to doubt, that what is above recommended must be necessary in this work? Can too great pains be taken where so much is at stake? Can success be rationally expected, unless great pains are taken, and your labours are enlightened and judicious? And can you flatter yourself that you take due pains, or that your labours will have a proper direction, if you give little time to your arduous task, and do not employ proper means for becoming well acquainted with the characters of your children?

It is wonderful that a parent can *hope* to be an effectual instrument under Divine grace, in leading his children from darkness to light, and from the power of Satan unto God, by proceeding in the way in which religious education is often conducted. Is it not generally true, that, even in religious families, more thought, and care, and time are employed in teaching children to read, than in teaching and persuading them, by God's help, to be real Christians? The father sees but little of those who are young, and much less than is desirable of such as are older. The first he considers as scarcely at all under his care; and though he probably gives some instructions to the latter, they are commonly such as are more calculated to enlarge their knowledge, and improve their understandings, than to regulate their dispositions, and make them new creatures. His avocations often are such as to make it impossible for him to be a great deal with his children; but he generally might be much more with them than he is; and, when with them, might employ the time much more usefully, for the promotion of their best interests, than he does. It often happens that they are under a degree of restraint in his presence, which, added to the little time he spends with them, prevents his obtaining a deep insight into their characters: and, therefore, many evils either escape his notice, or he adopts some wrong mode of correcting them; and many a tender germ of good passes unobserved, and withers for want of his fostering care.—The mother is much more with her children, but generally, I think, not so much as she ought to be. This is the more to be lamented, because women are admirably fitted for training their offspring in the nurture and admonition of the Lord. They have a remarkably quick insight into character; and a warmth of affection, a tenderness and a delicacy, which win the affection of others, and enable them to correct faults without giving offence, and to present Christian principles and virtues to their children in their most amiable

form. I believe that there has seldom been a man who had a good and amiable mother, that has not in after life looked back on her instructions and example with reverence and delight. Cowper's admirable little poem, on viewing his mother's picture, touches the hearts of all of us, because it describes scenes and feelings dear to every virtuous mind; scenes and feelings of which many of us have partaken, and all wish to partake. Every hour which a Christian mother spends with her children has balm on its wings. She contrives to make even their pastimes a moral lesson; and though she cannot (and it is not desirable that she should) make their regular lessons a pastime, yet she adapts them well to the abilities of her scholars, accommodates them well to times and circumstances, and divests them of whatever is oppressive and revolting. To mix the pleasant with the useful, is at least as important in education as in poetry; but good mothers far exceed good poets in that art. Surely, then, a mother should be jealous of every thing which keeps her from the bosom of her family;—a sphere in which she is so gifted to shine, and to be a blessing to those most dear to her. How sad it is, when she throws away this pure gold for mere dross, by giving up those hours to an excess of visiting and company, or even of reading, which ought to be spent among her children! And how sad, too, when such high powers to train her young charge for Christ and glory, are not under the guidance of an enlightened judgment, or receive a wrong direction! I have been grieved to see maternal sensibility much more alive to the bodily than to the spiritual health of the objects of its solicitude: electrified when there was an idea that a child had received some slight hurt, but little moved while it was contesting a point with a nurse, or teasing a brother: and I have been much more grieved, when I have seen it fall into partiality and favouritism; or exhaust itself in anxieties about the persons of the girls, to the comparative neglect of their understandings, and to the great injury of their feelings and dispositions; or employ itself in heaping on them accomplishments, instead of leading them on in useful attainments and Christian habits; or yielding to the influence of humour and caprice; or (worse than all) giving itself over to a blindness to the faults of the objects of its love, and ruining them by indulgence and commendation.

The only plausible excuse which parents, possessing health and sufficient time, can make for not employing themselves actively in the education of their children is, that they put them into hands more fit for that task. This may be a good reason for sending boys, after a certain age, to school, or to a tutor; though still, even in their case, much remains to be done by parents. Waving, however, the consideration of this part of the subject for the present, the excuse which has been mentioned does not appear to me admissible, under any common circumstances, in the case of girls and of younger boys. Of these, the parents are certainly the natural guides and instructors. They are fitted for this task, by long knowledge of their offspring, by the respect due to them as parents, and by affections and sympathies on both sides, far better than strangers can be. And if they suffer these great instruments of good to be lost, or perverted to evil; or if they fail to qualify themselves for their task by obtaining other requisites, and by alloting to it sufficient time, and thought, and care, and pains; they must be answerable to God. They may, with much propriety, call in assistance, especially in the mechanical parts of education; but should always consider themselves as keeping the higher branches, which respect the principles, dispositions, and habits, chiefly in their own

hands. Can they entrust these to nurse-maids? They must certainly answer, No! Or to governesses? These, in general, are but ill qualified to undertake this most important part of education. Besides, being extremely inferior to the parents in the points which have been mentioned, they are almost always unprepared for the task. The boarding-schools at which they are educated, afford them no instruction in this line, beyond what is necessary for ensuring the getting of lessons, and the maintenance of peace and subordination. As to boarding-schools, I reserve what relates to them for future consideration, and shall only say now, that, in common circumstances, I do not think them well adapted to the education, and least of all to the religious education, of girls, or of younger boys.

B. T.

ON THE AUTHENTICITY OF THE ACCOUNT OF THE DEATH-BED OF A MODERN FREETHINKER.

In the Answers to Correspondents in our last Number, we promised to satisfy the inquiries of A CONSTANT READER, respecting the authenticity of the account contained in our vol. for 1805, p. 615, entitled, "The Death-bed of a modern Freethinker." On a former occasion, and in answer to similar inquiries, we stated that this account had been given to the world many years ago by Lady Glenorchy, after a careful investigation, and under a full persuasion of its truth. Her ladyship lived so near the time to which the account refers, that she must have had ample means to satisfy herself respecting the facts of the case; and she must also have derived additional means of information from her rank in life, which would naturally afford her access to private sources of intelligence respecting the noble but unhappy subject of this narrative.

The death of this person is stated to have taken place at the close of the year 1692. An account of the circumstances attending it (the same which we have inserted) was published in 1693, and went through at least three editions in that year. A copy of the third edition is now before us. We will transcribe the whole of the title-page. It is as follows:—"The second Spira, being a fearful Example of an Atheist, who had apostatized from the Christian Religion, and died in Despair at Westminster, Dec. 8, 1692: with an Account of his Sickness, Convictions, Discourses with Friends and Ministers; and of his dreadful Expressions and Blasphemies when he left the World: as also a Letter from an Atheist of his Acquaintance, with his Answer to it: Published for an Example to others, and recommended to all young Persons, to settle them in their Religion. By J. S. a Minister of the Church of England, a frequent Visiter of him during his whole Sickness. The third Edition; with the Methodizer's Apology, wherein is now discovered to the World the Substance of every Particular that he knows of in relation to this Narrative. London: Printed for John Dunton, at the Raven in the Poultry. 1693." And on the back of the title-page is inserted, "Imprimatur, January 6th, 169⅔. Edm. Bohun."

The preface is written by J. S. who gives reasons for concealing his own name, and that of the deceased; but adds, that "if any one doubts the truth of any particulars in the following relation, if they repair to Mr. Dunton, at the Raven in the Poultry, they will receive full satisfaction." He further observes, that "as to what that miserable gentleman delivered himself, both I and the Methodizer of my notes have been superstitiously critical to give them as near the truth and very expressions as we could." The Methodizer subjoins his testimony to the same effect, and states more at large the reasons for the suppression of names. This is followed by a certificate, signed "R. Wolley,

M. A." which we will give entire.

"The Methodizer of this history," says Mr. Wolley, "being a person of great integrity, the reader has no reason to question the truth of this printed attestation he has here given concerning it. And what commendation I shall give of it, will be serviceable no longer than till thou hast perused it through. Thou wilt find such wine in it as needs no bush. This only I will say, it well deserves thy serious and frequent perusal; and I heartily wish those pious gentlemen that have estates, would be instrumental in dispersing of it throughout the whole kingdom, that so all ranks of men, especially the youth of this nation, might reap some advantage by this extraordinary and amazing instance. This is the sentiment and hearty desire of thy cordial friend in the Lord,

"R. Wolley, M. A."

We trust that the above details will satisfy our correspondent that we had good grounds for believing the narrative to be true before we gave it to the world.

HYMNS APPROPRIATE TO THE SUNDAYS AND PRINCIPAL HOLIDAYS.

(*Continued from p. 631.*)

CHRISTMAS-DAY.

OH Saviour! whom this holy morn
Gave to our world below;
To wandering and to labour born,
To weakness and to woe!

Incarnate Word! by every grief,
By each temptation, tried;
Who lived to yield our ills relief,
And to redeem us died!

If, gaily cloth'd and proudly fed,
In careless ease we dwell;
Remind us of thy manger bed,
And lowly cottage cell!

If, prest by penury severe,
In envious want we pine;
May conscience whisper in our ear,
A poorer lot was thine!

From all the viewless snares of sin,
Preserve us firm and free;—
As thou like us hast grieved been,
May we rejoice with thee!

SUNDAY AFTER CHRISTMAS.

LORD of mercy and of might,
Of mankind the life and light,
Maker, Teacher, infinite!
Jesus, hear and save!

Who, when sin's primæval doom
Gave creation to the tomb,
Didst not scorn a virgin's womb;
Jesus, hear and save!

Strong Creator, Saviour mild,
Humbled to a mortal child,
Captive, beaten, bound, revil'd;
Jesus, hear and save!

Thron'd above celestial things,
Borne aloft on angels' wings,
Lord of lords, and King of kings;
Jesus, hear and save!

Soon to come to earth again,
Judge of angels and of men,
Hear us now, and hear us then!
Jesus, hear and save!

EPIPHANY.

BRIGHTEST and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid!—
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

Cold on his cradle the dew-drops are shining,
Low lies his bed with the beasts of the stall;
Angels adore him in slumber reclining,
Maker, and Monarch, and Saviour of all!

Say, shall we yield him, in costly devotion,
Odours of Edom and offerings divine;
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, and gold from the mine?

Vainly we offer each ample oblation;
Vainly with gold would his favour secure;
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor!

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

INNOCENTS' DAY.

OH weep not o'er thy children's tomb,
Oh Rachel, weep not so!
The bud is cropt by martyrdom,
The flower in heaven shall blow!

Firstlings of Faith! the murderer's knife
Has miss'd its deadly aim;
The God for whom they gave their life,
For them to suffer came.

Though evil were their days and few,
Baptiz'd in blood and pain,
He knows them whom they never knew,
And they shall live again.

Then weep not o'er thy children's tomb,
Oh Rachel, weep not so!
The bud is cropt by martyrdom,
The flower in heaven shall blow!

D. R.

REVIEW OF NEW PUBLICATIONS.

The Life of the Right Rev. Beilby Porteus, D. D. late Bishop of London. By the Rev. ROBERT HODGSON, A. M. F. R. S. Rector of St. George's, Hanover Square, and one of the Chaplains in ordinary to His Majesty. Second edition. London: Cadell and Davies. 1811. pp. 319.

THE present work was expected with considerable anxiety by various classes of the community. Society in general required it, not merely to fill up a chasm in episcopal biography; not merely to develope to their springs and causes the more recent movements in the ecclesiastical machine; not merely to furnish the public gallery with a sort of theological picture of the times;—but they desired it as a permanent representative, a cabinet picture, from a hand beyond all others familiar with the original, of the venerable prelate who had so lately vanished from their sight. There is no way so delightful of drying our tears for the good, as by the glow created by a recital of their virtues. Men expected to rise from this history of the life and death of the Bishop, like the ancient visitors to the cross, consoled for their loss by the relic they were permitted to bear away.

We, who suffer a kind of professional exclusion from the region of sentiment, and who are compelled to think for the public, while *they* enjoy the luxury of feeling for themselves, waited, as may be conceived, for this publication in that sterner posture of mind which becomes our hard circumstances. Not allowed to weep like other men, we wished to philosophise and speculate. We desired to know what it was, in the deceased Bishop of London, which had fixed the public attention, drawn out the national feelings, and revived some of that pastoral sensibility which seemed to have been buried in the graves of some of our ancient prelates. We wished to inquire how far the general esteem was well founded; what were the precise difficulties of the modern bench of bishops; how far the impediments which have arisen in their course would account for the present diminished scale of their pastoral labours; in what degree these impediments might be overcome; and to what extent the distinguished individual before us might be considered as having lifted up a standard to his brethren, and led the way to achievements more worthy the chosen leaders of the soldiers of the cross.

Taking up the work with these expectations, we think that neither the public nor the critic, but especially the former, have any reason to be dissatisfied. It is certainly too brief, too much a mere recital of facts, too sparing in sentiment, too contracted, to form an ample basis for much general deduction or philosophical inquiry. And it is fortunate for our readers, perhaps, that it is so. But the man who sits down to it with a full heart, and

would simply inquire why he already reveres the Bishop, and learn why he should revere him more, will find, we conceive, such a view of him here as will justify all the affection he felt for him living, or the tears he has shed for him dead.

It is not impossible that the writer of this life was no less inclined to philosophise than ourselves; but that the very interesting details he found recorded in the hand-writing of the Bishop, seduced him from his purpose of enlightening the world by his speculations, and determined him to do little more than communicate his facts. We are free to confess that they have had this effect upon ourselves; and though we sat down with a full intention of producing a vast number of sage observations, we think we shall confer a far greater favour upon our readers by keeping silence and permitting the Bishop to speak for himself. It appears (p. 17), that several manuscript volumes were found among his papers, "containing a great variety of facts and observations upon the principal incidents of his life." From these Mr. Hodgson largely extracts. We design, first, to give a brief sketch of some of the more prominent features of his Lordship's history; then quote pretty largely from the same papers; and conclude by adding as many general remarks as we think may safely be obtruded upon the attention of our readers.

The Bishop was born in 1731. It is remarkable, that America (though not distinguished for her dutiful requital of the parental bounties of the mother country) more than repaid us for some not very sound churchmen, whom we originally conveyed to her territory, by the production of both the parents of Dr. Porteus. They were natives of Virginia, but emigrated (as the Americans have compelled us to call it) and settled at York. There, purified doubtless by breathing its cathedral atmosphere, was he born in 1731. He was sent as a sizar to Christ's College, Cambridge, at an early age; and distinguished himself by gaining a classical medal, by a prize poem, on "Death," and by a sermon preached before the university, on the Character of David. There is, we understand, a current report in that university, that this poem was a joint production; but, in our judgment, the reputation of the Bishop will neither stand by the establishment, nor suffer by the refutation of his title to every line of the poem. In 1762 he was made, without either the patronage of others or any application of his own, Chaplain to Archbishop Secker. In 1765 he was presented, first to the livings Rucking and Wittersham, in Kent; then to the rectory of Hunton, and to a prebend of Peterborough; and, what was still better preferment, he married the present Mrs. Porteus. In 1767, he was promoted to the rectory of Lambeth; in 1769, to the mastership of St. Cross; in 1776, to the bishopric of Chester; and in 1787, to that of London, in which see he exchanged his mitre, we hope, and believe, for "the crown prepared for all those who love" God.

Having given this brief statement of his life, we shall now proceed to lay before our readers some extracts from his manuscript papers, which, besides interesting them, will assist us in summing up that estimate of his character with which we design, by way of conclusion, to trouble them.

We begin with his description of his favourite parsonage at Hunton, the delineation of which gives us some insight into his character.

"It was to me," (he says), "a little terrestrial paradise: for though there are many parsonages larger, handsomer, and more commodious; yet in comfort, warmth, repose, tranquillity, and cheerfulness, in variety of walks, shelter, shade, and sunshine, in perfectly rural and picturesque scenery, I know few superior to it. What however is of more importance, no place was ever better calculated to excite and cherish devout and pious sentiments towards the great Creator and Preserver of the Universe. The

solemn silence of the thicket and the grove, the extensive horizon that opened to the view, the glories of the rising and the setting sun, the splendour of a moon-light night and a starry sky, all which presented themselves to the eye, to a vast extent without interruption, from the lawn before the house; these, and a variety of other sublime and pleasing objects, could not fail to soothe and tranquillize and elevate the soul, and raise it up to high and heavenly contemplations." pp. 29, 30.

The next extract we shall give is, we think, highly creditable to the Bishop. In 1780, the sanctity of the Sabbath was threatened by a new species of assault. A "Promenade" was opened, where every person was indiscriminately to be admitted at a low price; and debating societies instituted, where the most solemn subjects of religion were to be freely debated. The Bishop at once saw the extent of the mischief threatened by these new species of Sunday entertainments, and finding no law already existing sufficient to put them down, prepared and brought forward a bill for the purpose, in the next session of Parliament. The Duke of Manchester, among other vehement opposers of the measure, having contended that "the subjects of this kingdom should be left at perfect liberty to confer upon religious subjects; that there was nothing improper in the promenade or the societies; that, if not, there were laws already in force sufficient to restrain them:" the Bishop has left us this record of his answer to such objections.

"I observed, that although there was no evidence at the bar, to prove the allegations of the preamble, which in a public bill, and in a matter of such notoriety, I conceived was seldom, if ever, required; yet there were the very best grounds for believing the pernicious tendency of the Sunday evening amusements to be much greater than the preamble stated. I had conversed with many persons, who had themselves been present in these places, and was perfectly satisfied that they were highly dangerous in every point of view. But, even without entering into their interior constitution and consequences, I could not but think that the very external appearance of them on the Lord's Day, was an offence against common decency, and the most antient and venerable customs of this country. They were places of public amusement opened on a Sunday. They were publicly advertised; were in a public room; money was publicly taken at the door, and that for the avowed purpose of public amusement. This, I apprehended, was the very definition of a public diversion; and it was notorious, that public diversions had never been permitted by the laws of the land in this kingdom, from the time of the Reformation to the present moment, and I hoped they never would. In Popish countries, they were indeed permitted, though even there they were condemned by many serious men; for a friend of mine, Dr. Lort, in the year 1768, saw an injunction or admonition of the Archbishop of Mechlin, in one of the towns under his jurisdiction, in which he complained heavily of the liberties taken by the people on Sundays, and spoke in high terms of the conduct of the Heretics, that is, the Protestants, in that respect. But, however these indulgences might suit the spirit of Popery, they did not accord with the temper of Protestantism. They were contrary to the spirit of our constitution; contrary to the spirit of our laws and our religion. They were new invasions of the sanctity of the Lord's Day, and had never been heard of in this country till within these few years. The different method of observing Sunday in England, and in foreign countries, was one great mark of distinction between the Church of England and the Church of Rome, and it was a distinction which I hoped never to see abolished. It was not my wish to go to the Church of Rome, to know in what manner Sunday ought to be observed in England. I was therefore for resisting these dangerous innovations in the very beginning. If they were not crushed at their very outset, it was impossible to say how far they might go. If the legislature suffered them to pass at first without notice, their Lordships must not imagine the mischief would stop where it now is. The places of entertainment lately opened for the Sunday evening, were only the beginnings of a regular plan to introduce Sunday diversions into this kingdom; they are only trials and experiments to feel the way, and to see how the Government will bear such violations of decency; and if the proprietors of these places find that they are perfectly secure, they will very soon take care to have fresh amusements for every hour of the Sunday, even for those which ought to be spent in the celebration of divine worship. Unless therefore their Lord-

ships were prepared to say, that public diversions ought to be allowed in this country, they must resist this artful attempt to introduce them under the specious name of a promenade, and the sacred plea of religion.

"It has been said, indeed, that this Bill is a restraint upon religious liberty. It is no such thing. It restrains no one from professing that mode of religion, and joining in that form of public worship, which his conscience best approves. It restrains no one from speaking, conversing, or writing upon religious subjects. It imposes no other restraint than this, which is surely no very great hardship, that no one shall either pay or be paid for talking blasphemy or profaneness in a public room on the Lord's Day. It takes away, in short, no other liberty, but the liberty of burlesquing Scripture, and making religion a public amusement, and a public trade, which I was inclined to think their Lordships would not consider essential marks of religious freedom." pp. 77—82.

There follows soon after (p. 85) an interesting account of his exertions for the religious instruction of the Negroes in the West-India islands; but as his works contain a pamphlet upon the subject, which has been long before the public, we shall not make any quotations from it.

It may not be amiss to present to some of our readers, both lay and clerical, who may question the expediency of some improvement in our parochial psalmody, the sentiments of so calm and cautious an observer as the late Bishop of London.

"Of all the services of our Church, none appeared to me to have sunk to so low an ebb, or so evidently to need reform, as our parochial psalmody; more especially, as Dr. Burney, in his History of Music, had very injudiciously taken great pains to ridicule and discredit the use of psalmody in our churches, and to introduce in the room of it, cathedral music. In consequence of this, many churches and chapels in London had already adopted his ideas; and at their charity sermons, professional singers, both male and female, were brought from various places of public entertainment, to sing hymns and anthems for the benefit of the children. Nay, in one or two churches, there had been musical entertainments upon Sunday evenings, without even prayers or a sermon. I therefore thought it highly necessary, in order to prevent our places of public worship from being converted into concert rooms, to endeavour to check this musical madness, and if possible to bring our psalmody to its antient purity and simplicity." pp. 108, 109.

The next extract is from his speech in 1800, on the Marquis of Buckingham's motion to prevent the intermarriage of persons divorced for adultery. When we call to mind some members of his audience, we cannot too much applaud the dignified and Christian manliness of the mind which produced this speech. Whatever some individuals may be disposed to think of the Bishop's want of courage in other instances, Latimer himself might have been contented to borrow his expressions on this.

"After the very able manner in which the clause proposed has been now supported, I certainly do not mean to take up much of your Lordships' time, in prolonging the discussion of it. But on a question of such importance, in which the interests of morality and religion are so essentially concerned, it is impossible for me, in the situation which I have the honour to hold in the church, to give a silent vote. I therefore rise merely for the purpose of declaring publicly my entire concurrence in the clause proposed by the Noble Marquis. I have on former occasions fully explained my sentiments on this subject, and every thing I have heard in the course of this day's debate confirms me in those sentiments. The clause, though it will certainly not go to the root of the evil, yet will surely be some check to adultery, at least on the part of the female. It will take away the encouragement at present given to that detestable crime, by the prospect of a future marriage of the adulteress with her seducer; which is in fact offering a reward to vice, and holding out a premium to adultery. This premium operates most forcibly on the female mind, and tends to destroy that connexion, which God and nature have established between guilt and disgrace; a constitution of things, much wiser, I apprehend, and much more conducive to the general welfare of mankind, than that very liberal system of modern ethics, which inculcates so much pity and tenderness and indulgence to crimes of the very worst complexion. I am aware, my lords, that this clause is only a partial remedy. It does not go to the punishment of the seducer, who is, I confess, generally the most culpable of the two guilty parties. But this may be brought forward on some future occasion. In the mean time

let us do something; let us do what we can. To crush an evil of such magnitude, we must go on gradually, and proceed step by step. The hydra of adultery cannot be subdued all at once: but we may cut off the many heads of the monster one by one, till at last it may become a lifeless trunk.

"My Lords, I shall only detain your Lordship a few moments more, just to notice an argument, which has been very much relied upon by the noble Lords, who object to the clause in question, and which appears to me wholly gratuitous and unfounded. They have always taken it for granted, and assumed it as a kind of *postulatum*, that if the adulteress be not permitted to marry her seducer, she is necessarily and of course driven into prostitution for life. Now this I hold to be an assumption which cannot be maintained. Is there no alternative, no middle and better course between marriage with the seducer and a life of prostitution? Is it not possible, that the adulteress may be struck with horror, with contrition and remorse for her crime? May she not even wish to seclude herself for a time from the world; to withdraw herself from the observation of mankind, and endeavour to recover in the privacy of retirement those virtuous habits which she has unfortunately lost? Instances of this sort are undoubtedly to be found, especially amongst those, who have been educated in principles of virtue and religion, but in some unguarded hour have, by the vile arts of an abandoned man, been betrayed into guilt. This, my Lords, has, I know, sometimes happened; and sure I am, that this temporary seclusion gives a woman an infinitely better chance for recovery, than a marriage with her seducer. For, can your Lordships suppose, that the conversation and society of a man, who has shewn himself destitute of every principle of honour and virtue; who has been guilty of so foul and base a crime, as to corrupt the wife, of perhaps his dearest friend, and plunge the very object of his affection into a gulf of sin and misery; can your Lordships, I say, suppose, that the society of such a man can possibly be the means of restoring to her that purity of mind which he has himself destroyed; or that *his* house should be the proper school for repentance and for reformation? No, my Lords, the true, the only way to bring the unhappy victim back into the path of virtue, is to separate her from the arms of her vile betrayer; to lead her into retirement; to place her under the protection of a few kind relatives or friends, and thus give her an opportunity of making her peace with her offended Maker; and, by the discreetness and circumspection of her future conduct, of recovering in some degree her former character, and re-establishing herself in the good opinion of the world." pp. 150—152.

At p. 160, is an account of an interview with the Princess Charlotte of Wales, which is too interesting to be withheld from our reader.

"Yesterday, the 6th of August, I passed a very pleasant day at Shrewsbury House, near Shooter's Hill, the residence of the Princess Charlotte of Wales. The day was fine; and the prospect extensive and beautiful, taking in a large reach of the Thames, which was covered with vessels of various sizes and descriptions. We saw a good deal of the young Princess. She is a most captivating and engaging child, and, considering the high station she may hereafter fill, a most interesting and important one. She repeated to me several of her hymns with great correctness and propriety; and on being told, that, when she went to South End in Essex, as she afterwards did for the benefit of sea-bathing, she would then be in my diocese, she fell down on her knees and begged my blessing. I gave it her with all my heart, and with my earnest secret prayers to God, that she might adorn her illustrious station with every Christian grace; and that, if ever she became the queen of this truly great and glorious country, she might be the means of diffusing virtue, piety, and happiness through every part of her dominions!" pp. 160—162.

The address on confirmation, p. 166; his letter to an anonymous correspondent in a state of religious despondency, p. 295; and his celebrated letter, p. 188, to three ladies of quality who had opened their houses for Sunday evening concerts, we should also give, but that their length forbids it, and that we may think them suitable extracts at some future period, for another part of our work.

A passage, in which he speaks of the Bible Society, will shew that we ourselves have not taken a stronger part in this controversy than is sanctioned by the judgment of our authorised teachers.

"'It,' (the Bible Society) he says, 'is now well known and firmly established, and has completely triumphed over all the attempts made to destroy it. None of those secret dark designs, none of those

plots and conspiracies to subvert the Establishment and devour both the shepherds and their flocks, which were so confidently predicted by a certain set of men as the inevitable effect of this society, have yet been discovered in it. It is, in fact, much better employed. It goes on quietly and steadily in the prosecution of its great object, and pays no sort of regard to the sneers and cavils of its intemperate opponents.'—In another passage, written at a still later date, he says,—'that he cannot but add in justice to this society, which has been so much opposed, misrepresented, and traduced, that all the important works in which it has been engaged, have been carried on with the utmost harmony and unanimity; without any difference of opinion; without the slightest symptom of any hostile or treacherous design against the church; and without any other idea upon their minds, but that of extending, as widely as possible, the knowledge of the Christian Scriptures. The Bishops of Durham and Salisbury attended several of their meetings, and were delighted with the decorum, calmness, and good temper with which their proceedings were conducted. In short, all the apprehensions, to which this society has given rise, are now found to be but vain terrors; and all the prophecies of the mischief and evil, that would result from it, are falsified by facts. It is rising uniformly in reputation and credit; gaining new accessions of strength and revenue; and attaching to itself more and more the approbation and support of every real friend to the church and to religion.'" pp. 213—215.

His applause of Mr. Wilberforce, whom Mr. Hodgson also entitles "the illustrious Champion of the Abolition," and his exultation on the passing of the Abolition Act, deserve to be recorded.

"'Of the conduct of Mr. Wilberforce in the prosecution of this great cause, I cannot express my admiration in adequate terms. The applause he received was such, as was scarcely ever before given to any man sitting in his place in either house of Parliament: but, had it been even greater than it was, he would have deserved it all, for the unceasing efforts, the firm, unshaken, intrepid perseverance, with which he maintained, and finally brought to a successful issue, the most glorious battle that ever was fought by any human being.'" pp. 221, 222.

His description of the consecration of the church he had erected in the hamlet of Sunbridge, is very characteristic of the writer.

"'On the morning of the 12th,' he says, 'the principal gentry of the neighbourhood assembled at my house, to attend the Archbishop of Canterbury to the chapel. The day was fine. The sun shone gloriously on the extensive vale below, and brought out all the beauties of that enchanting prospect. Great crowds were assembled on the hill, and presented a most cheerful and animated scene. It was, I confess, a most joyful and gratifying day to me; and I thank God most devoutly, that he inspired me with the resolution to undertake the work, and prolonged my life to see it finished. It will, I trust, under His gracious superintendence, contribute materially to the present comfort and future happiness of some hundreds of poor ignorant people, who, from their remote and almost inaccessible situation, and their distance from the parish church, were too often destitute of that relief which their extreme indigence required in this life, and of that religious instruction which was necessary to their salvation in the next. The clergyman, who will now be fixed among them, and who is bound to reside constantly in the parsonage-house, will, it is hoped, by his doctrines, his exhortations, and his example, be the means of remedying these evils, and will, both in their temporal and their spiritual concerns, be their guide, protector, benefactor and friend.'" pp. 229, 230.

The last extract we shall make, is that in which he gives an account of one of the last and most impressive acts of his life, his conference with the Prince of Wales on the subject of a military dinner, proposed to be given on the Sabbath.

"'I had, for some time past,' he says, 'observed in several of the papers an account of a meeting, chiefly of military gentlemen, at an hotel at the west end of the town, which was regularly announced, as held *every other Sunday*, during the winter season. This appeared to me, and to every friend to religion, a needless and wanton profanation of the Christian Sabbath, which by the laws both of God and man was set apart for very different purposes; and the bishops and clergy were severely censured for permitting such a glaring abuse of that sacred day to pass without notice or reproof. I determined that it should not; and therefore thought it best to go at once

to the fountain head, to the person of the highest and principal influence in the meeting, the Prince of Wales. I accordingly requested the honour of an audience, and a personal conference with him on this subject. He very graciously granted it; and I had a conversation with him of more than half an hour. He entered immediately into my views, and confessed that he saw no reasons for holding the meeting on Sundays, more than on any other day of the week; and he voluntarily proposed that the day should be changed from Sunday to Saturday, for which he said that he should give immediate orders.

"'Thus auspiciously ended this interview; and during the whole time, I was charmed with his fine, open, manly countenance, the peculiar mildness and gentleness of his manner, the elegance of his language, and the clearness and precision with which he gave me the history of the whole meeting.'—'Surely,' adds the Bishop, in language, the truth of which will be universally acknowledged, 'it is in the power of such a man, in a station of such eminence, and formed as he is to be the delight not only of this country, but of all Europe, so to win the public affection, as 'to bow the hearts' of all the people of England, 'as it were the heart of one man.'" pp. 249—251.

To this mass of extracts, we shall have only space enough to subjoin a few observations; first, on the subject of these memoirs; and, secondly, on the writer of them.

It may be easily discovered, then, we conceive, by what qualities the deceased Bishop won the esteem of the more seriously disposed part of the population.

There is little risk in saying, that his virtues fairly deserved it. Let some features of his character be delineated.—He displayed, then, in an eminent degree, that "ornament of a meek and quiet spirit, which is in the sight of God" and, indeed, of most classes of society, "of great price."

He was, besides, according to the statement made, and we are persuaded accurately made, by Mr. Hodgson, truly generous and disinterested. Any rumour of an opposite nature, may fairly be set down to the illiberality of those who impute to avarice every sum which is refused to the maintenance of a profuse table, or a splendid appearance. There is little to choose between the man who spends for himself, or who saves for himself. The Bishop hit the happy mean, if he did neither.

Occasionally, also, a tide seemed to arise in the calm of his ordinary character, which bore him on to a higher ground of labour and duty. His zeal, in many instances, is of no ordinary character. When he calls upon the University to reform their plan of study for divinity students; when he strongly rebukes the public neglect of Good Friday (p. 35); when he comes forward for the correction of the Liturgy and Articles (p. 39), (though we differ from him as to his principle of correction); when he presses the Sunday bill (p. 71); toils in the Proclamation Society (p. 100); lashes adultery and adulterers to their faces (p. 148); when he calls upon society for a public signature of their reverence of the Lord's-day (p. 138); when he urges the religious instruction of the Negroes (p. 85); when he breaks in upon the too stately quiescence of modern episcopacy, to give his Lent lectures; when he promotes Sunday schools; increases the solemnity of confirmation by a very solemn address to the children (p. 166); when he aids the Bible Society; writes to ladies of high rank on their violation of the Sunday (p. 188); ventures, in defence of the Sabbath, to the very foot of the throne, in his interview with the Heir Apparent:—on all these occasions, he commands that tribute of reverence and affection which is always due to the man "zealously affected in a good cause."—It is difficult to estimate the public debt due to him on one score alone; in what degree that glorious peculiarity of Great Britain, the strict outward observance of the Sabbath, is, under God, perpetuated to us and to our children by his exertions. He appears, moreover, to have been in a high de-

gree *conscientious*—carefully, *in his own conduct*, following out his principles to their practical consequences. And conscientiousness is a feature which, especially where the possessor does not too loudly insist upon its being introduced into the character of all his associates, is likely to attract the esteem of the by-stander.—Another source of popularity in the Bishop, was his freedom from high party feelings. Though a fast friend to the Establishment, as he was bound to be, he, on no occasion, betrayed a spirit of intolerance. If he required that the dissenting minister should be subjected to the general test of Scripture, it was on grounds, and in a spirit, of which the Dissenter himself could not complain. If he resisted the claim of the Catholic for emancipation, it was because he thought (justly or not) that our freedom and their emancipation (if it is to be called by that name) were incompatible. Party, besides that of the church, he plainly had none. No polemics were retained or abetted by him; no set of men, or of notions, exclusively upheld; nor any banner elevated in his camp, but that of the establishment and the Cross.

Such being the leading features of the character of the Bishop, it is not, we think, a matter of wonder that the public eye always pursued him with fondness, and saw him at last sink, as it were, in the horizon of one world, to arise with renewed splendour in another, with all the regret which may be felt for a change, which, however painful to us, is, we trust, so glorious to him.

The portrait presented of the Bishop by his nephew, is highly interesting in a variety of views. —It is gratifying to have (as we have seen) the foundation of our esteem revealed to us. But there is another point, in which it is not less satisfactory. It has been sometimes charged upon the Establishment, that we are compelled to search for the portraits of pious men, upon the walls of the meeting-house, instead of those of the cathedral. Now the church is certainly vindicated by a multitude of her children. But the army of saints and martyrs who muster under her banner, is certainly not so great as to make us indifferent to the addition of any fresh levies. In this light also, the life of the Bishop is valuable. His virtues would constitute a sort of trophy to any church of which he was a member. He was truly a good man. And it must be recollected in what circumstances he was good. It is comparatively easy to be virtuous, where our party is small, is select, is struggling to rise. It is easier to be great on the steps than on the seat of the throne. To be vigilant where many sleep; spiritual when many are worldly; to stem the torrent to which others are yielding; to be liberal in an atmosphere somewhat tainted with bigotry; to scatter blessings, while others roll a sort of Vatican thunders; to be lowly, sincere, and simple, in the sunshine of a court; are rare attainments;—but they were to a great degree the attainments of Bishop Porteus. He was not like a pillar at Rome, where every fresh step presents some new specimen of architectural grandeur; but rather like some rare and precious fragment in the wilderness, where almost all around is gloom and desolation.

Having thus endeavoured to convey our estimate of the personal character of the Bishop; our readers may next require our judgment of him as the teacher of others, as a writer and minister. Here, we regret to say, our estimate is not altogether so favourable. The same candour which has compelled us hitherto to applaud, compels us now somewhat to limit our approbation. We shall simply state our reason for this restricted applause.

In the first place, although we concur in the plan of the Bishop, as a writer and minister, seldom to obtrude those controverted topics in theology to which mere partizans

are apt to assign so much importance; we think that the grand fundamental doctrines of the Gospel, original sin, justification by faith, the freedom of Divine grace, the universal necessity of conversion and sanctification by the Holy Spirit, should have occupied a more important place in all his sermons, and should have been more exclusively the subject of some. The Bishop was, we believe, sound upon these points; but the precedent of Scripture, the state of society, the disinclination of fallen man to these topics, their temporary banishment from the pulpit, or rather their submersion in the systems of popular divinity, demanded the bold, solemn, and unequivocal assertion of them by this exalted and popular advocate of Christianity. May not almost all his sermons be read, and no very distinct conception of some of these doctrines be gained?

A second defect in the ministry of the Bishop is, that, however rigid he might be in the application of these doctrines to his own case, he does not in general so urge them as to establish their universal and paramount importance to his hearers. He plainly thought it necessary, that he himself should be the mortified, subdued, devout, evangelized disciple of Christ; but he does not press, at least with sufficient force, upon his hearers, that the same habits of mind are essential to them, and to all who would be saved. He was more disposed to dwell on the happiness of religion, than the perils of sin. He descanted on the wisdom, the duty, the satisfaction of faith and holiness, when the Bible would have said "he that believeth not shall be damned"—"without holiness no man shall see the Lord." He supposed too much in his hearers, the existence of the qualities which the Bible labours to beget. Instead of taking it for granted that the churchmanship of many was a mere name; instead of regarding the mass of his congregation as men unrenewed in heart, as "lovers of pleasure more than lovers of God," as men scaling the heights of ambition, slumbering in the lap of indolence, whirling in the vortex of fashion and dissipation, or sunk in vice and profligacy; he addressed them too much as if they possessed the characters which *true* membership of the church implies. He did not very much *apply* his sermons. He spoke, commonly, in *general* terms; dealt much in the *impersonal* verb, much in the *third* person; and adverted continually to the superiority of our *national institutions* and *character*. Now we know that many of these habits, as a writer and preacher, are sanctioned by high authority. The practice, for instance, of treating the nominal church as a real church, has a no less sanction than the Epistles of the New Testament, and the liturgy of the Church of England. But, then, in the first case, under the peculiar circumstances of the early Christians, the nominal church was, in fact, the real church. And as to the liturgy, it is evident that, in a general service, no discrimination of character in the worshippers could be attempted; and it was the judgment of charity to suppose and treat all who used the form, as possessing the spirit, of the church. But it is evident that precedents such as these by no means authorize that species of charity which in the smallest degree closes our eyes upon the mixed character of a congregation, which confounds the real with the nominal worshipper, and which deems a man a true Christian because he is willing to bear the name of Christ. In like manner, we know that the man of mild temper will naturally, in addressing an audience, take refuge in the use of general terms, abstract truths, impersonal verbs, third persons, and the mixture of general applause to the mass, with the measured condemnation of individuals. Nevertheless, such mildness as this has no prototype in Scripture; nor is it consonant to the dictates of an enlightened humanity.

We do not warn the man whose house is on fire, by the abstract assurance that "fire is dangerous;" by introducing a third person to say, "*he* is in danger;" by continually adverting to those noble public institutions, the general fire insurance companies. Nor must the delegated apostle of Christianity fail to discriminate, to individualise, to strike *home*, to draw the line between the form and spirit of religion; to shew that the best church cannot of itself sanctify those who enter it; "to speak," as old Baxter says, "like a dying man, to dying men;" to "warn, rebuke, exhort," like one who expects to meet his congregation next at the bar of God. Instead of the audience rising, as it is to be much feared very many did, from the pleasing, manly, serious, and very popular lectures of the Bishop, unaffected by a sense of their guilt and danger; we should have coveted for him the eulogy bestowed by Louis XIV. upon Massillon—"My Lord, when I hear other fine preachers, I admire them; when I hear you, I hate myself." It is necessary to add, that the private writings of the Bishop partake a little of the defect to which we have alluded.

Having, though with the deepest regret, felt ourselves constrained to offer these observations, we have only earnestly to entreat of our readers that they may not be misinterpreted. When we consider the courage, the fidelity, the spirituality, the sweetness, which often characterize the works of the Bishop, we cannot for a moment question his piety, his zeal, his devotion. We impute his defects as a writer, partly to a fear of innovating upon the accredited phraseology of the most celebrated English divines; partly to his constitutional humility; partly to that refinement which shrinks from personalities; and partly to that charity which takes all for good which it does not know to be evil. It is much to be said of any man, that he possesses all these qualities; it is too much almost to hope to say of any, that having these, they have also all the controuling principles by which alone their operation can be limited and corrected.

Having dedicated so much space to the Bishop, we have left ourselves little for his respectable biographer. It is enough, perhaps, to say of him, that he bears rather more resemblance, both in style and sentiment, to his venerable uncle, than his degree of relationship promised; and neither he nor the public have cause to lament, that, as to very many points, the affinity should not be that alone of blood. The simplicity of manner in the work, to us critics especially, who are delighted to come at the thoughts of men by the shortest possible cut, is very gratifying. The book has higher qualifications than its style: it is manly and serious in the whole train of its sentiments. The commendations of Mrs. H. More and the Bible Society, bespeak the enlightened and independent man. The worst sentence in the whole, is the last paragraph of note p. 266: it is quoted, we believe, from Jortin, and supplies a pretended portrait of Calvinism, which can scarcely claim even the name of a caricature. Burnet was a professed Arminian, and Horsley was not a Calvinist; but they did not so speak of Calvinism. They knew the least invulnerable points of their own system, and the stronghold of their adversaries; and did not conceive a self-called "refutation" sufficient to defend the one, or an epigrammatic sentence sufficient to beat down the other. Calvinism will certainly not be driven from the field, unless its adversaries wield the weapons of a more athletic and scientific warfare. But, as Mr. Hodgson is doubtless more anxious, in giving this work to the public, for his reputation as a biographer than a polemic, we are happy to crown him with the bays he desires the most. If, like the

Roman emperor, who was not contented to be thought the best legislator in the land, unless he was also applauded as the best fiddler, our author lowers himself to seek the additional reputation of a controversialist, we would, on the whole, recommend it to him, not to sharpen the weapons of his controversial warfare at the forge of the Bishop of Lincoln.

The State of the Established Church. In a Series of Letters to the Right Hon. Spencer Perceval, Chancellor of the Exchequer, &c. 2d edit. London: Stockdale. 1810.

THIS pamphlet will be doubtless announced to the public under various appellations, according to the various feelings, or habits of thinking, previously adopted by its readers.

Those who, through a long course of steady attachment to our venerable Establishment, have acquired a respect for her infirmities, and a tenderness, if they should exist, for her very errors, will pronounce these letters, under the garb of a friendly remonstrance, to contain a series of ill-timed invectives against her, and a wanton exposure, not to say exaggeration, of her frailties, to the eyes of the world. Many, on the other hand, who hail the sound of reformation from whatever quarter, and subscribe but coldly to the arguments *a priori* for the excellency or stability of our church, will welcome this production, as only a just detection of her faults, and a salutary warning to our rulers, ere it is too late to rescue her from ruin. We shall not at present allow ourselves to pass either sentence; much less to pronounce on the motives under which the anonymous writer proceeded;—only, we shall content ourselves with a well-known motto on the very worst supposition: "Fas est et ab hoste doceri." And on every supposition we shall call on our author, even as an Englishman, to join with us in another equally appropriate:

> Pudet hæc opprobria *nobis*
> Et dici potuisse, et non potuisse reveli.

Indeed, it must on all sides be acknowledged that he has handled these "*opprobria*" in a manner indicating little lightness of hand, or susceptibility of frame. He does not "approach to the faults of a *church*, as to the wounds of a *parent*, with pious awe and trembling solicitude;" nor, it is evident, does he think a wrinkled brow and grey hairs add any thing to the claims of her more robust youth, on his filial respect or grateful commendation.

It is also to be observed, in regard to this, as to most other hasty schemes (*sketches*, is their own more appropriate word) proposed by reformists, that it is much larger on the actual state, than the possible change, of the thing to be reformed; and describes at full length, and with safe vehemence, the mortal disease, but dismisses in a few pages of vague suggestion the far more important discussion of the remedy. Consequently, in enumerating the various heads of censure alleged against our Establishment in these letters, we shall have but to refer the reader to their own broad unqualified statements; but in discussing the topic of reformation, we fear the reader must often content himself with our humble remarks, in defect of any satisfaction from the pages of the writer.

The heads of censure, then, are nearly the following, and in the following order:—1. The state of the universities; 2. Examination for orders (p. 24); 3. Disposal of patronage in the church (p. 28); 4. Unequal distribution of church property (p. 30); 5. Neglect of ecclesiastical discipline (p. 36); 6. Non-residence (p. 41); 7. Churchwardens' oaths at visitations (p. 49); 8. Neglect, or carelessness, in the pastoral duties (pp. 59, &c. and 109 and 121.) 9. Inaccuracy of returns of the value of small livings

(p. 92); 10. Ill application of Queen Anne's bounty, &c. (p. 98); 11. Want of churches, (p. 131). In most of which, proposals of remedy are pretended in a few concluding pages. And the whole is interspersed with some general remarks on the conduct of the London clergy, the arguments for tithes, the excellence of the church, and the rise of "a certain new sect."

This very hasty arrangement of a "hasty sketch," obliges us, for our own and the reader's satisfaction, to adopt something of a new order, in our observations upon it; to which, indeed, we are helped by the very obvious remark, that letters of this kind to a legislator and Chancellor of the Exchequer (however he may be attached to the interests of the church) bear on their very face but a slender promise of ultimate benefit to that "kingdom" which is literally, as well as spiritually, "not of this world." In a system like that of Christianity, where so much is left to the private operations of conscience, we conceive there must be much to which no public provisions whatever, much less those of a political legislator, can possibly apply. Much more also, in a church constituted like our own, should we imagine to fall exclusively, under the canonical regulations of those venerable persons to whom God and their country have committed the government of the church; whilst a small remainder alone of its affairs, such as are in immediate connection with the wheel of government (and which, we do our author the justice to say, are well stated in his pamphlet) should, in our humble estimation, come under the official consideration of that high political character to whom these letters are addressed.

Following, then, in our remarks, the order naturally suggested to us by this threefold variety in ecclesiastical affairs, we shall direct our first attention to that class of accusations which fall under the first of those descriptions, and which admit, as we conceive, of no direct legislative remedy whatever. These, we may safely call the state of our universities, examinations for orders, the performance of the pastoral duties, and, we must add also, the distribution of church-patronage, whether public or private.—On the state of our universities, our author makes the following appalling statements.

"I believe, sir, you cannot be ignorant of the manner in which those systems are carried into effect, or rather are neglected. That the example of too many among the preceptors, and the looseness of conduct suffered among the students, prove how widely our colleges have departed from the intentions of the founders"—so that, instead of religion, they too often confer "habits and opinions destructive to the individuals, and baneful to those whose eternal happiness is hereafter to be entrusted to persons so little qualified or accustomed to appreciate their own." p. 15.

Much of this insubordination is then attributed to the "introduction of many persons to the higher offices—on principles of charity, with little reference to weight, talents, and respectability." p. 17. "Young men of the highest attainments, if possessing liberal fortune and manners, are dismissed from the honours and emoluments of colleges, to make way for those whose only recommendation is their poverty." And then "poverty and prescription" are described as "almost the only passports to fellowships, &c." p. 18. Then comes an equally strong notice, that

"—there are more vice and profligacy of manners countenanced at our universities, where a direct and obvious check exists, than would be suffered to take place among its members afterwards, when they arrive at situations in life which present no positive restraints; and that the scenes of riot and debauchery which pass unnoticed (or at least are ineffectually noticed) by those who cannot be ignorant of them, would, in this metropolis, subject the perpetrators to the correction of the police." p. 20.

Religion, he conceives to be

equally neglected. Christianity forms little or no part in the regular plan of instruction. Contrary to our experience in every other profession, candidates for our ministry are taught every branch of science, but that in which they are to practise; chapel is not attended till it is half over; many go there intoxicated, as to a kind of roll-call; and though the *assumption* of the Lord's Supper is *peremptory upon* the students, no care is taken to teach them its importance, &c. p. 22.

Letter III. opens with similar statements, in respect to examination for orders. "Our future clergyman, having taken his degree (to which the principles of religion form at Cambridge no step whatever, and at Oxford a very trifling one), and having, often by Euclid alone, attained that object, he announces himself a candidate for holy orders." Then "so very lax has become the examination for orders, that there is no man who has taken a degree at the university, who cannot reckon on ordination as a certainty, whatever his attainments in learning, morals, or religion, &c." "Speaking generally, I believe the only qualifications are, to be able to construe a chapter in the Greek Testament, and answer a few questions out of Grotius." A specimen of these answers is then given, in the answer of a young man to the question, Who was the Mediator between God and man? Answer. "The Archbishop of Canterbury!" pp. 24—26. Speaking of the difficulties he would, on the contrary, oppose to the attainment of orders, he says, "I shall perhaps be answered,—How hard to throw a young man back upon the world!—that school learning is not of so much consequence as the moral character of a minister, &c." To which he replies, 1st, by hoping, that, if a change in the mode of examination were once known, candidates would come as well prepared for the latter as now unprepared for the former; and that, 2dly, it is actually "the want of attention to moral character which is at present most to be deplored, and which he could wish to see commence even before the time of ordination, &c." This cursory *wish*, with a single page in Letter X. is the whole of the remedy our writer has to propose for the cure of such numerous inveterate and complicated disorders. "The first step to a reform in the church establishment," he tells us, "should be an entire and total revision of the system of our universities... A knowledge and rigid practice of the duties of religion should be rendered indispensable. Vice should be not only checked... but made, after a certain limit, a positive obstacle to ordination..... A preparation and examination for orders should be part of the collegiate system not left to bishops...or their chaplains..... decent attendance on the church service prescribed.....and young men intended for the church should declare such intention on their admission to the university." pp. 123—126.

Now, without any comment on the foregoing *wishes*, may we not safely appeal to the reader for the truth of our observation, that these letters are stating abuses, for which not even the author himself, much less a politician and chancellor of the exchequer, is likely ever to propose any effectual, public, or legislative remedy. We should be ashamed to quote the old adage,

> Quid leges sive moribus
> Vanæ proficient?

were it not forced upon us by the very trite and inadequate manner in which the writer has treated this, by far the most important part of his subject, which was to point out a way of return for our church establishment to her original purity. Happy, doubtless, was that parent, whose sons were all brave, and daughters all beautiful: or, in more appropriate allusion, heartily we could wish, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." But has our author

pointed out any means for the accomplishment of this desirable end? Has he shewn by what specific act of parliament we shall be able to infuse a spirit of piety where it is decayed, of discipline where it is superannuated, or of subordination in this age of licence? Can the rigours of a police restore morality, on true principles, to colleges? Can political enactments of any kind prescribe a course of study to universities, enforce its prosecution when prescribed, or, which is much more, regulate the course of episcopal examination, and admission into orders?

But we are inclined to go farther, and even to make some inquiries bearing upon the correctness of our author's statements themselves. He declares, but too bluntly for his cause, "it is too late for a public writer to attempt to discriminate; and if the good should in some degree suffer with the depraved, they have only to blame those who, placed in high and lucrative situations for purposes of prevention, have failed to prevent the conduct we are now called upon to point out." Far from agreeing with this sentiment, we think discrimination essentially necessary at all times, on all subjects; but most especially at these times, and on these subjects. Broad assertions, without much proof, never gained less credence in the world than at present. And, awfully impressed as we ourselves are with the truth of much that is here advanced, as well as the necessity of amendment, the very indiscriminate mode of statement adopted by our author, makes us fear that neither he nor his plans will ever be listened to by the public. Indeed, we ourselves are somewhat disposed to ask our reformer—we should rather say informer—whether he is fully acquainted with the actual state of our two universities? Does he really appeal to all these sad facts, as those "quorum pars magna fuit?" Has there been nothing amended in these establishments since the writings of our Johnsons and Knoxes, whose pages we could almost accuse our author of transcribing into his own? We think that an appeal to the state of some individual colleges, in both universities, would turn the edge of many a sharp invective aimed indiscriminately at all. We might allude, also, to a great and important change adopted, much to her credit, of late by a whole university, in which she has not been ashamed to retrace her steps, inquire into first principles, and renew her youth in a series of laudable efforts in behalf both of the learning and religious knowledge of her children. This surely is something gained. And we are much mistaken if a *spirit* of religion, and a *taste* for theological studies, be not at this time spreading and extending themselves in both universities. We are aware at least of some few lectures in divinity; as well as lecturers; and not of professors only, but professors in their chairs, dealing out the important rudiments of Christian knowledge; and of young men under the necessity of qualifying themselves by an attendance upon those lectures, for an appearance at the public examination of *some* bishops. In short, we think enough appears, on the most cursory view of the subject, to lead us greatly to doubt whether any legislative interference whatever, in the present state of these institutions, could be productive of any practical improvement, either in point of theological instruction, or even of discipline. "The sage," we conceive, though somewhat "sick," is not stone dead; and we cannot imagine that any tolerably active vice-chancellor, or zealous proctor, dissatisfied with the powers they now possess, would hold themselves indebted to Mr. Perceval for annexing Bow-Street runners to the scholastic police, or adding corporal punishment to the terms of imposition, and imprisonment within walls.

The real fact, in regard to these often repeated complaints, whether against schools, or colleges, or episcopal examinations, we believe to

be this; that they are, and must ever be, subject to the greatest variations, just according to the times in which they happen to be placed, and more particularly the persons under whose care they happen to fall. In very large institutions, standing upon ancient usage and prescriptive right, and presenting, if we may say it, so large a front to society, we must expect very considerable irregularities to be perceived; many general regulations to be made, open to particular objections; and obstructions almost innumerable, arising from their very bulk, to the wisest regulations for their good management. We are disposed to doubt, whether, in a system of education so widely extended, and laying the foundation for all the professions in after life, we ought to look, at least till that foundation shall first have been laid, for a much more general adoption of divinity, as a science, into the plan: any more than we ought of legal research, of political economy, of medicine, or the principles of trade. And as to demanding the names of those who are for the church, some five or six years before they enter it, though we admit it to be a plausible, and perhaps the only, expedient *tangibly* brought forward by our writer, yet we can scarcely hope for its adoption in an age of so much latitude, and such entire freedom both of agency and thought, as our own. And, to carry our remarks a stage higher, the very examination for orders by the Bishop, though a more express and *inviting* subject for regulation, seems to us almost necessarily to imply a large discretion, and consequently a degree of *abuse* in the conduct of it, proportionate to the number and interests both of the examiners and the candidates. And were the abuse guarded against by any supposed *regulation-price* of learning or merit for the procurement of an ecclesiastical commission, it would become a question of some magnitude, what would be the effect of such a regulation; whether the church might not suffer a great reduction of the number of candidates for her sacred functions; or how far its operation, by discouraging only the idle and dissipated, too often found amongst the rich, might not bring a poorer and lower indeed, but an equally numerous, and a more active and energetic ministry, somewhat analogous to the clergy of Scotland. Add it is assuredly a dilemma in the mean time, hanging heavily on the consciences of the venerable pastors of our church—venerable in proportion to their awful responsibility—whether they will prefer a ministry lower in number or political consequence, but elevated in ministerial qualification; or one which shall fill up the whole deficiency indeed, but with men whose safest praise, next to silence, is, that they are the best which the higher ranks were capable of affording *.

And here, to speak our own opinion more freely upon the point in question, had the task fallen to our lot (from which, indeed, we might well have shrunk) of guiding in secret the pen of this our warm, and we trust well-intentioned, letter-writer, we should have strenuously advised his remarks on this head

* Let us hear *authority* upon this subject, from which the Church of England has seldom, if ever, occasion to appeal. "In a minister, ignorance and disability to teach is a maim; nor is it held a thing allowable to ordain such, were it not for the avoiding of a greater evil, which the church must needs sustain, if, in so great scarcity of able men, and insufficiency of most parishes throughout the land to maintain them, both public prayer and the administration of sacraments should rather want, than any man thereunto be admitted lacking dexterity and skill to perform that which otherwise was most requisite. Wherefore the necessity of ordaining such is no excuse for the rash and careless ordaining of every one that hath but a friend to bestow some two or three words of ordinary commendation in his behalf. By reason whereof the church groweth burthened with silly creatures more than need, whose noted baseness and insufficiency bringeth their very order itself into contempt."—*Hooker: Eccles. Pol.* lib. 7, 24.

to have been immediately addressed to those concerned in the education of our youth, in their instruction for holy orders, and in their final admission into the holy office. Our address would have been to the heads of houses in both universities, to tutors, professors, and all others directly responsible for the different operations there carried on. It would have reached even the footstool of the episcopal throne. It would have humbly, yet feelingly, suggested to the notice of *all* (where we would fain hope the voice of reason is never heard in vain), the great and palpable deficiency actually existing in those very departments, in which they are officially and daily called to act. It would have represented to them, on whose will the cause of learning and religion in the church is suspended, the low state of both in which a large proportion of those destined or admitted to holy orders are actually found. We should have compared the existing state of things with the past, and have asked if the state of literary or religious knowledge, assumed as the ordinary standard of clerical qualification, would have satisfied, much less produced, those burning lights of ancient days, our Cranmers or Halls, our Ushers or Taylors, our Hookers or Barrows.

> . . . . . Ilis juventus orta parentibus
> Infecit æquor sanguine Punico.

We might have stirred to jealousy our English universities, by a close comparison of the youth there under tuition for holy orders, with those in foreign establishments. We might have referred our venerable pastors to that which is daily asserted without contradiction, the incomparably greater learning, both literary, and more especially theological, to be found in the youth of our sister ministry in Scotland, to that found amongst our own. Their eyes might have been directed nearer home, to instances of religious education successfully conducted even in this our own land, amongst a class whom it is alike its own misfortune and ours that we must consider as in rivalry with ourselves; and they might have been entreated to consider what ground has been offered for others to assert that even a large majority of regularly educated dissenting ministers are better versed in the common-places of theology, and that knowledge of their Bible on which, as a science, it rests, than even a small minority of our rising ministry. Our address would then have humbly, but practically, suggested it to the conscience of each authorised instructor of youth, or superintendant of the church, how far the wished-for reform be not dependent, within his own sphere, wholly and solely upon himself. We should have advised no waiting here for general regulations, for legislative innovations, or metropolitan societies for the education of the clergy on Dr. Bell's plan to be simultaneously adopted throughout the kingdom. The change we should have hinted, as in our minds the only practicable one, would be the private, and perhaps unperceived, change which each collegiate or episcopal dignitary should, at the very next recurrence of public examination, think himself bound in duty to adopt, in regard to his own charge. We should press upon them (with all due deference to an authority whose difficulties can only be fully understood from its exercise), the shameful instances of abuse in these respects, which we are constrained to fear are often known to slip by those who observe, and who might prevent them, but do it not. Upon the heads or tutors of colleges, or professors, might be urged the immense advantage they respectively possess, for impressing on the minds of their pupils the nature of that holy office into which many are to pass from their hands. And even on the most venerable order itself might be urged, its own absolute and uncontroulable power for repelling any (if they please, without a reason), who shall dare to approach them uninformed, unquali-

fied for the sacred office, with lips untouched by the flame of holy zeal, or censers unhallowed to bear incense in the house of the Lord. Some living examples to this effect, and some who live but in our grateful recollection, might have been cited, whose salutary exertions still rescue episcopal examination from absolute contempt. And, finally, we should have pointed to that great day "when the chief Shepherd shall appear," and asked, if any temporal ease, or temporary applause for criminal levity in the discharge of their important duties, would be well purchased by a burdened conscience in the recollection of past negligence*, or by a single frown from His countenance, "before whom the earth and the heavens will flee away, and there will be found no place for them."

Such are the plain but awful considerations to which, had we possessed the opportunity, we should willingly have directed the pen of our writer: and we cannot abstain from at least so much self-flattery, as to imagine they might have been better qualified to answer the purpose of a quiet and gradual, or indeed any reform at all, than letters of mere general remonstrance, addressed to the Right Hon. the Chancellor of the Exchequer.

We presume to propose a similar style of address to the clergy at large, upon the subject of another leading complaint urged in this pamphlet,—against their negligent discharge of the pastoral duties. But let us first hear, and offer a few remarks upon, the language of this complaint itself. "A great proportion of our clergy," he tells us, "are a set of men wrapt up in secular pursuits, with a total indifference to the spiritual duties of their calling.....Many of them seem to consider that they are appointed to a life of sloth and inactivity, or merely to feed upon the fat of the land; and that, in return for immense and growing revenues, they have only to gabble through a few formal offices," &c.—Many exceptions, indeed, he speaks of; and congratulates us on the learning and piety of many in the higher offices of the church ....." But for all this, I fear a great proportion of the clergy are the very reverse of these high examples..... and betray an indifference of conduct, and dissoluteness of manners, which, whilst it is most shameful in them, would not be borne with in any other state of life." He then talks of the "reverend associates and abettors of public corruption and profligacy.....walking about our streets, unsilenced and unchastised.....A horse-race, a fox-chace, or a boxing match, is never without its reverend attendants: and the man, who, in the house of God, hurries over the offices of devotion as beneath his attention, will be seen the next day the noisy toast-master or songster of a club." Their professional indolence, "but one degree removed from positive misconduct," he next contrasts with their occasional activity at "a county election in a cathedral county town." You have the honour of finding yourself, in such contests, "acting in concert with deans, chancellors, archdea-

* The following striking passage is given in a note to p. 25, from the Preface to Burnett's Pastoral Care. "Our Ember weeks are the burden and grief of my life. The much greater part of those who come to be ordained, are ignorant to a degree not to be apprehended by those who are not obliged to know it. The easiest part of knowledge is that to which they are the greatest strangers; I mean, the plainest parts of the Scriptures; which they say, in excuse for their ignorance, that their tutors in the universities never mentioned the reading of to them; so that they can give no account, or at least a very imperfect one, of the contents even of the Gospel. Those who have read some books, yet never seem to have read the Scriptures. Many cannot give a tolerable account even of the Catechism itself, how short and plain soever. They cry, and think it a sad disgrace to be denied orders, though the ignorance of some is such, that, in a well-regulated state of things, they would appear not knowing enough to be admitted to the holy sacrament."

cons, prebendaries, and minor-canons, without number.....On such occasions, grave, very grave persons indeed, are to be seen shouting the chorus of some election ribaldry, whose zeal, or even common industry, upon more important topics, he had never witnessed." pp. 37—40.

After attributing the success of the dissenters, in promoting political differences, to the lukewarmness of the established clergy, our writer proceeds, in p. 60, to state the great abuse of *single* duty—some times only every other Sunday—which he declares to be the case in as great a proportion of livings above as below 500*l.* per annum. Advertisements to this effect he mentions, though perfectly irregular, yet appearing in the very face of the diocesan, &c. "Of the manner and the time also, in which this single duty is performed, it is equally necessary to speak:"—often at ten, sometimes nine in the morning, leaving all the rest of the day to revelling and drunkenness, or, what is more common now, to the itinerant enthusiast. And as to manner; "A clergyman who gallops to the church, gallops through the service, and gallops away again, is generally too unique in his ideas to conform to others, though sworn to obey them; and has of course a liturgy and rubric of his own..... The Decalogue is hurried over in the desk, with as little ceremony as the detail of a fox-chace.....And in many parishes, the whole morning service does not (including the sermon) occupy three quarters of an hour." The infrequency of the sacrament is likewise alluded to, and the excuse justly reprobated, that there are no communicants, which only implies a further neglect in the clergyman:—also the neglect of catechising, contrary to "the Methodists. There a great part of the Sabbath is set apart for the instruction of children in their particular tenets. And often, while the parish priest is lolling on his sofa, after the imaginary fatigues of his unusual exertion, under his very nose are these intruders zealously undermining the Establishment which gives him bread." Original composition, it is next observed, is scarcely known among them; and even their selections represented as injudicious, and so often repeated as to be quite familiar to the audience. And, finally, pastoral visits are not only greatly neglected, or wholly discontinued, but even their obligation is denied, and the clergy are convinced "that the duties of hospitality, and of domestic instruction and consolation to the young, the depraved, the decrepid, and the dying, form no part of the demands which their parishioners have upon them." pp. 60—70. To all which the state of the London clergy is represented as affording a faint, though laudable exception. p. 74, &c.

Now, upon a general review of these truly alarming statements, we can only say, that, whether they be true or false, or in whatever spirit they may have been dictated, things *are* as they *are*, and neither better nor worse in themselves for having been so represented to the public. After all, the public at large must judge of their correctness. The limited information of an individual will scarcely provide him with any definite judgment upon the subject; but each will judge for himself, and pronounce according to the particular observations which he may have had the opportunity of making in his own neighbourhood. For ourselves, we were about to enter our protest against the almost universality of this sweeping indictment, and to allege our own experience in mitigation of these truly unqualified statements; when we found ourselves suddenly arrested by the mention, obscure indeed, but sufficiently intelligible, of what is denominated "a new sect." This, which, from some expressions in p. 110, "threatening more than even a Roman Catholic ascendancy," we had concluded to be only some

rising class of dissenters, probably the Methodists, appears in p. 115, as ranged under "certain crafty leaders and mistaken zealots..... rendering religion not.....our calm guide, &c.....but a turbulent disturber of individual comfort," &c..... Not that he supposes "every one a methodist or hypocrite who is a stranger to the vice and irreligion of the times.....but at the same time, there are amongst us saints of a most mischievous description," &c. who turn out to be "dissenters of the worst description, publicly denying themselves to be dissenters at all.....telling you *(with too much appearance of truth)* that it is you, the Church of England, which has dissented from yourself; that they mean to bring you back to your original purity.....therefore are purchasing advowsons*, procuring curacies, &c. for persons of their own tenets.....Calvinistic, and as opposite to the real principles of our church, as almost any species of dissent." pp. 115, 116.

By this description we are forcibly led (we beg pardon if wrongly) to understand that he means, or intends others to mean, what are mischievously denominated the evangelical clergy; — a term of distinction against which we shall never cease to protest, and which, to our certain knowledge, many persons disclaim, who are nevertheless pursued with the appellation. Now, having the honour of some little personal acquaintance with a few clergymen so stigmatized in their respective neighbourhoods, we are free to own that we were about to adduce them, as instances tending to disarm many of those bitter sarcasms against the church at large; — sarcasms of which we could wish those, who are so mightily alarmed at *other* dangers to which our venerable Establishment is exposed, would consider the full effects, before they give them to the public. We were about to observe, that there were very few neighbourhoods, within our own knowledge, in which unhappily *the name* of evangelical, but standing connected also with some pious and exemplary clergyman, the undoubted friend of his church and his country, is not now sounded. On this foot, we had intended to state our firm belief that many hundred clergymen, scattered throughout most parts of this favoured land, were now living and acting in a manner to confute, and even confound, the general accusations cast upon the body at large. The number of such persons, we also are inclined to hope, is much on the increase, amongst the younger as well as the more advanced part of the clergy; most of them unexceptionable, even in point of discretion, that last and difficult attainment of true zeal; holding, upon the tenets of Calvinism (that detestable schism of our Hookers, and Ushers, and Leightons, and Beveridges), the most enlightened neutrality, on purely intellectual and theological principles; serving much, by their example, to raise the tone of clerical duty, even amongst those of their neighbours who cannot *go so far*; having, at the same time, no difference with them, but increased activity and zeal in their common profession; and well versed, we should add also, in those principles of church government, which perhaps they may be the only men hereafter to urge with effect, or even with knowledge of their subject, when they may be called to stand in the breach, and man the bulwarks of our church against the overwhelming assaults of religious dissent. We speak not this on light grounds; nor, at present, with any other motive than that of rescuing our church from the actual load of obloquy and suspicion under which publications like the present must necessarily throw it. And, in truth, we are not aware that our author himself, unguarded as he is

* We wish we knew of so much zeal, in these our days, as would prompt men to expenses of this kind: but we confess on this head our author possesses some sources of information with which we are wholly unacquainted.

in every attack, would altogether reproach us for opposing even this shield to the force of his weapons. We do not accuse, or even suspect, him of any fool's project of "Hints to the Legislature upon Evangelical Religion." But we must say, on the other hand, if he only tempts us to look with suspicion upon men on whom he must know how invidiously the name of "saints," &c. is ready to be cast by the world;—if, in fact, we are to exclude from the best defenders and the brightest ornaments of our church, men alike eminent for their zeal or their indolence, for their superior sanctity or their incorrigible levity;—if we are to rank amongst her true sons, or rather fathers, none but a certain indefinite middle character, who shall just hit the fancy of any fanciful projector; who shall, with a spirit of separation from the world, be just happy or unhappy enough to have that world "speak well of them;" who shall oppose without being opposed—we had almost said, shall be zealous without zeal, earnest without warmth, correct in doctrine without any doctrine at all, and examples in piety without strictness;—why, then, truly our writer must look for these last, where he thinks they may be found, in Plato's Republic, in Utopia, or Oceana; and in the mean time, we will offer him our most sincere condolence upon the actual state, not only of our own much-abused church, but of every other Christian community in the known world.

In the mean time, however, we are not willing to leave our writer without our poor assistance, even on his view of the case; and therefore we revert to our original position, as to the far greater eligibility of the mode of "address," by way of reforming the ill manners of our corrupt clergy, than of proceeding "by bill," or proposing, through Mr. Perceval, parliamentary regulations. Indeed, we cannot understand how any bill can ascertain more clearly the powers which at present exist, or create others which shall be found on experience more effectual to add regularity to the administration of the holy sacrament, catechising children, visiting the sick; or, in general, to stimulate the clergy to greater decency and devotion in the various offices of their calling. Much less do we see the possibility of redressing by law, what doubtless is the root of all outward *liturgical* neglect, viz. for the most part, the dissipated habits of those guilty of such neglect; their want of inclination to all study, or, at least, those studies peculiar to their profession; and that very pernicious, we hesitate not to call it, ministerial delinquency, the preaching habitually other compositions than their own. This latter practice—however defended by the respectable names of Burnett or Addison, or by many others not less respectable, yet, as we believe it, fraught with every deadening principle, and whose only excuse is that which intimates a man to be no credit to his profession—is, we verily think, the only means by which the *last* degree of ignorance and insensibility *can* be made compatible with the sacred office. And it is to this therefore, and to those other enumerated delinquencies, whether in public or private pastoral duty, that we would, by a personal address, call the attention of all ranks and orders of the church—if possible, by a voice of thunder. We would warn them, from the highest to the lowest, that this is not a time for compromise, or for making easy concessions to certain exempt cases, which infallibly become a precedent for all cases of the most flagrant neglect or dissipation. We would, through the operation of their own good sense, or through the authoritative frown of the bishop, exclude the clergy, without exception or reserve, from the fox-chase and the card-table. We would entreat them most earnestly to draw a line, whether in their own conduct, or in the advice from superiors to the inferior, not according to what each individual

may just feel right for himself, but what the world at large, in its general, and perhaps vague, judgment of character, or in the comparison with those who have actually bespoke its respect by their piety, may be supposed to feel. We would entreat them not to be deterred, by the imputation of Puritanism, from that gravity of character, that reserved deportment, and that actual separation from the world, especially in all its varieties of public amusements, which marked the church in its very best times; which still marks, and even (may we say it?) dignifies, a class, whose exaltation we suspect is only another word for our own voluntary depression; and which, if possible to our greater shame, affords an argument of superiority to the very Catholic priesthood itself, which we should find it difficult to answer. "They are well instructed," said Burnett, speaking of the then *parochial* Popish clergy, "in their religion; lead regular lives; and perform their parochial duties with a most wonderful diligence," &c.* Preface to Past. Care.

These are considerations, which, we trust, we shall never be backward or afraid to urge with all our humble strength of reason and speech: to urge them publicly, and address them to the very ears and hearts of every member of our apostolical establishment;—apostolical indeed, says the forementioned honest writer, in the same book, so long as "we can shew a primitive spirit in our administration, as well as a primitive pattern for our constitution." C. iv. And hopeless as our letter-writer is inclined to think the reformation, or lost the moral sense of our clerical instructors, we are not without our persuasion, that such an application to their own sense of duty, and, we might add, *interest* also, would be more effectual than any remonstrance, however loud and peremptory, through the medium of a legislator and a chancellor of the exchequer.

We have said *interest*, not indeed to intimate this to be a leading motive with the great body of the clergy, so much as to carry forward our remarks another stage,—to the complaints uttered by our informer against the usual distribution of *church patronage*, both public and private. Here indeed, as being a great public patron, we can understand and admit an address to the moral and political feelings of Mr. Perceval. We would indeed, with him, address ourselves to every possessor of ecclesiastical preferment throughout these realms. And this we would do, not only on the score of that heavy moral responsibility with which, by inheritance, or by whatever other means, they have become invested; but also, as we have said, on the very footing of interest; and on a view of the very great danger to which the church itself, over which they hold that patronage, is exposed, at this very moment, by the method in which it is applied. We have no hesitation in saying, that, as a general principle, within the purview of the legislature, the existing mode of church patronage is preferable to the one often proposed in lieu of it—viz. popular suffrage—much more to any other crude expedient, according to the fancy of still bolder experimentalists. Besides, we believe there is that reverence, and justly so, for the established rights of private property, in this country, that

* A pertinent observation on this same subject, in our present pamphlet, is that in p. 37: "The great body of the people can only reason from what they see; and if they behold, as is too often the case, that piety appertains to every species of worship but our own; that the Methodist, the Roman Catholic, the Anabaptist, and Presbyterian ministry, have none of that slovenly indifference which marks the conduct of so many of our own clergy; they will conclude that that religion is the best, which appears to have, through its ministry, a more immediate inspiration from God; nor are the arguments with which you, sir, and other enlightened persons, are able to transfer the blame from the system to the individuals, capable of being perceived by their grosser apprehensions."

all changes in that respect (if any had been conceived by our author) are to be considered as in the last degree chimerical and impracticable. But not so a change, upon due and temperate representation, in the minds and feelings of many of our great public as well as private patrons of ecclesiastical preferment. To them we should expect a statement to speak in the most impressive accents, that should represent to them the tremendous hazard in these times, as well as criminality in all, which is attached to a misapplication of their sacred trust.—These are times in which we must sorrowfully own, that the ministry of the Established Church, through a concatenation not wholly in their own power, are held in a disrespect unknown in former days. There is but little or no respect to their office, as such; and that which they conciliate to their persons, they often hold in common only with those who, in point of *prescription*, have no equal claims on the apostolical title. The contempt thus existing, thus increasing, towards the church, is likely, in the nature of things, to extend itself to the state; and therefore we have no hesitation in saying, that the patron who prefers to his benefice a man calculated by his misconduct to feed, or even by his neutrality to excuse, that contempt for the order, is aiming a blow at the constitution of England;—a blow that will be felt, inasmuch as we believe every such unworthy minister to be a rot in the very heart of the building, and a mark for the lightnings of vengeance.—And here most especially, though in the respectful language of humility, we should address those venerable fathers of our own church, at once the objects and the dispensers of the most important patronage which our constitution knows. We should entreat them to reflect upon their superior elevation, by which they are necessarily constituted the public examples, in this as in all other religious and moral respects, to the nation at large. Under the sanction of the immortal Hooker, we would presume to ask, "Shall we look for care in admitting whom others present, if that which some of yourselves confer be at any time corruptly bestowed? A foul and ugly kind of deformity it hath, if a man do but think what it is for a bishop to draw commodity and gain from those things whereof he is left a free bestower, and that in trust, without any other obligation than his sacred order only, and that religious integrity which hath been presumed on in him. Simoniacal corruption, I may not, for honour's sake, suspect to be amongst men of so great place. So often they do not, I trust, offend by sale, as by unadvised gift of such preferments, wherein that ancient canon should specially be remembered, which forbiddeth a bishop to be led by *human* affection in bestowing the things of God." Hooker's Ecclesiastical Polity, book vii. sect. 24.

To you then, Reverend Fathers, do we look, as masters of a key which is to let in or exclude the *most* dangerous enemies both of church and state. To you we look, for an influence (may we say it?) which shall extend over the whole of that lay patronage, with which you are so immediately and necessarily in contact;—an influence which shall (by means which you are so competent to devise) gradually bring to the doors of your palaces, candidates for preferment, who shall hereafter reflect neither on your own fidelity, nor on the dignity of that order over which you preside. To you we look for that authoritative encouragement of learning and the study of theology, amongst the youth as well as more advanced of your respective clergy, which shall secure amongst them the spirit as well as the form of religion; or, at least, leave them without the excuse of ignorance for their mal-administrations, or, as it is studiously represented in effect, the excuse of your neglect for their own. To you most

particularly we look, for controuling the outward behaviour of our authorised instructors, and for proscribing, from the leaders appointed to conduct us to heaven, those habits which must inevitably prove to us their indifference as to what path we take. In a word, to you it belongs, we had almost said exclusively, to stigmatize with effect amongst them, "as the worst heresy, a bad life;" and to make inattention to their Bibles or to their flocks, levity in amusement, or worldliness in temper, a crime of deeper dye, as assuredly the Day of Judgment will make it, than even the utmost rigour in the opposite extreme, than either Calvinism in doctrine or enthusiasm in ministerial labours.

Potiores
Herculis ærumnas credat, sævosque labores,
Et venere, et cœnis, et plumis Sardanapali.

(To be continued.)

The Healing Waters of Bethesda: a Sermon preached at Buxton Wells, to the Company assembled there for the Benefit of the Medicinal Waters, on Whitsunday, June 2, 1811. By the Rev. CLAUDIUS BUCHANAN, D. D. late Vice-Provost of the College of Fort William, in Bengal. London: Cadell and Davies. 1811. 8vo. pp. 36.

OUR readers are so well acquainted with the claims which the author of this sermon has on their attention, that we shall think it necessary to do little more than to apprize them of its publication. It will unquestionably be found inferior in interest, by those who much affect novelty, to his former discourses; but it is inferior to none of them in respect to the sound scriptural instruction which it conveys. Those who have read the Family Sermon (taken from the Homilies) inserted above in the present number, will be struck with the identity of the sentiments expressed in it, on the subject of man's fallen state, with those of Dr. Buchanan. "The Scriptures declare," our author tells us, "that man was 'created in the image of God;' that is, he resembled God in those moral qualities which a created being could possess. But man fell from this high estate, like 'the angels which sinned,' and he thus lost the divine image." "High intellectual qualities remain with man; but his heart is depraved, and in his will and affections he is alienated from God. Now, our Saviour hath declared, that man, being thus depraved by nature, must be renewed, and, as it were, 'born again,' before he can see the kingdom of God. And this change of heart, and the grace which produces it, are the subject of the glad tidings of the Gospel. Man's chief dignity then is, that he is a subject of mercy; a candidate for a new nature; an heir of immortality. Man lost the image of God by the fall; and the Son of God hath descended from heaven to restore that image; that is, to restore it to such a degree of righteousness in this life, that God may look upon it with complacency, and receive it to himself, to be perfected in glory."

We were struck with Dr. Buchanan's remarks on the subject of repentance. The word "repent," *in our translation*, is sometimes ambiguous. Judas is said to have "repented himself." But the word, thus translated, μεταμελησις signifies more properly anxiety and solicitude after the performance of some action. The Christian grace of repentance is always expressed by the word μετανοια, the proper signification of which is, a change of mind from evil to good. "It is," as Dr. Buchanan expresses it, "a change of heart from sin to righteousness; a revolution, rather than a reformation; a putting off the old man, and putting on the new man." This change he describes as nevertheless progressive, and as obtained by the use of the means which God hath appointed; the first step to-

wards obtaining it being "submission of the understanding to the word of God. A man must become 'as a little child' in the presence of his heavenly Father, believing implicitly his declaration that a heavenly influence is necessary to change the heart, and praying earnestly for that influence. And if he be earnest in his supplication, his prayer will be heard."

A note, inserted at the end of the sermon, so nearly expresses our own sentiments on the vain and fruitless controversial janglings which have disturbed the church during the last twelve or fifteen years, that we shall give it entire, happy in the opportunity of exhibiting so full and unequivocal a confirmation of our own views, by one who has shewn himself to be a master in Israel.

"It is not to be wondered at, that some persons of liberal education should have such imperfect notions of Christian doctrine; for they derive their divinity (if it may be called such) from the works of men, as if it were some human science, and not from the Bible. They take their system from some two or three authors known in their particular society, in favour of whom they have had an early prepossession; and merely refer to Scripture (if they ever refer to it at all) for the quotations which support their system. In this way a man may become a Papist, a Socinian, a Calvinist, or an Arminian. But in this way, he will hardly become a Christian, and 'an heir of eternal life.' Let us remember the words of our Lord on this subject; 'Search the Scriptures, for in them ye have eternal life.' He who, being qualified by Providence to read, does not search the Scriptures, is not worthy of the Scriptures, and will not be likely to find out the religion which they teach. The opinions of authors of this description (whose very language shews that they have not 'searched the Scriptures') are not worthy of notice. Our Saviour has, again, cautioned us against following implicitly the opinions of men of any attainments, or calling any man master; saying, 'One is your Master, even Christ. Call no man your father, upon the earth.'—Mat. xxiii. 9. To this reverence for 'names upon the earth,' are to be ascribed chiefly those contests about doctrines and modes of worship, in which men sometimes wear away their lives, quoting each other, and 'calling many men masters.' Hence also proceeds the hatred to names of an opposite opinion. One man writes a book to prove that he is not a Calvinist, or that his church or sect is not Calvinistic; another, that he is not an Arminian, or that his church is not Arminian; and neither of them, it may be, proves that he is a Christian. But he thinks that he has done somewhat, if he has taken his rank in the human scale;—and having assumed this, he too often slumbers quietly in his place to the end of life. Whereas he ought to have known, that one week's labour in 'preaching the word of life' to his flock, is more characteristic of a shepherd of the sheep, than a whole year dedicated to such volumes; in composing which, moreover, conscience too often bears witness that we are anxious and laborious architects of our own fame, and are building up ourselves, instead of the church.

"To the same source also is to be ascribed an opinion very common among superficial theologians, namely,—that every man, as well as themselves, must necessarily rank himself under some standard, and 'call some man master;'—than which there cannot be a sentiment more unfounded. The intelligent Christian (like Paul the apostle) acknowledges no name but that of Christ. Those ministers of Christ who are chiefly instrumental in promoting his spiritual kingdom at this day, would be ashamed of the imputation, that they had taken their theology from any man. No: they have it 'not of men, neither by man, but by Jesus Christ.'—Gal. i. 1.; and to this high extraction of their doctrine they owe their success in preaching it to the people; a success which is wondered at by some, and unaccountable by them on any principles which compose their system.

"But this propensity to render the religion of Christ a human system is so general, that almost every man at this day, whose labours are useful in the church, is supposed to adhere to the tenets of some 'master,' and most generally, of Calvin or Arminius. Nothing can so fully prove our assertion, 'that in this age, as in that of the apostle, many persons of liberal education know little of what is passing in the church of Christ' (which is confined to no particular communion), than such a supposition. Calvin and Arminius! Is it not an insult to men of intelligence and learning, humbly receiving the revelation of God, to suppose, that instead of drawing pure water from the fountain-head, they should drink from such shallow and turbid streams! Calvin and Armi-

nius! These might possibly have been very respectable men in their day (the former, indeed, has shewn in his works more classical learning, profound knowledge of the Scriptures, splendid eloquence, and exalted powers of mind, than are to be found in the united works of the principal polemical divines of the present day); but to compare the creed of Calvin or Arminius with the life-giving doctrine of Christ, as illustrated by his 'chosen vessel' Paul the apostle, would be to compare (if things so dissimilar may be brought together) a hedge-stake to 'Aaron's rod that budded.'" pp. 35, 36.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the press: Northern Antiquities, or Tracts designed to illustrate the early History, Poetry, and Romance of the Nations of the North of Europe, in royal 4to;—Description of a new invented Instrument for illustrating on rational and scientific Principles the Structure and Theory of the Hebrew Language, by the Rev. Robert Uvedall;—An Introduction to Historical, Physical, and Political Geography, in 1 vol. 8vo., by Mr. T. Myers, M. A. of the Royal Military Academy, Woolwich;—Elements of the History of Revolutionary Europe, in 1 vol. 8vo. by Mr. W. Tucker;—The Life of Lord Chancellor Somers, by Mr. Maddock;—Omniana, by R. Southey, Esq.; also an Edition in 12mo. of his Curse of Kehama;—in 3 vols. 4to. Mr. Smeaton's Reports, Estimates, &c. on Canals, Harbours, &c.;—and, A Second Edition of Observations on some important Points in Divinity, chiefly those in Controversy between the Arminians and Calvinists, extracted from an Author of the Seventeenth Century, by Ely Bates, Esq., with Remarks by the Editor.

The Life, Character, and Remains of the late Rev. Richard Cecil have been just printed in one volume; which contains the Introductory Matter to the First Volume of Cecil's Works (lately printed in 4 vols), and the whole of the fourth volume.

The Rev. Josiah Pratt has just published, in 5 vols. 8vo., the Select Works of Bishop Hall: containing the Contemplations, with his Practical and Devotional Works; being the most interesting and useful parts of his writings. The Life and Portrait of the Author accompany this edition, with Glossaries, and a copious Index to the five volumes.

The university of Oxford is about to excite great literary interest at home and abroad, by the publication at large of the most interesting of the ninety-four MSS. brought by Mr. Hayter from Herculaneum, and about which he has already made a report to the Prince Regent, which has been published.

The Bishop of Durham has recommended to his clergy to survey their different parishes, to ascertain the number of poor inhabitants who are destitute of Bibles. We hope that this example will be generally imitated.

Accounts have been received from Mr. C. R. Cockerell, at Athens, of a recent discovery in the island of Ægina, highly interesting to the arts. In excavating the earth to ascertain the Hyperthral in the ancient temple of Jupiter Panhellenius, in the pursuit of his inquiries, a great number of fragments of Parian marble, of the most beautiful sculpture, have been raised, the parts of which nearly complete sixteen statues, between five and six feet in height, many of them in powerful action, and described as not inferior to the celebrated sculptures of the Elgin collection. It is remarkable, that, of the travellers of all nations who have visited that celebrated temple for more than a thousand years past, no one before Mr. Cockerell should have dug three feet deep, the whole of the sculptures having been found so near the surface.

To the credit of Westmoreland, no person has been executed in it since the year 1782, when Archibald Irving and Walter Grives suffered the sentence of the law for the murder of Robert Parker, at Hackthorp; but both the delinquents were strangers in the county; so that there have been twenty-nine maiden assizes in succession. The cause of this moral improvement ought to be ascertained. Are the clergy laborious? Are there many schools?

Knots, or knobs of the Burknot apple-tree, put into the ground, will make a long shoot, the following spring; or, knobbed branches with blossom buds upon them, will

bear the same year. The burrknot apple-tree is uncommonly productive. It never misses bearing, not being so liable to blight in inclement seasons as other varieties. The fruit is large, its tints resembling the ribston pippin, and being about its size. For culinary uses, it is not inferior to the choicest codlin, and it keeps much better. The tree is not liable to canker, owing to its not putting out a tap root, but spreading its numerous fibres from the knob horizontally, and following the soil.

OXFORD.

The Rev. Dr. Cole, rector of Exeter College, has been appointed vice-chancellor for the ensuing year. The pro-vice-chancellors are:—the Rev. Dr. W. Landon, provost of Worcester; Rev. Dr. Parsons, master of Baliol; Rev. Dr. Griffith, master of University; and Rev. Dr. Lee, president of Trinity.

CAMBRIDGE.

The Rev. J. Davie has been elected master of Sydney College, in the room of Dr. Pearson.

The Latin declamation prize at Trinity College, has this year been adjudged to Mr. Bailey.

Rev. Dr. Ramsden, Deputy Regius Professor of Divinity, and Fellow of Trinity College, is elected a senior fellow of that society, in the room of the late Dr. Raine.

The Rev. George Frederick Tavel, M. A. resigned the office of senior tutor of Trinity College on Michaelmas-day. He is succeeded in the office of tutor by the Rev. Thomas Young, M. A.

William Robinson Gilby, William Henry Maule, Thomas Shaw Braudreth, and John Carter, Esqs. Bachelors of Arts, of Trinity College, were on Tuesday elected fellows of that society; and the Rev. Thomas Burnaby, B. A. of Trinity College, was on the same day elected a Conduct fellow.

The following gentlemen compose the caput of this university:—

The Vice-chancellor.

Divinity.—Isaac Milner, D. D. F. R. S. Queen's.

Law.—Edward Daniel Clarke, LL. D. Jesus.

Physic.—Sir Isaac Pennington, M. D. St. John's.

Sen. Non. Reg.—Joseph Wilkinson, B. D. Corpus Christi.

Sen. Regent.—Joseph Shaw, M. A. Christ College.

The Rev. George D'Oyley, B. D. fellow of Corpus Christi College, was on Friday last elected Christian Advocate, in the room of the late Dr. Pearson.

NORTH AMERICA.

The Cherokee nation has at length, in full council, adopted a constitution, which embraces a simple form of government. The legislative and judicial powers are vested in a general council, with less ones subordinate. In this nation there are 12,395 Indians. The females exceed the males by 200. The whites are 341, and one-third of these have Indian wives. Of negro slaves there are 583. The number of their cattle is 19,500; of horses, 6100; of hogs, 19,600; of sheep, 1037. They have now in actual use, 13 grist-mills, 3 saw-mills, 3 saltpetre-works, and 1 powder-mill. They have also 30 waggons, between 480 and 500 ploughs, 1600 spinning-wheels, 467 looms, and 49 silversmiths.

AZORES.

On the 16th of June last, the crew of a British sloop, the Sabrina, observed two columns of white smoke arising from the sea, off the west end of the island of St. Michael's, one of the Azores, which for some time they supposed to be an engagement, and made sail towards it; but were prevented by the wind dying away. The smoke continued to ascend with large flames of fire, and they then concluded it was a volcano. Next day they were close in with the island of St. Michael's, and found the volcano situated about two miles west of that island, and still raging. On the 18th, the Sabrina went as near the volcano as she could with safety, and found it still raging with violence, throwing up from under the water large stones, cinders, ashes, &c. accompanied with several severe concussions. About noon on the same day, they observed the mouth of the crater just showing itself above the surface of the sea, where there were formerly 40 fathoms or 240 feet of water. At three P. M. same day, it was about 30 feet above the surface of the water, and about a furlong in length. On the 19th they were within five or six miles of the volcano, and found it about 50 feet in height, and two-thirds of a mile in length; still raging as before, and throwing up large quantities of stones, some of which fell a mile distant from the volcano. The smoke drew up several water-spouts, which, spreading in the air, fell in heavy rain, accompanied with vast quantities of fine black sand, which completely covered the Sabrina's decks at the distance of three or four miles. On the 20th they went on a cruise, leaving the volcano about 150 feet high, and a mile in length, still raging as formerly, and con-

tinuing to increase in size. On the 4th of July they again visited the volcano, and found it perfectly quiet. They now went on shore, and found it very steep, and its height from 200 to 300 feet. It was with difficulty they were able to reach the top of the island: which they at last effected, in a quarter where there was a gentle declivity; but the ground, or rather the ashes, composed of sulphureous matter, dross of iron, &c. was so very hot for their feet, that they were obliged to return. They, however, took possession of the island, in the name of his Britannic Majesty, and left an English union-jack flying on it. The circumference is from two to three miles. In the middle is a large basin of boiling water, from which a stream runs into the sea; and at the distance of fifty yards from the island, the water, although thirty fathoms deep, is too hot to hold the hand in. In short, the whole island is a crater: the cliff on the outside appearing as walls, as steep within as they are without. The basin of boiling water is the mouth, from which the smoke, &c. issued. When the Sabrina left it, several parts of the cliff continued to smoke a little; and it was the opinion that it would soon break out again.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Exaltation of the Messiah, the Basis of Consolation in Death; a Sermon, delivered at High Wycombe, Bucks. By the Rev. Jacob Snelgar. 1s.

Infant Interest in Christ's Commission; a Sermon, occasioned by the Baptism of the Infant Daughter of the Rev. Jacob Snelgar. By the Rev. Corn. Miller, of High Wycombe, Bucks. 1s.

Scriptural Christianity recommended: a Sermon, preached at Lynn. By T. Finch. 2s.

A Word of Exhortation and Encouragement; preached at Boston. By J. Stevens. 1s. 6d.

A Sermon, preached in St. Andrew's, Dublin. By the Rev. R. Graves, D. D. 1s. 6d.

A Sermon, delivered at Hoxton Chapel, on the Death of the Rev. T. Spencer. By H. F. Burder, M. A. 2s.

A Sermon, preached at the Union-street Meeting-House, Brighton. By J. Styles. 1s. 6d.

Christ the Author of Eternal Salvation; preached at Grantham. By the Rev. W. Butcher, M. A. 1s.

A Sermon, preached at George's Meeting-House, Exeter. By J. Kentish. 1s.

A Discourse, delivered at Portsmouth, before a Society of Unitarian Christians. By T. Rees. 1s.

The Ophion, or the Theology of the Serpent and the Unity of God. By J. Bellamy. 8vo. 4s. 6d.

The Dedication of the Biblia Polyglotta, to King Charles the Second, by Brian Walton, folio, 7s. Reprinted from a fine original copy, just imported.

Patriarchal Times; or, the Land of Canaan: in Seven Books. Comprising Interesting Events, Incidents, and Characters, local and historical; founded on the Holy Scriptures. By Miss O'Keeffe. 2 vols. 12mo. 10s. 6d.

Declaration against the Pope's Supremacy. Wrote by his Majesty Edward VI. in the Year 1549. Republished, and dedicated to his Majesty George III. By the Rev. John Duncan, LL. D. F. A. S.

The Works of Archibald M'Lean, of Edinburgh. Volume V. Comprising a Paraphrase and Commentary on the Epistle to the Hebrews. 12mo. 4s.

MISCELLANEOUS.

Memoirs of the latter Years of the Life of the late Right Hon. C. J. Fox. By J. B. Trotter, Esq. his private Secretary. 14s.

Histoire des Femmes Françoises les plus célèbres, et de leur Influence sur la Litterature Françoise. Par Mad. de Genlis. 2 vols. 12mo. 10s.

The Life of Sir R. Whittington, Knt. four Times Lord Mayor of London. By the Author of the Life of George Barnwell. fc. 3s.

Theocritus, Bion, Moschus, et Tyrtæus: Translated from the Greek, by the Rev. R. Polwhele. 2 vols. 8vo. 10s. 6d.

Criscos Griesbachianæ in Novum Testamentum Synopsis. Edidit Josephus White, S. T. P. Lingg. Hebr. et Arab. Prof. in Academia Oxoniensi, et Ædis Christi Canonicus. 8vo. 7s. 6d.

The Works of Confucius, containing the Original Text, with a Translation; to which is prefixed, a Dissertation on the Chinese Language and Character, by J. Marshman. 4to. 5*l*. 5s. in boards. Serampoor printed.

The Beauties of England and Wales; or Original Delineations, Topographical, Historical, and Descriptive, of each County. In 11 vols. demy 8vo. 12*l*. royal 19*l*. 4s.

Sketches, Civil and Military, of the Island of Java and its immediate Dependencies, including particular and interesting Details of Batavia; taken from Voyages between 1768 and 1810. By a Dutch Admiral and French General. 8vo.

A new Analysis of Chronology. By W. Hales, D. D. Vol. II. 4to. 4*l*. 4s.

The American Review of History and Politics, and General Repository of Literature and State Papers. Number III. 6s.

An Essay towards an Impartial and true Idea of the Character and Reign of King Charles the First, and the Causes of the Civil War. By M. Towgood. 12mo. 3s. 6d.

An Account of the Trigonometrical Survey, carried on by Order of the Master-General of his Majesty's Ordnance, in the Years 1800, 1, 3, 4, 5, 6, 7, and 8, by Lieut.-Col. William Mudge, of the Royal Artillery, F. R. S. and Capt. Thomas Colby, of the Royal Engineers. Vol. III. 4to. 2l. 2s.

An Account of the Ravages committed in Ceylon by Small-pox, previously to the Introduction of Vaccination. By Thomas Christie, M. D. 8vo. 3s.

The London Catalogue of Books, with their Sizes and Prices. Corrected to August 1811. 8vo. 7s. 6d. half bound.

Cosha; or, Dictionary of the Sanscrit Language. By Amera Sinah. With an English Interpretation, and Annotations, by H. T. Colebrook, Esq. 4to. 3l. 3s. in boards. Serampoor, printed, 1808.

The Edinburgh Annual Register, for 1809. 2 vols. 8vo. 1l. 4s.

Poems on Subjects connected with Scripture. By S. Newman. 8vo. 3s. 6d.

A Letter upon the mischievous Influence of the Spanish Inquisition, as it actually exists in the Provinces under the Spanish Government. 1s. 6d.

A View of the Present State of Sicily; its rural Economy, Population, and Produce, particularly in the County of Modica: With an Appendix, containing Observations on its general Character, Climate, and Resources. By Thomas Wright Vaughan, Esq. 4to. 1l. 11s. 6d.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

(*Concluded from page 661.*)

Our remaining extracts from the Appendix to the last Report of this society will be of a miscellaneous description.

Extract of a Letter from a Correspondent, dated Stoke, Dec. 3, 1810.

"On board the Cater (the hospital ship, containing 130 prisoners), I gave 100 Testaments; a larger proportion than I intended, as they were exceedingly desirous to have them. The surgeon accompanied me to their sick beds, and aided me in putting into their hands the word of life. Among the number who gladly received them was the captain of the privateer who lately engaged the packet off the Lizard, and who was dangerously wounded. On board the Oiseau, containing 258 young men and boys, I gave 88 Testaments. Here they were much sought after by schoolmasters and boys."

On board ten ships, containing 5524 prisoners, this correspondent distributed 1195 Testaments, being, except in the instance specified above, a Testament to each mess.

Extract of two Letters, accompanying Contributions to the Society.

1. *From a venerable Clergyman in the North of England.*

"The eagerness to give, that was shewn by the religious part of my congregation; by those who stood in the aisles; and even by the children of some charity schools, was wonderful. They seemed to be afraid of being passed by; and loaded the dishes of the collectors with such a quantity of pence, that they were obliged to empty them into a basket, before they could finish the collection."

2. *From a Clergyman in North Wales, who has recently remitted Subscriptions, Donations, and Collections, amounting to upwards of 400l.*

"The poor people willingly come forward, and are very glad to contribute their mites to assist the glorious cause; and I cannot but receive them with thankfulness. The poor children in the Sunday-schools feel so thankful for their Bibles, with which they are plentifully and cheaply supplied by the care and liberality of the Society, that they feel a peculiar pleasure in contributing the little they used to spend in their common recreations, towards the funds of the institution, to which they are so much indebted. It is their free-will offering, without any solicitation on my part."

Report from the Hon. Mrs. ——. Dated March 31, 1811.

"I have the honour to transmit another year's account of the manner in which the Scriptures committed to my care have been disposed of; which I hope will meet with the approbation of the Committee of the British and Foreign Bible Society.

"The number of Bibles and Testaments given to soldiers may appear considerable; but I was induced to comply with some applications from soldiers who keep schools for the instruction of the poor children of their respective regiments, as I knew they could not obtain them from any other quarter. The poor sick men from Portugal, and the hospitals, have had a part; and I hope the Committee will not disapprove of the number given to soldiers embarking for foreign service; especially when they are informed, that they were received with the most lively gratitude, accompanied by prayers for those unknown benefactors who had bestowed on them such precious gifts.

"The foreign soldiers quartered in this neighbourhood have also received the Bibles and Testaments most thankfully. I have every reason to think the sale of Bibles and Testaments to soldiers and sailors is productive of much good; and I feel assured, that the Committee would be highly gratified, could they witness the thankful expressions which are frequently excited by the opportunity thus afforded these poor men of possessing the Word of God.

"My correspondence abroad has been more limited than it was last year; but I have had the satisfaction of hearing from several persons, that the Portuguese Testaments were inquired after with much eagerness, and joyfully received at Lisbon and Oporto.

"I have sent the English Scriptures to different places abroad, either for sale, or for gratuitous distribution, in consequence of earnest entreaties that more might be sent out.

"French Testaments have been gratefully received in New Brunswick, to which place I have forwarded a further supply; being informed that much anxiety prevailed among the French Catholics of that province to possess the Testament in their own language; several of the priests willingly agreeing to their being circulated amongst their congregations, and having even purchased some themselves."

This lady, in the course of the year, distributed 3653 copies of the English Scriptures, 458 of the Spanish, 810 of the Portuguese, 398 of the German, 3118 of the French, 305 of the Italian, 188 of the Dutch, 92 of the Danish, 25 of the Welsh, and 59 of the Gaelic Scriptures, to convicts, prisoners of war, cartels, soldiers, and sailors, &c. &c.: in all, 8396 copies of the Scriptures.

The Third Report of the Cork Bible Society, the Bishop of Cork president, contains the following affecting statement.

"Your Committee cannot conclude their Report without taking notice of a circumstance connected with this institution, which they think particularly worthy of being recorded. In the month of April last, some poor Welsh sailors solicited from the Rev. Mr. Fleming, the use of his meeting-house in Cook-street, for the purpose of having divine worship in their own language. Hearing that there was a Bible Society in this city, they agreed to contribute somewhat in aid of its funds, as a testimony of gratitude to the great Being who 'guides the mariner through the trackless deep,' and who had just conducted them in safety to their destined port. The fruit of their pious gratitude to Heaven, was a collection of one pound seventeen shillings, which was handed to the Secretary at the last annual meeting, and is taken into account.

"This truly interesting circumstance seems a striking proof of the blessed effects to be expected from such a society. These poor mariners, belonging to a class of people so seldom acquainted with any thing but vice, had reaped in their own souls the benefits of the bounty of the British and Foreign Bible Society, by means of which great numbers of copies of the Scriptures in the Welsh language had been distributed throughout their highly favoured country.

"At a distance from their native land, unknowing and unknown, behold the pleasing spectacle of these pious sailors, instead of squandering their hardly earned, but scanty means, in the profligacy and dissipation so usual amongst persons of their class, consulting how they might best promote the cause of God, and giving with a liberality, which must have called for self-denial in other respects, for the purpose of imparting religious instruction to total strangers—effects seldom witnessed, but where the heart as well as the understanding has felt the benign influence of Christianity! Who, on reading such an instance of the genuine operation of religion, can withhold his admiration? Who, in devout acknowledgement of the hand of the Father of mercies, from whom every good gift proceedeth, can avoid exclaiming, 'What hath God wrought!'

"To the conductors of the British and Foreign Bible Society it will doubtless prove a high gratification to learn, in this little anecdote, that their work has been so blessed of God, and that their 'bread, though cast upon the waters, has been thus found after many days.' To the wealthy inhabitants of this city and county, it sets a bright example, not however unaccompanied with a mild rebuke of the too general coldness of their

zeal, and comparative indifference about the best interests of their fellow-men, when so small a proportion of the affluent and great are found to contribute out of their abundance to this first of charities; and even of those who do lend pecuniary aid, so very few are induced to use the no less important means of personal influence and exertion, for the dissemination of the Holy Scriptures.

"May all who read of the above occurrence, so interesting to the friends of the Bible, catch a spark of that sacred fire which warmed and expanded the hearts of those humble mariners! May we all obediently hear the voice of Him, who himself went about doing good, emphatically exhorting each individual amongst us, through their example, to a zealous imitation of this distinguished work of faith!"

The Report of the Manchester and Salford Auxiliary Bible Society, of which Dr. Blackburne, the Warden of Manchester, is president, states, that they had distributed 7000 copies of the Scriptures in the preceding six months. We transcribe a part of the Report.

"In that union of natural influence with religious zeal and wisdom, and in those vast and successful operations which distinguish the British and Foreign Bible Society, in a degree hitherto unexampled, your Committee recognise the growing usefulness which must attach to the continued exertions of the Manchester and Salford Auxiliary Society. Associated both in spirit and in fact with that powerful institution, and contributing annually to replenish its funds, it derives in return the most substantial advantages, and renders itself an active instrument in the dissemination of knowledge and happiness to the ignorant and the miserable, wheresoever abiding on the face of the whole earth. Is there at this time a ray of holy light, cheering the dark abode of the poor Esquimaux? Has the Day-star risen in his heart, relieving the darkness of the shadow of death? Your society has a part in the dispensation of the blessing, and a recompense already in the sweetness of the reflection! Is there a poor foreigner, whom the fate of war has brought into the prisons of this happier land, whose fainting soul is now tasting refreshment at the Fountain of life? He owes that refreshment to the Bible, which has been graciously put into his hand; and your society shares in the glory of the blessed ministration! Is Poland about to have a Bible in her native tongue, for the hapless millions of her afflicted population? Assuredly she is—her consolation is near at hand; and for this she is indebted, under a favouring Providence, to the rich munificence of the British and Foreign Bible Society; and every subscriber to the provincial institution (who does not envy him the pure delight?) hath the privilege of being auxiliary to this divine and merciful work, by the association of his bounty with the funds and Christian benevolence of the parent society."

The net receipts of the year preceding the 31st of March 1811, amount to 24,683*l.* 5*s.* 7*d.* The net payments during the same period amount to 28,302*l.* 13*s.* 7*d.*

NAVAL AND MILITARY BIBLE SOCIETY.

The sole object of this institution is to distribute Bibles among the sailors and soldiers of the British navy and army. It took its rise in 1780. It is placed under the patronage of the Dukes of York and Gloucester; the Archbishop of Canterbury is president; and the Bishop of Durham, Earls Spencer, Dartmouth, and Radnor, Lords Willoughby de Broke, and Gambier, Hon. P. Pusey, Sirs W. Pepperell and T. Bernard, Barts. Gen. Manners, and W. Wilberforce, and R. Thornton, Esqrs. vice-presidents.

Many naval and military officers of high rank have from time to time applied to the society, expressing their strong approbation of its designs, and have, from their own observation, testified that the Holy Scriptures, which teach men to be faithful servants of God, teach them also to be faithful servants of their king and country. The claims of our sailors and soldiers upon us are urgent. To them, under God, are we indebted for the maintenance of all that is dear to us either as a nation or as individuals. This very service, however, exposes *their* lives to peculiar hazards, and makes it doubly our duty to furnish *them* with the means of preparation for it. This it is which the Naval and Military Bible Society proposes exclusively to do; namely, to distribute among our soldiers and sailors Bibles and Testaments only, without note or comment;—an object well calculated to unite all good men in its support, especially as we perceive, from the Rules, that all contributors of a guinea a year, or of ten guineas in one sum, become, without any further qualification or inquiry, governors of this institution.

The funds of this society are low. The receipts of the last year amounted only to 302*l.* Their distribution to the army and navy amounted, however, to 1848 Bibles and 25 Testaments; and at the time of

making their Report for the last year, there were before the Committee applications for Bibles and Testaments from 21,420 British sailors and soldiers. With these applications, except to a very limited extent indeed, namely, about 3000 Bibles, it would be impossible for them to comply without an enlargement of their funds.

The Committee, in their Report, very strongly urge every individual member of the society, to an increase of personal exertion in its favour—and surely they cannot exert themselves in a better cause—with a view both to make the benevolent design of the institution more generally known, and to obtain such further pecuniary support as may enable the society to answer the demands made upon it for the Holy Scriptures by the gallant defenders of our lives and liberties.

The Committee advert to the injurious effect produced on the funds of this institution, by an erroneous idea that it was in some measure identified with the British and Foreign Bible Society, or at least derived such aid from its funds as rendered individual contributions less necessary. It has, however, derived no aid whatever of a pecuniary kind from that society.—Others have supposed the continuance of the Naval and Military Bible Society to be rendered unnecessary by the establishment of the British and Foreign Bible Society, the partial objects of the former naturally merging in the unlimited purposes of the latter. The Committee, however, argue, and we think with perfect justice, that there is ample room for an institution which shall devote its whole attention to the gratuitous distribution of Bibles among the sailors and soldiers of our navy and army. "There is a wide field for usefulness," they observe, open to each, and ample scope for the exertions of both. "Let this society imitate the bright example of the British and Foreign Bible Society. If we had funds as abundant, friends as numerous, zealous, and persevering, upwards of 460,000 souls in the British army and navy, whom we profess to take under our care, would prove full employment for our resources." "Our cause is a good one, and calls loudly for individual and collective exertion. There is no time to be lost; life is short and uncertain to all, but to the sailor and soldier peculiarly precarious. One campaign, one storm, one battle, will launch its hundreds, perhaps thousands, into eternity: and it is the high privilege of the Naval and Military Bible Society to be employed in placing within their reach the Holy Scriptures, which are able to make them wise unto everlasting salvation."

The Appendix to the Report contains letters from naval and military officers, from which we add a few extracts.

Extract of a Letter from an Officer of the Royal Navy, upon a foreign Station, dated the 9th of Oct. 1808.

"I am commanded by ——— to express to you his acknowledgments for your letter of the second of March last, accompanying a supply of 400 Bibles for the use of his Majesty's ships on this station.

"The commander in chief requests you will be pleased to express to the Committee of the Naval and Military Bible Society his best thanks for their early attention to my letter, conveying his request that the important benefits circulated through their valuable exertions, might be extended to that part of the royal navy stationed in this remote country.

"The books have been distributed to the several ships, accompanied by a general memorandum to the squadron, of which I have the honour to enclose a copy for the satisfaction of the Committee; and I trust the advantages which will result from thus placing a knowledge of religion within the reach of those well-disposed persons on board, may be extended by mutual example, and improved by the attention of the commanding officers to these most important considerations.

"Until now, the ships have been so scantily supplied with the Scriptures, that it was scarcely possible to relieve the lower ranks on board from the extreme ignorance of the leading principles of Christianity, so fatally prevalent among them. Should the funds of the Society admit, it would be extremely desirable to supply the squadron with a further number, so as that nearly every mess might be provided with a Bible; perhaps this will be a heavier demand than can conveniently be complied with. ——— being very desirous to contribute his assistance towards the laudable objects of your institution, has desired his agent in London to pay his subscription *; and I take the liberty to enclose a draft for ten guineas, which the Society will be pleased to accept as a donation from myself."

Extract of a Letter from a Military Officer, dated Pendennis Castle, 7th July, 1810.

"We have had a change of regiments: the —— is now with us; and I am very happy to inform you that several of the men

* Twenty guineas.

evidence a spirit of piety. In looking over the list, I see this regiment is not of the number of corps that have already received Bibles from the Society, but I have been a supplicant so often, I am almost ashamed again to mention it; however, the cause is great and good, and therefore I must not be ashamed to plead in favour of the brave men in question. Their number is 580. Will you have the goodness to be their advocate with the Society, in the hope that the word of life among them will be attended with good. —The Lord give his blessing, and all will be well."

Extract of a Letter from a foreign Garrison, dated August 16th, 1810.

"I feel much indebted to you for your kind offer, and will avail myself of so favourable an opportunity to apply for some Bibles for the use of our garrison. We have about 1200 men, most of whom, I believe, are destitute of Bibles; indeed, as books, like most other things, are sold here at an advanced price of two hundred per cent. soldiers cannot afford to buy them; you will therefore much oblige me by putting me in a way of obtaining a supply. I am rejoiced to find a disposition among many to read the Scriptures, and trust that, by God's blessing upon the circulation of them, this barren wilderness may become the garden of the Lord."

Subscriptions are received by the treasurers, Mr. Ambrose Martin, Charlotte-street, Bloomsbury, and Mr. J. Stephenson, William-street, Chatham-place: by Mr. Hatchard, 190, Piccadilly; and by different banking-houses in London.

EDUCATION ON THE PRINCIPLES OF THE ESTABLISHED CHURCH.

We briefly alluded in our last Number to the institution of a society for extending the benefits of education, on the principles of the Established Church, to the poor throughout the kingdom. We now lay before our readers an account of the proceedings which have led to the formation of this most interesting institution.

"That the national religion," it is observed in the Prospectus, "should be made the foundation of national education, and should be the first and chief thing taught to the poor, according to the excellent liturgy and catechism provided by our church for that purpose, must be admitted by all friends to the Establishment; for if the great body of the nation be educated in other principles than those of the Established Church, the natural consequence must be to alienate the minds of the people from it, or render them indifferent to it; which may, in succeeding generations, prove fatal to the church, and to the state itself. It must, indeed, be admitted in this country of civil and religious liberty, that every man has a right to pursue the plan of education that is best adapted to the religion which he himself professes. Whatever religious tenets, therefore, men of other persuasions may think proper to combine with the mechanism of the new system, whether tenets peculiar to themselves, or tenets of a more general nature, they are free to use the new system so combined, without reproach or interruption from the members of the Establishment. On the other hand, the members of the Establishment are not only warranted, but in duty bound to preserve that system as originally practised at Madras, in the form of a Church of England education. The friends, therefore, of the Establishment, throughout the kingdom, are earnestly requested to associate and co-operate, for the purpose of promoting the education of the poor in the doctrine and discipline of the Established Church. It is hoped that such co-operation will not be wanting, when the object in view is nothing less than the preservation of the national religion, and ensuring to the great body of the people an education adapted to its principles." With a view of promoting such co-operation, and with the intent of laying the foundation of a society which shall extend its influence over the whole kingdom, a number of persons, friends to the Establishment, at a meeting holden on the 16th day of October, 1811, his Grace the Archbishop of Canterbury in the chair, Resolved, that such a society be now constituted, and that measures be taken for carrying the same into effect; and that for this purpose the Archbishop of Canterbury, for the time being, be president."

A Committee having been appointed, to consider of rules and regulations for the constitution and government of the Society, made their Report to a general meeting on the 21st of October, which was unanimously adopted. The rules are as follows:

"That the title of the society now constituted be 'The National Society for promoting the Education of the Poor in the Principles of the Established Church, throughout England and Wales.'

"That the sole object of this Society shall be, to instruct and educate the poor in suitable learning, works of industry, and the principles of the Christian religion, according to the Established Church.

"That his Grace the Archbishop of York, and the Right Reverend the Bishops of both

provinces, for the time being, be vice-presidents, together with ten temporal peers or privy-councillors, to be nominated by the president and other vice-presidents for the present, and as vacancies may happen in future.

"That a Committee of Sixteen, besides the president and vice-presidents, who are members ex officio, be appointed to manage the affairs of the Society, for the present year, by the President and the Bishop of London, and such other bishops as shall be in town. A fourth part of the said sixteen to resign their office at the end of the year, but to be capable of immediate re-election. A double list shall be formed by the president and vice-presidents, out of which the annual general meeting shall elect the persons who are to fill up the vacancies.

"That a general meeting be holden annually in the month of May or June, or oftener, if the Committee shall think it expedient, when a Report of the Society's proceedings shall be made, a statement of the accounts for the year be laid before the meeting, and the vacancies in the Committee filled up as above stated.

"That all subscribers of not less than one guinea annually, or benefactors to the amount of ten guineas, be qualified to attend such meeting."

His Grace the Archbishop of Canterbury was requested to lay the proceedings of this meeting before his Royal Highness the Prince Regent.

The above proceedings have accordingly been laid before his Royal Highness the Prince Regent, who has been pleased to signify his entire approbation of the same, and has graciously condescended to offer to become the Patron of the Society.

The Rev. Mr. Norris, of Grove Street, Hackney, has undertaken to officiate as Secretary. Books of subscription are opened at the banking-houses of Drummond, Hammersley, Hoare, Sikes, Robarts, Williams, Bosanquet, and Boldero.

VIEW OF PUBLIC AFFAIRS.

FOREIGN INTELLIGENCE.

THE army of Lord Wellington continued, down to the beginning of this month, to occupy the banks of the Coa, his head-quarters being at Frenada; the main body of the opposing army being cantoned in the neighbourhood of Placentia. On the night of the 14th of October, Don Julian Sanchez, a Spanish partizan, posted a party of men in a convenient place for surprising and carrying off the cattle of the garrison of Ciudad Rodrigo, when they should be sent out, as was usual, to graze under the guns of the fort. He not only succeeded in this object, but was so fortunate as to get possession at the same time of the governor of that fortress, General Reginauld, who, with a small escort, had gone across the Agueda. The general has since arrived in England.

A much more important affair took place about a fortnight afterwards. Lord Wellington had ordered Lieutenant-General Hill to endeavour to force back a considerable body of French troops, under General Girard, which had advanced from Merida to Caceres on the Tagus, with the view of interrupting the regular supply of provisions to our army. On the approach of General Hill, the French General endeavoured to regain Merida; but, while pursuing this object, one of his columns was surprised, at a place called Arroyo des Molinos. General Girard himself, though badly wounded, escaped to the mountains with three hundred men, followed, however, by a body of Spaniards; two hundred French were killed; and one thousand were taken, including Generals Brun and the Prince D'Aremberg, two colonels, and forty officers, with all their artillery and baggage.

The army of Ballasteros, being closely pressed by a French force under General Godinot, was obliged to take shelter under the walls of Gibraltar. The French advanced to St. Roque, and seemed to threaten the siege of Tarifa. After remaining there, however, about a week, finding that large reinforcements were likely to arrive from Cadiz at Algesiras, they retired towards Ronda, pursued by Ballasteros.

The French, under Suchet, having advanced into the province of Valencia, were obliged to lay siege to the fortress of Saguntum, where they appear to have met with a formidable resistance. After a practicable breach had been effected, the army of General Blake approached to its relief; but be-

ing defeated in a severe engagement, the besieged were induced to capitulate. Suchet is expected to lay siege to Valencia.

Cadiz, great discontents have been excited among the people by an expectation that the inquisition would be established by the Cortez. If this be true, they do not deserve to retain their power for a single day. Besides, to what districts is it at present that such a monstrous act of legislation can extend? With the exception of Cadiz, and a few other fortified places, they retain no actual occupancy of any Spanish territory, certainly not of any Spanish province. Such a measure, therefore, would indicate either absolute futuity, or treachery. Nothing could so effectually serve the purposes of Bonaparte, as a law of the Cortez, fixing on the necks of the Spanish people the dreaded yoke of the inquisition.

Spanish America continues to be convulsed by civil war. In the Caraccas, the opposition to the new government is stated to have been nearly subdued by General Miranda, who took New Valencia on the 12th of August. Coro alone held out.

Bonaparte returned to Paris, from his tour in the Netherlands, on the 11th instant.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

The state of the King's health would appear, from the terms of the Bulletins, to have undergone no material alteration. It is probable, however, from various circumstances, that his strength has greatly declined; and all hope of his recovery, we believe, has now nearly vanished. We shall obtain more precise information on this interesting and painful subject when parliament shall assemble, which it is appointed to do on the 7th of January.

The following legal appointments have taken place in Scotland. The Right Honourable C. Hope has been appointed President of the Court of Session; and has been succeeded as Justice Clerk by the Right Honourable D. Boyle. Lord Woodhouselee fills the vacant office in the Court of Justiciary.

Lord Archibald Hamilton has been elected Lord Rector of the University of Glasgow. The unsuccessful candidate was Lord Melville.

The trial of the Catholic delegates under the Irish convention act, has commenced; but little progress has hitherto been made, the court having been employed in discussing preliminary objections and points of law. The grand jury have found true bills of indictment against the delegates; but the only delegate yet tried, Dr. Sheridan, has been acquitted.

Considerable riots have taken place among the manufacturers of Nottingham, in consequence, as is alleged, of the introduction of a new stocking-frame, which serves considerably to abridge the quantity of manual labour required for this branch of manufacture. Many of the frames have been broken, and other acts of violence committed; but the military having been called in, it was hoped that these outrages would cease. The increasing price of bread may probably have contributed to this disturbance. The pressure arising from this circumstance must be great. The quartern loaf is now 1*s.* 6*d.* No folly, however, can be greater than that which expects to alleviate the evil, by such means.

It is with sincere pleasure that we announce, that Government have expressed, through the Commander in Chief, their intention of establishing regimental schools, for the care and instruction of the children of the non-commissioned officers and soldiers. These schools are to be conducted on the plan recommended by Dr. Bell, and adopted with great success at the Royal Military Asylum at Chelsea; and the commanding officers of regiments are directed to look out for persons calculated for teachers. "The object of these institutions," it is observed in the circular order, "is to implant in the children's minds early habits of morality, obedience, and industry, and to give them that portion of learning which may qualify them for non-commissioned officers. With this view the Commander in Chief desires you will be very careful in the selection of the person you propose for the superintendance of the school, which should be done without delay."

NAVAL INTELLIGENCE.

We mentioned in our last Number the capture of two French frigates in the Indian seas. The engagement appears to have been very severe. On board our three ships, twenty-five were killed, and eighty-five wounded. On board of one of the captured ships the killed and wounded amounted to one hundred and forty-five. The Clorinde, which escaped, had struck her colours, but got off in the night.

Some of our cruizers have been actively employed, in conjunction with the Spanish guerillas, and in co-operation also with General Ballasteros, on the coast of Spain.

In the Mediterranean, the Active frigate, Captain Gordon, attacked a convoy lying in the harbour of Ragosniza, after having obtained possession of the batteries on shore. The result of the attack was, that three gunboats and eighteen merchantmen were taken, and ten burnt.

Several of the enemy's privateers have been taken by our ships; and a large praam, of four twenty-four pounders and sixty men, has been captured in the roads of Calais by the Skylark sloop, which at the same time drove the Commodore's praam on shore.

ECCLESIASTICAL PREFERMENTS.

Rev. Dickens Haslewood, vicar of Aycliff, Durham, Sacrist and Librarian of Durham cathedral.

The Rev. Edw. Valpy, B. D. of Reading, elected Head-master of the Free-school, Norwich.

Rev. James Wright, Hinderclay R. Suffolk.

Rev. Wm. Morrice, B. D. Tackley R. Oxon, *vice* Finch, deceased.

Rev. Charles Mytton, Eccleston R. Cheshire.

Rev. R. Massie, Aldford R. Cheshire.

Rev. Edward Wallis, Willoughby R. Lincolnshire, *vice* Bowyer, resigned.

Rev. J. V. Chute, M. A. South Pickenham R. Norfolk.

Rev. James Newcombe, B. A. Dean's vicar, sub-treasurer, and custos of Exeter cathedral, Willand R. Devon.

Rev. Thomas Robinson, M. A. Saint Hilary V. Cornwall, *vice* Hitchens, deceased.

Rev. Henry Fielding, Crundale R. Kent.

Rev. Wm. Rous Ellicombe, M. A. Clist St. George R. Devon, *vice* Rous, deceased.

Rev. Vaughan Thomas, B. D. Dunstbourn Rous R. Gloucestershire.

Rev. Rich. Venables, Clirow V. Radnor.

Rev. John Hayter, Henworth R. Suffolk, *vice* Rev. Wm. Moore, resigned.

Rev. Wm. Speare, D. D. to a Prebend of Exeter cathedral, *vice* Rev. Sir Harry Trelawny, bart. resigned.

Rev. Thomas Bromley, M. A. Bishopstone R. Wilts.

Rev. Mr. Barnes, of Berwick-upon-Tweed, a Minor canon of Durham cathedral, *vice* Jackson, deceased.

Rev. William Camplin, Clatworthy R. Somersetshire.

Rev. H. Helyar, Pendomer V. Somerset.

Rev. J. R. Thackeray, M. A. Downham Market R. Norfolk.

Rev. J. Powett, M. A. Edburton R. Sussex.

Rev. James Morgan, D. D. prebendary of Gloucester cathedral, Llantrissent V. South Wales, *vice* Rickards, deceased.

Rev. R. Stephenson, Witchford V. *vice* Whish, deceased.

Rev. John Lamb, Stretton R. Rutland.

Rev. Wm. Moore, Chagford R. Devon.

Hon. and Rev. Richard Bruce Stopford, M. A. one of his Majesty's chaplains, to a Prebend of Hereford cathedral.

Hon. and Rev. George Herbert, B. A. Tibenham V. Norfolk.

Rev. W. Newcome, M. A. Belaugh R. with Scottow V. annexed, Norfolk.

Rev. Wm. Edge, B. A. Naughton R. Suffolk.

Rev. Nath. Colville, M. A. Brome R. Norfolk.

Rev. J. G. Sherer, Godmersham and Challock united VV. Kent.

DISPENSATION.

Rev. Peter Sandiford, M. A. to hold Newton R. Isle of Ely, with Fulmodestone with Croxton R. Norfolk.

ANSWERS TO CORRESPONDENTS.

L. S.; An Inquirer; A Clergyman of the Church of England; J. E.; H. T.; Theognis; D. M. P.; R. H. S.; A Country Clergyman; and R.; will be admitted.

J. P.; Academicus; Scrutator; Johannensis; and Rusticus; are under consideration.

The account of the High Wycombe Auxiliary Bible Society, in our last Number, was not published *without authority*, as a Correspondent supposes. We are sorry the name of Earl Temple should have been omitted among the vice-presidents. We have great pleasure in now adding it.

We had neither seen nor heard any thing of the trial, in the Court of Arches, of which an account has been sent us.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

THE following paper is taken from a small pamphlet, published in 1736, entitled "*The triumphant Christian, or the dying Words and extraordinary Behaviour of a Gentleman, who departed this Life on the 5th Day of September, 1725, in the 59th Year of his Age; faithfully transcribed from the Notes taken by a Person that attended him in his Sickness. Worthy the Perusal of every serious Christian, and published with a sincere Design of Good to all.*" The editor states, that as the object of the publication was to promote the glory of God, and the good of his people, and not to raise a reputation either for the deceased or his surviving relations, it had been deemed expedient to conceal the name, family, and place of abode of his departed friend. He adds, and I think with truth, that "there is nothing in history which is so improving as those accounts we meet with, of the death of eminent persons, and of their behaviour in that dreadful season." The reason of this he conceives to be, our being sure "that some time or other we shall ourselves be in the same circumstances. The general, the statesman, or the philosopher, are, perhaps, characters which we may never act in; but the dying man is one, whom sooner or later we shall certainly resemble."

The only liberty I have taken with the original is that of somewhat shortening it, by excluding such expressions of the dying man as were only repetitions of what had been said before. I am, &c.

S.

THE TRIUMPHANT CHRISTIAN, &c.

The subject of the present account was born of religious parents, was an only child, and heir to an estate of twelve hundred pounds a year, which he left, with some small additions, to a son and two daughters, the possessors no less of his virtues than of his fortune. His lady, a pious and exemplary Christian, died some years before him. He had had a very liberal education, and studied for some time at a university in Holland, after which he travelled for about two years. He then returned to England, and, having married, settled at his seat about fifty miles from London, where he lived till his death, a period of about thirty-five years. He was a man of great knowledge and experience in religion. His person was agreeable, his disposition and deportment sweet and engaging, and his conversation highly instructive. He was humble and courteous, kind to all, most charitable to the poor, and especially to the industrious poor. Many a family has he saved from ruin by his private assistance. His house was a little sanctuary, where God dwelt, and where he was loved, obeyed, and constantly worshipped. The utmost harmony and affection reigned among the members of the family, who were pious without enthusiasm, and serious without affectation, and highly esteemed by all their acquaintance. No man could leave the world more universally lamented by all who knew him. He died in the 59th year of his age, after a life devoted to the service of God, and the good of man-

kind, and employed in religion and kind offices.

The death of this excellent man was caused by a consumption, which for three or four years had slowly but gradually wasted his strength. He preserved, however, a surprising alacrity of mind to the last; nor did he fail in his usual attention to domestic duties, or abate his usual intercourse with his friends, until within a day or two of his departure. On Saturday noon, the day before he died, he was sensible of a very great alteration in himself. The circumstance alarmed his family, but not himself. Physicians being called in, confirmed the opinion he himself entertained, that they could be of no service to him, and that his recovery was now hopeless. On this he sent for three friends, and all his family, into his chamber, when, in the midst of their tears and lamentations, with the utmost composure of mind, he thus addressed them.

"My dear children and friends, I send for you to take my last leave of you, to bid you and all the world farewell. I am going where I hope we shall one day have a joyful meeting; though I shall never return to you, and the places and persons that have known me must here know me no more. Come, my dear children, and kiss your dying father, or you may lose the opportunity of that endearment: death is doing his work apace. Do not be so greatly moved. Nothing but your tears can disquiet me. I have nothing now to do but to die. It is a great work: O, to do it well!—My worldly affairs are all settled: I will not lose one of my very few moments about them. You will find, by the disposal of my estate, how dear you all are to me, and how sensible I have been of the duty and affection you have ever paid me. May God requite you in more valuable blessings than I can leave you.—I have no need to add any instructions to those already given you; go on as you have hitherto done, and remember the words of your living as well as dying father. May the God of peace be with you, the Almighty God of Jacob bless and keep you. May your father's God and your own God be your present inheritance and everlasting portion. May your mutual happiness be continued, and your eternal felicity secured. May the glory of God be your great aim at all times; and may all you say, design, or do, tend thereto. May you prove blessings to society, and instruments of much good to the cause and people of Jesus Christ our Lord and Master. My dear friends and children, who for many years have been my best friends and companions, the tenderness of my soul is moved towards you. Nothing in the world besides raises in me the least inclination to stay longer here: it is you only that I cannot so easily part with; and were I not fully persuaded we should meet again, parting would be dreadful work indeed. But let me not indulge this weakness. I am going to the blessed Jesus, and it is with the same Jesus I leave you. He will infinitely more than make up the loss of children to me, and of a father to you."

Here, overcome by his feelings and by the effort he had made, he fainted. They all thought him gone; but in a few minutes he recovered, and, composing himself to rest, slept, or rather slumbered, for two hours. On waking, he thus began again: "Let me pray with you: this may be the last time we shall ever unite in that exercise. I am on the brink of eternity: in a few hours or minutes more, I shall launch into that boundless ocean." Lying on his bed, he then with the greatest calmness, and with his usual fluency, prayed, nearly in the following words.

"Most glorious and holy Lord God! Thou art the only living and true God, from whom we receive life and breath and all things. Truly happy are they, and only they, who have an interest in thy favour; for in thy favour is life,

as thy loving kindness is better than life. Thou art the only source of true happiness. Afflictions with thy favour are infinitely before deliverance from the greatest distress without it. To have God for our portion, though in the most destitute circumstances is infinitely to be preferred to all the good and glory of the world without God. With the utmost awe and reverence, O Lord, we would approach thee, duly sensible of thy majesty and perfections, and of the infinite distance there is between that being who is all purity and perfection, and such defiled guilty creatures as we are. It is condescension in God to regard the most perfect adoration and obedience of the blessed above: what wonderful goodness is it then for thee to have respect to those who dwell in houses of clay, and whose foundations are in the dust! Our consolation is, that we have an all-prevailing Intercessor with thee, Christ Jesus the righteous, our most blessed Mediator and Advocate, the Lord our righteousness and strength, through whom unworthy and ruined creatures may have access to, and be accepted by, their great Creator. He hath died, the just for the unjust, to bring us to God. Through him alone we would come before thee, O Lord: may our hearts be influenced by thy most holy Spirit, that our prayers may be such as Christ will plead for above. I am now, O Lord, at thy footstool; I shall soon be at thy bar: O be present with me in these last moments of nature's distress. I am almost at home: O make the passage easy, if it be thy will. Now, O Lord, complete thy work in me, thy goodness towards me. May I die to thy glory; in thy favour; to the benefit of all that know or may hear of me; and an encouragement to them to choose God for their portion. For the Lord Jesus Christ's sake, fully pardon all my sins, pass by every failing of my life, freely forgive whatever has been contrary to thy holy law and nature, every sin I have committed, all my omissions of my duty, all my sins of ignorance or presumption. Wash me in the blood of Christ from all defilement. Sanctify me throughout, O thou Spirit of the Most High, in body and soul, and give me that comfort and peace which thou alone canst give; and maintain them in me to the last, till death is swallowed up in victory. Let no false fears alarm me, no false hopes deceive me. Let not thy wrath, O Lord, terrify me; let not the great enemy of souls be suffered to assault me; let not the remembrance of my past sins overwhelm me. May I know that I am fully pardoned, for my dear Redeemer's sake. Grant me, O Lord, an assurance of thy love; and may I have thy Spirit witnessing with mine, that I am the child of God. May the prayers which I put up to thee in the time of my health, for preparation for death, be now answered in mercy. Preserve, O Lord, the faculties of my mind, that to my latest breath I may praise my God, declare my experience of thy faithfulness, love, and power, and furnish a farther testimony that religion is a real principle in the soul. And then may death be an easy passage to me out of a world of sin, snares, and sorrow to immortality, peace, happiness, and glory with God and Christ above. I would commend to the Divine favour my friends and family, with whom I must now part. May the blessing of Almighty God be ever upon them. May the blessings purchased by Christ be their portion for ever. Guide them by thy counsel here, and afterwards receive them to thyself. Hear and accept us, O Lord, for Jesus Christ's sake, in whom alone is our hope of mercy from thee; and to God the Father, Son, and Holy Spirit, the one immortal, invisible, and only wise God, be uninterrupted honour and glory, adoration, blessing, and praise, world without end. Amen."

The length of this prayer, and the earnestness with which he delivered it, quite exhausted him, and he was almost motionless for about an hour; when the minister whom he attended, a man of eminent piety, learning, and worth, came to see him. As soon as he saw him, he said with surprising alacrity, "My good sir, I am glad to see you: you are come in time to do your last kind office to your dying friend. I hope by the Divine assistance, you, as well as I, will have comfort in my end. I have a peace within, too great to be expressed. Your labour has not been in vain in the Lord: I am one testimony to the contrary, blessed be God. I thank you for all your heavenly discourses and prevailing prayers, and for that pious conversation which I and my family have so often been favoured with. Continue it to them; they value it as much as I do, and may one day bless you for it upon a dying bed, as I now do. Is it not amazing, that such a sinner as I am, should be thus easy upon a death-bed, and when just going to appear before the great Judge of the world? O, God has been ever good to me, and I find he will be so to the last. I never yet called upon him in vain. O, living and dying, we should declare the loving kindness of the Lord."

Here, that he might not spend himself too much, the minister began some suitable discourse; but he perceived the design, and said, "I thank you for your kind intention; but allow me to go on, while I can speak, to bless God and to give my dying testimony to his faithfulness, power, and love. Why have I so much strength remaining, but that I may use it for his glory. My speech may shortly fail me: O then bless God for me, and put up your prayers for my departing soul. Is it not the utmost condescension in God, that he will allow such a worm as I am to bless him at all? He is infinitely kind and plenteous in mercy. All his dispensations towards me have been for my best good, and his glory. Even those adverse circumstances which crossed my inclinations and thwarted my designs, I now perceive were designed for my everlasting advantage. God has indeed been my kindest and best friend. God in Christ is my rock, the portion of my soul. What should I now do without an interest in Christ? The precious blood of Christ is of infinite value: I ever said I thought it so: how do you think I esteem it now? I am a dying, perishing creature; but I have committed my soul to Jesus Christ, my Lord, and my God: he will conduct it safe to his heavenly kingdom. Through him I have overcome the world; through him I shall soon triumph over death and all the powers of darkness. Shake off thy fetters, my soul, and rejoice in Christ Jesus thy Lord. A few moments more, and thou shalt enter on thy heavenly inheritance. There shalt thou ever be with the Lord. There thy longings after God shall be satisfied. There thou shalt be an eternal witness to the Redeemer's truth and power, and to the rich free grace of God in Christ. There shall be no sorrow, and, what is better, no sin; no fear of offending God, no hazard of ruining thyself; but through the endless ages of eternity thou shalt know and love, enjoy, glorify, and praise God in a manner thou art here incapable of. This night, my friends, I am persuaded will be my last night among you, and to-morrow my last sabbath. What a blessed change will it be, to go from keeping a sabbath with the people of God on earth, to keep an eternal one with God himself in heaven!"

After lying still for some time, he again broke out:—"Many, were they to see me, would be pitying my case; but that would be, because they know not my inward comforts. O, I would not now change conditions with the most wise, most wealthy, most great

and happy upon earth. What would a thousand worlds avail me in this hour of death, much less in that of approaching judgment? What should I do, as I said before, without an interest in Christ? His precious blood has cleansed my sinful soul, purified my conscience, and made me, a child of hell, an heir of wrath, holy before God, fit to live with God and Christ, with angels and the spirits of the just made perfect. Blessed, for ever blessed, be my God." With much more to the same effect.

He now desired the minister to engage in prayer, which he did in a manner most suited to the circumstances of the family. They were all bathed in tears, whilst the dying man was all joy and ecstacy. He heartily thanked the minister, embraced his children, and took leave of them and his friends in a most affectionate manner, desiring to see them all again if he survived the night. All then left him, except one person: they did not, however, go to bed. He lay pretty quiet till eight in the morning, but had no sleep, his eyes never being closed till closed in death. He was much refreshed with lying still, and nature seemed to have collected her forces for the last onset. His family, and many of his friends whom he was desirous to see, now came into his chamber. He seemed glad of their company, and thanked them for it. To the inquiry how he had rested during the night, he replied, "I was never better. I have had rest, but no sleep. I have been much better employed. I have been with my Saviour, and my soul is abundantly comforted and refreshed. My body is dying, but my mind is still vigorous. I feel the cold hand of death upon me; but, blessed be God, he is a welcome messenger: here I am, O Lord, waiting thy pleasure. This poor body is hardly capable of any greater decay, till it moulders in the grave. And there let it moulder. Who would not part with it as it is? It is now my burden, my bar to happiness, my hindrance to a spiritual communion with God. But then it is united to Christ, and shall one day become a glorious body."

Here he called for a little cordial. His youngest daughter carried it to him, the tears running down her cheeks, which she endeavoured to conceal from him. He perceived her grief, and calling for her brother and sister who were in the same condition, but kept from his sight by a part of the curtain, he threw his cold arms about them, and embraced them with the tenderness of a dying parent. "My dear children," he said, "I find it is you who want comfort; but how can your father now give it? The very attempt adds to your grief. You have been, and are, most dear to me. Since the death of your dear mother, I have known no worldly blessing equal to you. God will reward your dutiful and affectionate conduct, and make up your loss. But your sorrow, my children, for what you lose should not be so great as your rejoicing for what I gain. I am going to be with God, and the blessed Jesus, and can even part with you for such company. O hold on your course, and my happy lot will one day be yours. O let the intention of all your actions be the glory of God, and your whole lives one continued preparation for death, and then you need never fear a death-bed."

The minister coming in at this time, he with much pleasure shook him by the hand and said: "My good friend, I am glad to see you once more. The happy day is come that will be my last. This day of the Lord has ever been my delight. O what happy communion have I had with God and his people, in his ordinances on these days! I always esteemed it one of my greatest blessings, that, owing to our plentiful circumstances in life, I and my family were always at liberty to attend without anxiety or

interruption on the public worship of God, and to spend the sabbath in our own way. Holy, holy, holy Lord God, the God of the spirits of all flesh, the portion of my soul, I am once more brought, by thine almighty power, to the beginning of thine own day, the last I am likely to enjoy on earth. Make it, O Lord, for my blessed Redeemer's sake, the best I ever experienced. Finish the work of thy grace in my heart. Fully prepare me for the everlasting enjoyment of thyself. Complete my repentance towards thee. Let me not have a sin unpardoned. Let me be conformed to the image of Christ, and made a partaker of the holiness of God. Let my faith and love be in the highest exercise: let not the approach of death shock the one, or abate the other. May every power and faculty of my soul be employed to the last, in blessing and praising thee. And may this sabbath be not only to us but to all thy people, a blessed earnest of, and a full preparation for, an everlasting sabbath with God above. Hear, for Jesus Christ our blessed Redeemer's sake. Amen."

He now desired the minister to pray with him, and to read the 15th chapter of the first of Corinthians. During the time of this prayer, which he requested might be for a continuance and increase of his inward peace and spiritual joy, and for his abundant entrance into the kingdom of his Lord, his heaven seemed to be already begun. The minister now took his leave, being obliged to attend his duty in the church, and many affectionate things passed between them. The rest of the company went to breakfast. On their return, he observed to them that he found his strength much impaired since yesterday, but that he had no pain either in body or mind. And why, he added "should not the terrors of the Almighty fall on me, who have been so criminal, so guilty? It is wholly owing to the rich free grace of God for the sake of Christ, and not to any desert of mine. O how unworthily have my duties been performed! How often have I worshipped God without faith or hope being in exercise, without a sincere sorrow for sin, an unfeigned love to God and his ways, and holy desires towards him. How often have I pretended to praise him when my heart has been unaffected and I have been dull and thoughtless in the service of God! O how great and innumerable have been my sins! The thoughts of these things would overwhelm me, had I not the righteousness of Christ to plead. Here my hope is fixed. In Christ I am safe, and in him alone. I now again discard all that I have done. Nothing can avail or stand me in any stead before God, but the merit of my dear Lord and Saviour."

After this he began to falter in his speech, and he was obliged to pause almost between every word. But he was continually saying, as he was able, to those about him, "How inestimable is the love of God! What returns can I make to him for all his profusion of mercy! My dear friends, bless God with me and for me! I long to be with God and Christ! O when shall I appear before God! He is my God, the portion of my soul, my only felicity, my delight, my utmost wish, my all!" With many similar expressions.

At his request the eighth chapter to the Romans was read; and on almost every verse he made some suitable remark. It was now about one o'clock. His legs and hands were quite cold. He desired his children to come near him once more and take their leave, for he feared he should not be able to speak much longer. The last words he directed to them were, "My dearest children, may you be blessed living and dying: let your dependence be ever rightly placed on God. Let your submission to God's providence be entire and cheerful. Study God's will, and endeavour to perform it. Live suitably to your engagements

to him. Be constant in your communion with his church. Spend much time in prayer and in praising God, in divine contemplations, in self-examination, and in religious converse. May the glory of God and the good of his church be your constant desire and endeavour. May you be kept from all defections from the great God, and may every grace of his Holy Spirit be implanted, and be in daily exercise, in your souls; and may you be found at last to glory and praise at the coming of Christ, through whose righteousness may you be presented blameless and without spot at the bar of God, and be your parents' crown of rejoicing in the great day."

All this was said in a low voice, and with much interruption. One asked him, if he still thought this would be his last day. "Oh yes," he said, "on this blessed day my Lord rose from the dead, and finished the work of our redemption; and this day, I doubt not, he will complete his goodness towards me. O Lord, I am waiting for thy salvation. Lord Jesus, receive my departing spirit. To thee I commit and commend my soul: thou hast redeemed it. O come and take me to thyself. O for the sight of Christ in glory, and to be satisfied with his likeness! Bless God for me, and praise him. And may the blessed spirits above take the song of praise from your lips, and carry it up before the throne, to God and to the Lamb, in a more exalted manner than you are capable of. The Lord bless you, my dear children and friends."

After this, which was spoken in short and broken sentences, nothing could be understood of what he said. At five o'clock, the minister came again to see him. Though he could not speak, he was sensible who it was, and held up both his hands, in token of his desire that the minister should go to prayer, which he accordingly did. After this, he lay still for a long time. About ten o'clock he seemed to be just expiring; but opening his eyes again, he moved his hand toward his son, who was next him. His son took hold of it, and he found that his father pressed his hand. After which, he made the same motion to them all. About half past eleven his last moment came, and he resigned his soul without a sigh or groan, falling asleep in Jesus. He died with a smile on his lips, which indeed seemed to be settled in his countenance from the time he became speechless, and to afford an evidence of his inward tranquillity. Blessed indeed is the death of the righteous: there is no latter end like theirs!

To the Editor of the Christian Observer.

THE genealogy of our Lord Jesus Christ being a point in the evangelical history particularly recorded and insisted on, and constantly appealed to by the Apostles in the New Testament, and the defenders of Christianity, it is not a little remarkable, that a matter of such importance in the demonstration of the Messiahship of Jesus, is still represented as having difficulties hitherto unexplained, to the prejudice of the Christian cause, especially with the Deists and Jews. I hope, sir, that what I have to offer on the subject will merit consideration from your intelligent readers, especially as one considerable difficulty in the sacred history appears thereby removed.

1. The number of generations from Abraham to Christ, according to St. Mathew's Gospel, is stated at *forty-two*, comprising three series of *fourteen* each; whereas, according to Luke, there are reckoned *fifty-six* generations, ch. iii. ver. 23—34. By comparing the two accounts, the difference of reckoning consists in the series from David and the captivity.

2. The genealogical list recorded by Mathew, shews the genealogy of Joseph. This is a determined point,

proved from Matthew's own words; "Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." The series ends in the person of Joseph, who is hereby declared a descendant of David and Abraham. The Jews and Deists, however, strongly object to this account as proving nothing at all; because, say they, the same history attributes the birth of Jesus to the miraculous conception of Mary, a virgin. But it is presumed, that the Apostle Matthew only intends to shew the legal heirship of Jesus, by virtue of the Virgin's espousals, and that he was legally attached to the royal house of David; if so, the objection fails.

3. The list recorded by Luke, shews the genealogy of Mary the Virgin, and espoused wife of Joseph. This series is carried upwards as far as Adam; and probably with the express design to establish the fulfilment of the Divine promise, concerning "the seed of the woman" (Gen. iii. 15.), and hereby Jesus is proved to be that *promised seed*; and, moreover, he is also declared to be "the Son of God," as proved from Luke's own words, ver. 38; for the antecedent of the genitive belongs not to Adam, as commonly supposed, nor does the evangelist call him the *son* of God, but Jesus, and refers to the incarnation.

4. As the genealogy of Joseph and of Mary, equally shews their descent from Abraham and David; Jesus is hereby proved to be the seed of Abraham and of David, and demonstrably so, in the language of St. Paul, Rom. i. 3, "of the seed of David according to the flesh." From David the families divided into two distinct branches, viz. Joseph in the line of Solomon, and Mary in the line of Nathan, which clearly proves that this list by St. Luke concerns the genealogy of Mary.

5. From Zorobabel to Joseph are reckoned *ten* generations by Matthew, and by Luke *twenty* generations: and hence I argue that the generations enumerated by Luke from Zorobabel to Christ, record the collateral branches of Mary's family, viz. her paternal and maternal descent; that is to say, her father's ancestors on one side, and her mother's ancestors on the other side, all and severally descended of the royal line of David; and by admitting this to be the solution, the whole text is cleared up in the most perspicuous manner.

6. It is very possible that the ancient genealogical registers might in some cases, as in Luke, consist of columns, and that these columns were afterwards, for brevity and expedition, run together by the scribes, whence might have originated the present difficulties in Luke's text.

7 I conclude with a conjectural, but probable statement of the original arrangement of St. Luke's text, confirmed by the collateral series of generations, recorded by St. Matthew.

	Paternal Genealogy of Joseph. *Matthew* i.	Paternal Genealogy of Mary. *Luke* iii.	Maternal Genealogy of Mary. *Luke* iii.
1.	Zorobabel	Zorobabel	Zorobabel
2.	Abiud	Rhesa	Joanna
3.	Eliakim	Juda	Joseph
4.	Azor	Semei	Mattathias
5.	Sadoc	Maath	Nagge
6.	Achim	Esli	Naum
7.	Eliud	Amos	Mattathias
8.	Eleazar	Joseph	Janna
9	Matthan	Melchi	Levi
10.	Jacob	Matthat	Heli
11.	Joseph	Mary	
12.	CHRIST.		

Cambridge, Oct. 3, 1811. T. Y.

To the Editor of the Christian Observer.

The explanation which Schleusner gives, in his very valuable Lexicon, of Rom. i. 17, appears so satisfactory, that I am surprised your correspondents, who have addressed you on this passage, have not adverted to it. His words are as follows:—"πίστις pro ὁ πιστεύων (per

metonymiam, abstracto posito pro concreto, ut περιτομη & ακροβυστια) *qui habet fidem salvificam & salutarem* quam theologi vocant. Sic legitur in N. T. Rom. i. 17. εἰς πιστιν pro εἰς παντας τους πιστευοντας, ut ipse iii. 22. explicat, ubi ad orationem longa digressione interruptam redit."

The word πιστις is used in the same manner, James ii. 1: μη ἐν προσωποληψιαις ἐχετε την πιστιν κ. τ. λ. The meaning of which is, that we should not shew respect of persons towards those who believe in our Lord Jesus Christ, the Lord of glory. The insertion of the article before πιστιν, if I am not mistaken, justifies this explanation, and is used in the sense which Dr. Middleton, in his Observations on the Article (chap. iii. sect. ii. 2) calls the inclusive sense of the article, which usage appears applicable to abstract nouns when employed as concrete. I have not met with any instances, allowing for the usual exceptions after prepositions, &c., which militate against this supposition. Some of your learned readers may perhaps think this a subject worthy of further investigation.

T. L.

FAMILY SERMONS. No. XXXVI.

Acts xxvi. 22.—"*Having then obtained help of God, I continue unto this day.*"

THESE words are a part of the Apostle Paul's speech, when he had occasion to plead his own cause before king Agrippa. After relating the wonderful manner of his conversion to the Christian faith, and his appointment to be the apostle of the Gentiles, he goes on to tell Agrippa of the ready obedience he had paid to the heavenly vision, and how he had shewed first to them at Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, "that they should repent and turn to God, and do works meet for repentance." "For these causes," he adds, "the Jews caught me in the Temple, and went about to kill me." But "having obtained help of God, I continue unto this day." Paul had escaped the snares of his enemies; he had been delivered from numberless dangers; his life had been preserved in weariness and painfulness, in hunger and thirst, in cold and nakedness; he had been beaten with rods, been shipwrecked, been in perils by land and by sea; his life had been eagerly sought by furious Jews and envious and false brethren. That, amidst all these evils, he had continued unto that day, he ascribes not to his own might, but to the help of God. Nor ought we to regard St. Paul's view as here confined to the prolongation of his life, but also to his having been enabled to continue stedfast in the work of the Lord, and to fight manfully the good fight of faith. In this sense also he might say, that "having obtained help of God, I continue unto this day." Let us apply the words, in these several senses, to ourselves.

We have just seen the end of one year, and the beginning of another. It may not, therefore, be unseasonable for us to take a serious review of the past year; not only of the outward events which have befallen us during the course of it, but also of the inward experience of our own hearts. It is our duty, indeed, to pay a daily attention to our hearts, as the seaman, when carrying his ship across the ocean, makes a daily observation of his course. But, like him too, we should, at stated periods, take a review of the whole of our course, that we may judge more exactly respecting our Christian progress. Our first concern ought to be to get into the right way, and then to advance in it as fast as we can.

Let us inquire, then, first, Are we in the right way to heaven?

And then let us inquire, Whether we have made any progress in it; whether we have grown in grace since the beginning of the past year? For if there be any of us who can perceive no improvement in our religious state during the last year, we shall have just ground for suspecting that we have no religion at all in us. The state of the Christian is a state of warfare. If we be Christians, we must during the year have been fighting against the world, the devil, and the corruptions of our own hearts. But can we have been doing this, and yet be no better than we were a year ago, or many years ago? If this be the case, we have cause to be both afraid and ashamed. For we have not been doing our duty; we have deserted our Saviour's cause, or at least added nothing to his interests. We have not fought against sin as we ought to have done; we have not treated the world as our enemy. In short, we have not been engaged in the Christian warfare, and therefore it is that we have made no improvement. Our faith, our hope, our love to Christ, have not increased; and the reason is plain, we have not given them exercise.

But, to quit those useless, lukewarm professors of Christianity, who have permitted a whole year, perhaps many years, to pass over them, without being better soldiers than when they first enlisted themselves in the service of Christ; let us turn to those, who, though their improvement has been but small, compared with what they desired, have yet been endeavouring, during the last year, to grow in grace, and faithfully and manfully to fight under Christ, the captain of their salvation, against his and their enemies. If we are in the number of those who have thus been struggling against their corruptions and earnestly seeking salvation, we may say, with St. Paul, in the view of the gracious helps we have received with respect both to life and godliness, that it is by "having obtained help of God we continue unto this day."

1. First, then, it is by the help of God that our lives have been prolonged hitherto. Not that the addition of another year to the years of our life is, when considered in itself, a great matter in the eye of a Christian, though doubtless it ought to excite our thankfulness. It is chiefly to be valued, as it affords us space for repentance, and opportunities of growing in grace and glorifying God. At this time, therefore, it well becomes us to bless God, who, by sparing our lives, has given us that space and these opportunities, and hath thus increased our knowledge of his grace. But how much more cause shall we have for thankfulness in the review of the past year, should we find that, during the course of it, we have been awakened to a serious concern for the salvation of our souls. Perhaps, at the beginning of the year, we were dead in sin, and hated religion; whereas now our hearts are so changed, as, in some measure at least, to love the service of our God and Saviour, and earnestly to desire and follow after his salvation. Let us bless God, who, in extending our days, hath thus extended mercy to our souls; who, in adding to our lives, hath given us a hope of everlasting life. Had we perished in our sins, what would have become of us? Had we died before we had seen the error of our ways, and turned from it to accept our Saviour's offered grace, whither should we have gone? How deeply should such thoughts as these affect our hearts, and impress upon them, that it is by "having obtained help of God that we continue unto this day."

2. Let us also consider from how many temporal evils we may have been preserved during the year, which have overtaken others. If the lives of those who are dear to us have been spared, while many around us are mourning over the loss of all that they valued in this

world; if we ourselves, or our children, have been mercifully raised up from illnesses which threatened life; if, amidst the extensive wrecks which the fortunes of numbers have suffered, we have enjoyed uninterrupted ease and competence; if we have escaped the bitter pangs of disappointment, the losses, and vexations, which the late commercial distresses have brought on so many on every side of us; or if, under any of the sore afflictions that have been mentioned, we have been enabled to cast our care on God, calmly to yield ourselves to his disposal, and cheerfully to submit to his will; surely we have additional cause to say, that, "having obtained help of God, we continue unto this day."

3. And when we reflect not only on these worldly evils from which we may have been delivered, or under which we may have been mercifully supported; but also on the spiritual trials we have undergone: not only on the changes in life and the outward distresses we may have met with and got the better of; but also on the fears, the anxiety, and distress of mind, the temptations, the doubts, the difficulties, which may have assailed us in our course; does it not become a matter of joy and gratitude that we should have stood our ground? Who would have thought that the feeble spark of religion would have been kept alive amid the assaults of so many enemies, or that so many waters would not have quenched it? "Surely if the Lord had not been on our side, then may Israel say, if the Lord had not been on our side, our enemies had triumphed over us. As for me, my feet were almost gone, my steps were almost slipped, yet having obtained help of God I continue unto this day."

4. But, to recur to a case to which I have already adverted: Are there any of us who during the course of the last year have been made alive to our everlasting interests, surely our hearts will swell with gratitude when we look back upon it. Have we passed from a state of condemnation to a state of peace with God; from death unto life? Have we found our ignorance, our unbelief, our love of sin, departing from us; and a desire of holiness, a hatred of sin, a love of Christ, and at the same time a bright hope of everlasting happiness, springing up in their stead? Have we felt all this during the last year, and shall we not think of it as the most joyful period of our lives?

5. But supposing this change to have taken place before the last year, yet have we been kept during its course in the habitual exercise of faith in God? Has our hope been strengthened day by day? Has our love burned with a brighter lustre? And shall we not joyfully adore God for this also? Let us trace all the little events in which God has evidently interfered for our benefit, and which he has used as means of increasing our growth in grace, and we shall have fresh cause to praise him. Have we heard no sermon, read no book, listened to no conversation, by which our souls have been profited? Has not God interfered on occasions when we least thought of him, and, crossing our wishes, blessed us in spite of ourselves? Has he not sent afflictions to us which proved in the end to be blessings? Has he not sent doubts and fears into our minds which have been the ground of future comfort and peace? Has he not sent bitter pangs of conscience, and deep convictions of sin, as the forerunners of a lively faith in Christ, and a cheerful hope in his mercy? Do we not see that in these things, and perhaps in many more, God was with us, making us by these trials more submissive to his will, more dead to the world, more convinced of its emptiness, more indifferent to its smile or its frown? Has God wrought all this in us by mortifying many of our fondest hopes, and perhaps removing some of our worldly comforts; and are we in consequence turning our backs on this sinful world, while heaven is in our

eye, and the thought of eternal glory fills our souls; and shall we not allow that hitherto the Lord hath helped us, and that, having obtained help of him, we continue unto this day?

6. Are there among us any who have experienced something of what the Apostle suffered from the Jews? We may have had friends who opposed us, and set themselves against us, on account of our religion. We may, like Paul, have had our name cast out as evil, and loaded with slander and reproach, because we chose to preserve our integrity, and, instead of giving countenance to any unchristian practices, have resolved that in simplicity and godly sincerity we should have our conversation in the world. And though, like Paul, we loved our brethren, and though our heart, like his, has bled for them; yet, like him, we may have been persecuted as apostates from their cause, only because we have refused to continue blinded by their ignorance, or partners in their guilt. We may have determined, like St. Paul, to run all risks for the sake of Christ and his Gospel; like him, we may have been able steadily to pursue our course; and though many eyes have been upon us to spy out our failings, we may also have been able to avoid all ground for blame, and to give proof of the gracious aid of which I have been speaking by the purity of our life, and the good tendency of all our actions. If this has been our experience, shall we not give God the glory?—And here let us remember, that it is no small mercy to have been even kept during the last year from open sins, or to have escaped those temptations to them which have beset our path. While we are humble, therefore, and fear for ourselves, let us render thanks to that Saviour, by whose grace, notwithstanding our weakness, we have been preserved from evil, and by whose help it is that we continue unto this day.

Is it true that we have obtained help of God in the manner I have described, during the last year, and perhaps during many years before? Judging then by the past, what do we think of the time to come? This is an animating and cheering thought; a thought fit to be taken with us into the beginning of a new year. If God has indeed prolonged our life to give us space for repentance; if his arm, though unseen, has conducted us through many difficulties and dangers; if he has already converted our souls, and supported us by his grace; if, having obtained help of God, we continue unto this day; why may we not hope that the same God will help us even to the end? That gracious Being who has been so merciful to us in time past, has mercy still in store. His arm is not shortened that it connot go on to save us, neither is his hand yet weary of doing us good. A part of our life still remains. Temptations will still assail us. New and greater dangers and difficulties may yet arise. But let us look to our past experience and take courage. Let us hope in God, and expect that in the next year he will bless us as in that which is past. But let us consider further, if God has thus performed his promises, by rescuing us from a state of sin, changing by his grace the very bent of our nature, and creating us anew in Christ Jesus; what comfortable ground have we to expect that he will fulfil those other promises, of an everlasting salvation, which his word contains! This is a hope founded on experience. We have felt in ourselves a change nothing less than from darkness to light, and from the power of Satan unto God; and having felt this so plainly, as one of the effects of Christianity, our hope of heaven becomes plain also. It is no longer that doubtful kind of place it seemed to be; nor does our own claim to it appear so much a matter of uncertainty as formerly. Let us not doubt, then, that he who sanctifies his people so strangely in this world, will save them as strangely in the next. God has promised them

grace and glory; grace here, and glory hereafter. He hath already given grace, will he not also give glory? If one change promised in Scripture has already passed upon us, so will the other. For "if the Spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken our mortal bodies by the same Spirit that dwelleth in us."

There are, it is true, various kinds and degrees of Christians; some stronger in the faith, and going on with a firm pace to the conquest of the heavenly Canaan; others who are yet weak in the faith, who are just, as it were, getting out of their state of natural corruption, and still fearful and full of infirmity. If they are Christians, however, there is in all of them this mark, by which they may be known from men of the world, that their desires are directed to God and his grace. They are all struggling to get free from their evil natures. They are all humbling themselves under the same convictions of their sinfulness. They are all conscious of at least some change of heart. They are all living more or less a life of faith. They are all renouncing the world, striving against it, and refusing to obey its authority or to follow its example. If Christians, they are all enlisted in the cause of Christ, not in name, but in heart: they are not merely different from the world, they are opposed to it; they are waging war with it. It is in Christ also they all put their trust: to him their eyes, their hearts, their thoughts, are directed. And whoever follows them into their secret chamber, will soon see the cause of all this difference. They are fervent in prayer. They seek help where alone help is to be found. They bow their knees before the God and Father of the Lord Jesus Christ, and he strengthens them with might by his Spirit in the inner man. Day by day they ask grace of him; and in answer to their prayers he pours down a portion of his own Spirit upon them; and thus they are created anew, after the image of God, in righteousness and true holiness.

Is there nothing in this picture to touch the hearts of sinners, and to make them desirous of treading in the steps of these followers of Christ, of whom they now make so small account, and whom, perhaps, they regard only as hypocrites or enthusiasts? Let me address such persons, nor let them hastily reject the advice I offer them. You are entering on a new year: O that you would also enter on a new course of life! O that you would turn to God, that your souls might live, and that, before the conclusion of another year, you also might have the happy experience I have been describing as that of the true Christian. But perhaps you are so little acquainted with men of this character, that, instead of wishing to imitate them, you wish to avoid them as gloomy and miserable men. Make the trial, however, and you will find, on the contrary, that they are the happiest of mankind, for grace and peace are with them. They serve the best and kindest of Masters, and are engaged in the noblest and most honourable service. The fruit of their labour is to be seen around them, while their families, their children, their servants, improve under their watchful care. Year after year brings new consolations with it. Heaven is in their eye, and God himself comforts and sustains them in the way thither. He adds to their happiness, by increasing their grace, and ripening them year after year for glory. In a little time too, death shall come and bring them forth from their obscurity. Then shall their judgment appear as the light, and their righteousness as the noon-day. *Then shall be seen by* sinners, *doubtless, as well as by* saints, the manifestation of the sons of God. While on earth, they followed him whose kingdom was not of this world, and they now enter into his glory. And O how will all who now despise the Christian

character, all who harden themselves in sin, who continue the enemies of God and Christ, and the haters of the people of God; how will they then be overwhelmed with shame! "Then shall the righteous man stand in great boldness before the face of such as have afflicted him and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all they looked for. And they, repenting and groaning for anguish of spirit, shall say within themselves, This was he whom we had sometimes in derision and a proverb of reproach. We fools accounted his life madness, and his end to be without honour; how is he numbered among the children of God, and his lot is among the saints." Among whom may God grant that all of us may have our happy lot and portion, for Jesus Christ our Redeemer's sake! Amen.

To the Editor of the Christian Observer.

In your August Number, one of your Correspondents favoured us with his sentiments upon the causes of the popularity of Evangelical Preaching. Without discussing the merits of that paper, we may consider it as connected with a question of the greatest practical importance: What is the cause, that when there are so many preachers of the Gospel, and so many hearers attending them, the influence of the Gospel is so small? That such is the case appears clear, not only from the complaints of very many ministers, but from facts before our eyes. If we take the generality of churches, even where men of acknowledged piety officiate, we find but a comparatively small number of communicants; often not one in ten of the congregation; and a still smaller number of persons, who, in any given time, exhibit decided proofs of their being real Christians. So much is this the case, that it has been said, that ministers of the present day might be called anglers, rather than fishers of men; now and then instrumental to a solitary conversion, but scarcely ever going beyond this. I need not mention, that there have been seasons when it has been far otherwise. In the days of the Apostles, at the æra of the Reformation, in the time of Mr. Edwards and some other good men in America, the Holy Spirit seemed to be remarkably afforded, and extensive effects followed. What is the cause, then, that there are so few flourishing churches amongst ourselves; that whilst they abound with hearers, the word of God comes to so few "in the power and demonstration of the Spirit?" The question is one of the first importance, and demands the investigation of every friend to vital godliness. The object of this paper is to lead your readers to a consideration of the subject, while it points out a few of the probable causes of this Divine favour being withheld, and suggests some means which may be instrumental in procuring so great a blessing.

The first cause which may be assigned, is the prevalence of certain national sins—such as profaning the name of the Lord, by oaths of office, upon every trifling occasion; the public gambling in the lottery; and other offences, which are not only tolerated, but authorised, by the nation. But on these evils I will not dwell at present, but advert to others, which depend less on legislative provision for their removal.

Another cause has a particular reference to persons professing religion. How many of these may be considered as grieving the Spirit of God, by not acting up to their convictions of their duty? There are few persons of any seriousness who do not admit, for example, the duty of family prayer, the sinfulness of conformity to the world, and the absolute necessity of devotedness to God; and yet are there not very many who do not in practice act

agreeably to these admissions? Added to this, we might mention the dishonour done to God, in some congregations, by slighting the prayers of the church; many either not coming into his house till this part of the service is nearly ended, or acting, when there, as if they forgot that the worship of the holy God was to be their employment. His language is, "Them that honour me, I will honour." But can we suppose, that, when a slight is put upon that part of the service which peculiarly teaches us our dependence upon God, he will bless such a people?—If to these omissions we add a want of earnestness, in secret, family, and social prayer, for the influence of the Holy Spirit (for, alas! how few are continually and earnestly pleading with God for this blessing!) we shall see that it is on account of the lukewarmness of his people, God gives not his blessing to their assemblies.

But, as one who desires to bring the subject nearer to himself, and to benefit his brethren, I would mention another cause why there is not a more abundant spiritual influence at present; and that, one which connects itself with the more pious part of the clergy. I most freely admit, that they are in general men who are devoted to the work of the ministry, and desirous to use the best means of promoting the religion of the Scriptures; and that, so far are they from deserving the reproaches which have been cast upon them, that it may be justly said, they are men of firm religious principle, of sound doctrine, and of holy lives. The points in which they fall short arise partly from the peaceable state of the church, which induces them to be better pleased with the world as the world is better tempered towards them; and partly from their not sufficiently honouring the Holy Spirit, by frequently exhibiting him in his various offices of the Convincer of sin, the Enlightener of the mind, the Comforter, the Remembrancer, the Helper of our prayers; in short, as that Person in the blessed Trinity who is to work all our works *in us*, as the Lord Jesus has done all *for us*. We ought never to lose sight of this, that the conversion of sinners is a work which none but an Almighty Power can effect. We do not so often as we ought hear ministers declaring their own utter insufficiency, except as instruments in the hands of the Holy Spirit, and hence earnestly entreating their congregations to pray for his Divine influence that their labours may be blessed.

Connected with the defect just noticed, is a failure in fully exhibiting the Lord Jesus Christ;—making him, as it were, the chief figure in the picture, and connecting the whole circle of doctrines, precepts, promises, and exhortations with him as a centre. If we lose sight of our blessed Redeemer, we shall find some obscurity in every doctrine. Exclude him as a motive, or as an example, and the precepts will not be followed with the same delight, nor appear with such beauty as in his perfect character. Omit him in the promises, and there will be no rock upon which they stand; while in Him they are all yea and amen. Unless this point be kept in view, the influence of the Holy Spirit will be very confined: for it is his special office to honour Christ; as our Lord says, "He shall glorify me, for he shall receive of mine, and shall shew it unto you."

Another ministerial defect, is the not setting forth the whole counsel of God. Some confine themselves mostly to doctrines; others almost exclusively to practice; without attending to the proportion or harmony of truth. So that some congregations acquire a doctrinal turn, while others hear little of those cheering truths which are the grand motives to practice. Ministers also should preach more frequently and pointedly upon conversion; plainly declaring to their people, that there are but two grand divisions of men,

those who "are dead in trespasses and sins," and those who are "alive" to God; shewing how far natural sweetness and amiableness of disposition fall short of the graces of the Spirit; laying open the holy law of God as the ministration of condemnation, and alarming the impenitent by the clear exhibition of the Judgment and its consequences. Unless this plain and practical mode of preaching is adopted, it will be in vain to rest upon general statements of human depravity. The sinner must be convinced of the sins of his own heart and of his own life, and of his consequent danger, before he can be led to feel that he must indeed be born again before he can enter into heaven.

From the feeble manner in which these important truths are often treated it happens, that any immediate or powerful impression from hearing the word of God, so as from that day to be turned unto the Lord, is not only not expected, but is considered as mere enthusiasm. And yet in point of fact it was frequently thus in the apostolic times. The three thousand baptised on the day of Pentecost were converted by a single sermon; Lydia's heart was opened under one discourse; and Dionysius, Damaris, and others, became believers under St. Paul's preaching to the Athenians. What took place then has frequently happened since; and there are even at this day many plain, practical, excellent Christians, who can recollect, equally with the first Christians, the sermon which first affected their minds with a sense of the weight and awful importance of eternal things. But when the hope is almost exploded, it cannot be surprising if the thing itself should rarely follow. If ministers do not look to the Lord to give an immediate blessing to his word, can they often expect to receive it?

I mention but one more cause with which ministers are connected; the want of a *thorough* earnestness and *entire* devotedness to the work of the ministry. Pious ministers are indeed the lights which are set upon an hill, but there are not so many of them as could be wished who are burning and shining lights; who appear with that lustre which we see in Herbert, in Leighton, in Brainard, and some worthies of another day. Here I would use the language of the excellent Mr. Cecil*: "I am afraid," says he, "that there is too much of a low, managing, contriving, manœuvring temper of mind among us. We are laying ourselves out more than is expedient to meet one man's taste, and another man's prejudices. The ministry is a grand and holy affair; and it should find in us a simple habit of spirit, and an holy but humble indifference to all consequences." This want of simplicity prevents that zeal which nothing but success will satisfy; that heavenly-mindedness which soars far above the applause of men; that "wrestling with God" in a course of fervent secret prayer, and on days of extraordinary devotion, which brings the minister from his closet to the pulpit like a soldier ready armed for the battle, full of faith and of the Holy Ghost.

To these different causes, affecting the nation, the church, and the ministers, we may in some reason attribute the want of more enlarged success in the preaching of the Gospel in the present day. As it is not with any view to censure, that these causes are pointed out—for that would ill become a private individual—but from an earnest desire that good may be done, I would conclude the present paper by suggesting a few of those means which, by Divine grace, might be useful for this purpose.

1st. I would respectfully suggest to such of our legislators as have the cause of religion at heart, the propriety of using all means in their power for removing our national sins, especially those disgraces to our statute book, the frequent repe-

* Vol. IV. p. 107, of his Works.

tition of oaths of office upon every trifling occasion, and the public gambling of the lottery.

2d. Let private Christians in general remember, that if they expect true religion to prosper, they should act up to their convictions; they should honour the Lord in private as well as in public; and especially they should habitually, in their families and in their closets, pray that the aids of the Holy Spirit may be granted to the church in general, and to their own minister and congregation in particular.

3d. Let the ministers of the Gospel, and to them I would speak with brotherly affection, bear in mind St. Paul's words to Timothy: "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." Let them, therefore, use every scriptural means for raising their own personal religion. Let them, when they meet, stir up each other's minds by the most spiritual conversation, and by earnest prayer. Let them keep days of secret fasting and communion with God, and in those days especially plead for their people. Let them, when unsuccessful, not rest satisfied in the idea that they have no power to effect the work; but let them examine their spirit, their motives, their doctrines, and their lives. Let them suspect themselves, and pray to the Lord to shew them the reason why they are not more successful. Let them maintain a constant dependence upon him, and a constant watchfulness over their own spirits, lest they should depart from a childlike humility. In short, let them be emphatically "men of God," having his name written as it were on their foreheads; going forth to their work, with heaven in their eye, the Bible in their hand, and their Saviour in their hearts.

4th. Let the clergy throughout the land point out to their congregations the necessity of the Holy Spirit's influence to bless the preaching of the Gospel. Let both ministers and people humble themselves before God for those sins which may have in any degree withheld from them that influence; and let every Christian family unite in imploring that this blessing may be granted. There is no blessing more distinctly promised in answer to prayer than this. Our Saviour not only makes the general declaration, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you;" but he reasons with his people: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the *Holy Spirit to them that ask him.*" May the Lord pour out a spirit of prayer upon his people, and incline them earnestly to plead for this blessing: the happiest effects may then be expected to follow.

I am, &c.

II.

To the Editor of the Christian Observer.

I TAKE the liberty of addressing you upon a subject of very great importance in itself, and particularly interesting to me, and to those who may be in similar circumstances.

The subject I would call your attention to is this:

A young man completes his education at the University, and enters into holy orders; but without any just views of the nature, extent, and vast importance of the ministry; lamentably deficient in the qualifications necessary for the great work he has engaged in; in short, a perfect stranger to the power of that religion he has undertaken to teach. After a time, he awakes out of his awful sleep; he comes to himself; he sees his aggravated guilt; he finds that he has rashly and presumptuously engaged in a work of all others the most weighty and responsible—a work, for the performance of which he finds he is altogether unqualified: he finds, that, so far from being called to it by the

Holy Ghost, he has been influenced merely by worldly considerations. He is now greatly distressed and perplexed. What ought he to do? How should he act? Should he, at once, quit the sacred office to which he has not been called, but which he has rashly invaded, and for which he feels himself utterly unfit? Or should he quit the work for a season, and give himself wholly to study, to prayer, &c.? Or should he go on with it in the best manner he can? What books, what course of reading, would be most profitable?

Any directions and hints upon these points will be anxiously looked for, and most thankfully received, by

Yours, &c.

AN INQUIRER.

Nov. 14, 1811.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I CANNOT but think that the observations of your correspondent J. F., in your Number for September, on the union of the offices of tutor and of parochial minister, are open to some considerable objections. They appear to me not to take sufficiently into the account the peculiar duty of a parish priest; and to be likely, in opposition, I fully believe, to the intentions of the writer, in various cases *to speak peace where there is no peace.*

J. F. is of opinion, that "the disadvantages of this union are not so great as they appear." To establish this position, all the disadvantages which seem important should be scrutinised. Your correspondent, however, notices only one, the consumption of time in the work of schoolmaster. And this disadvantage he at once transfers to the class of clerical advantages. He expresses his concurrence in "the common observation, that more is often done in the way of study by men who devote to it the comparatively little leisure time which remains to them, from their daily calling, than by those who have nothing else to do." The present question is not merely with respect to study, but with respect to parochial labours. And even from that view of the subject J. F. does not shrink. "For my own part," he adds, "I do not see that those serious clergymen who have schools, do less, either in study, preaching, composing, or visiting the sick, than their serious brethren who have none." Of his own personal experience every man is the judge. I do not, therefore, controvert that of J. F. But it is directly contrary to my own observation: and contrary also, in my judgment, to the conclusions which, in ordinary cases, reason would antecedently form. Were the fact generally according to J. F.'s experience, the clergyman to be pitied and comforted would be, not the person who is constrained to unite in himself the two offices under consideration, but the incumbent who is prevented from uniting them; the incumbent who is not permitted to add to the undiminished extent of his professional labours, the usefulness resulting from exertions as a tutor.

J. F. proceeds to remark, that if the schoolmaster should ever obtain the emancipation for which he longs, it is to be feared that his projects of more devoted occupation in ministerial studies and labours might prove in a great measure visionary: and asks whether his vacations do not disappoint him, and whether he does not find that he projected much and gets little done.—Suppose the facts to be precisely as J. F. im-

plies, is there any thing in them which has a tendency to recommend the union of the two offices? That the facts commonly are precisely as J. F. implies, I believe to be undeniable. And the cause of their being thus, is in my apprehension evident: it is the union of the two offices: an union which, by having habitually withdrawn the clergyman, in a greater or in a less degree, from his professional employments, has rendered an active return to them proportionally difficult and unattractive.

In the next place, J. F. alleges, that there are actual advantages which accompany the union of the offices of clergyman and preceptor; and specifies two, which he terms collateral. One of them is, that the clergyman is thus taught patiently to bear his cross under the drudgery, the expense of time, the irritations, the vexations, which attend a school: the second (not perhaps altogether distinct from the former), that a school is a daily trial of temper and of principle.—Every cross, which a person cannot avoid, it becomes him to bear patiently. Every trial, which he must necessarily undergo, he must strive to turn, under the grace of God, to profit. Yet I presume that a clergyman would be employed more advantageously, not merely to others, but to himself, in strenuously discharging his professional duties, than in exercising himself to patience, under the idea that, by superadding another employment, he has rendered himself partly unable to discharge them. If the circumstances specified by J. F. are to be deemed positive advantages, why should not the incumbent take to himself the farther moral advantage of a third occupation, as of that of a land-surveyor? He would thus have the additional benefit of exercising his patience under the troubles and disappointments of his new employment; and of being taught to bear the cross of not being able faithfully to discharge the office either of clergyman or of tutor.

Then comes, according to the statement of your correspondent, "one advantage of the very first moment, the direct result of his maintaining the double character of tutor and minister: His school is a church; his scholars are a congregation. What though he should visit fewer sick beds, or the same sick bed less frequently, on account of his school? Is not rising youth a more promising field than declining age?"—His school, if he have one, is a *corner* of his parish; and as such, is to be trained by him in religion. But it is only a corner; and is not to occupy a disproportionate share of his ministerial labours. And it is a *new* corner, subjoined and tacked on by himself; and cannot abrogate or impair the previously existing rights of the parish at large.

The leading and pervading defect in the well-intended observations of J. F. appears to be this. Although he does not overlook the previous obligation resting on the parochial minister, to private professional labours among his flock; the obligation does not maintain in your correspondent's arguments its genuine strength. Those arguments might be just, if applied to the case of a person taking upon himself at the same moment two functions which should not only be compatible each with the other, but also of such a nature that additional attention to one of them might fairly be estimated as countervailing diminished regard to the other. But that is not the present case. The incumbent is already an incumbent; already bound by the unalterable obligations resting on the minister of a parish. By engagements at his ordination he is bound, in addition to his public labours, "to use private monitions and exhortations, as well to the sick as to the whole within his cure, as need shall require and occasion shall be given;" and never to "cease his labour, his care and diligence, until he have done all that lieth in him, according to his bounden duty, to bring all

such as are committed to his charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among them either for error in religion or for viciousness in life."

I am ready to admit, that in many cases a minister may act up to the spirit of these engagements, and yet have a residuum of time disposable to some other fit occupation. Though that residuum might be well employed in pursuits strictly professional, yet he is fully at liberty to employ it, if domestic necessities are urgent, in the instruction of pupils. But let him remember, that it is only this residuum which is at his disposal. Let him average, on a conscientious estimate, the daily time which the faithful performance of his ministerial engagements, as already stated, exacts. That time let him hold as sacred. The remainder, and that only, let him assign to the office of tutor and its many attendant cares. If he judges or finds it insufficient, he has three alternatives before him: either to resign his parochial charge, and devote himself to the office of tutor; or, by enlarging the number of his pupils, to enable himself to employ a curate, a man of active piety, to supply his own deficiencies to his parishioners; or to be contented to bring up his family on a lower scale, and regain the requisite time for parochial duties by reducing the number of his pupils, and his consequent emoluments, accordingly.

R.

To the Editor of the Christian Observer.

The enclosed extracts from the journal of an officer who marched a small detachment of a British regiment from Lisbon to Coimbra, are communicated to you by permission of the family to whom the letter containing it was addressed.

I have the honour to be, &c.

L. S.

[The following paper has been authenticated by a private communication. Editor.]

JOURNAL OF A MARCH FROM LISBON TO COIMBRA.

Coimbra, Oct. 12, 1811.

Soon after our arrival at Lisbon, the regiment received orders to re-embark for Figueras. A small detachment, however, the command of which was given to me, proceeded by land to Coimbra; where our comrades joined us yesterday. We marched from Lisbon on the morning of the 27th September. The day was sultry; and we had to reach by the evening Villa Franca, distant twenty-one miles. Having passed the suburbs, we observed hedges of the American aloe, and Indian fig, some of the former eight or nine feet high; and on each side of the road were the finest vineyards, in full bearing. Near the houses and convents the vines were trained so as to form alcoves and shady walks; the ripe bunches of grapes hanging from the verdant ceiling. There were also fig trees and pomegranates in abundance; but very few forest trees, except the stone pine and cork tree. We met several of the country carts, drawn by oxen. The axles, being made of wood, and never greased, make a noise heard half a mile off, and similar to the cries of dying pigs, combined with the filing of rusty iron.—The Tagus was on our right during the whole of the day, generally about half a league distance; the intermediate country being a garden of vineyards and olive grounds. The prevailing colour of the dress of the peasantry is a dark snuff. This, with their immense broad-brimmed hats and swarthy complexion, gives them a very sombre appearance. We passed the strong lines thrown up at the village of Santarem by the British army. They extend to the famous lines at Torres Vedras, where Lord Wellington kept at bay Massena with his immense force for five

weeks; at the end of which the Marshal made a most disastrous retreat, losing in it at least ten thousand men. An eye-witness last night told me, that scarcely a yard of the road was free from the dead or dying bodies of soldiers, horses, mules, and asses; and for many leagues together on my march hither, I myself seldom saw a hundred yards free from the bones of horses, &c. We reached Villa Franca by sun-set; where, by the stupidity and ignorance of the Portuguese commissary, I was two hours in getting billets and provisions. The men and mules were all quartered in the same hovel. The people where I was billeted were extremely hospitable and kind.

On the 28th, I was obliged to stay for some time after the men had marched forward, in consequence of our guide (a runaway, impertinent Irishman) having neglected to draw the chopped straw for the mules. My corporal, however, remained with me; and was my only companion during this day's route of about thirty miles. We went through a very wild country, interspersed with extensive woods of fir and cork. The heath, which grows six or seven feet high, had been burned to the ground for the sake of pasturage. The conflagration had destroyed some of the woods. On all sides I was regaled with the sight of innumerable bushes of myrtle, growing as thickly as English gorse, and a great deal of it in the most luxuriant bloom. About midday, we met a party of British soldiers, who told me they had seen nothing of my party. This surprised me. I began to suspect the guide had lost his way. We soon reached a village, reduced to extreme wretchedness by the French. I went to a house and asked to buy some bread. They had none; not even an egg; and nothing to drink but water. Yet this house was both an inn and a shop. So I went into the stable, and ate a few grains of Indian corn, which my horse had refused. I had a little whiskey with me. I mixed this with some water which I found in a trough. And this was my dinner.—At this place I could hear nothing of the party. After an hour's halt, we went onward. Near the village I saw a large castellated mansion, bearing marks of French outrage. For some miles the country was open; and, with the exception of four or five fields, in a state of antediluvian wildness. Within half a league of the next village, we entered an extensive pine forest; the road through which was very deep in white sand. At the extremity of the wood, the road narrowed suddenly between two rocky banks; just leaving room for one carriage, or rather a *calash*, which is carried between two mules like a sedan. On these roads wheels could not be conveniently used. Where wheels *are* used, they are so high (to prevent an overturn) as to be nearly on a level with the top of the carriage. We entered Rio Major in the evening, much tired. Still there were no tidings of our party; but there was considerable delay and embarrassment about billets; though I had the extraordinary fortune of supping on stewed beef. I ate with avidity; but when the repast was over, the thoughts of the party troubled me. It was a fine moonlight evening; and I walked to the forest; where I sat, anxiously listening, at the foot of a tree. Seeing and hearing nothing, I walked into the wood, and listened again. At last, I heard what I thought to be a voice, a human voice, and, from the accent as modified by distance, an Englishman's. But all was again silent; and from the deepness of the sand, it was utterly impossible to hear any trampling of feet. At length I heard some one speak in downright English within less than a hundred paces. Conceive my delight! I hailed, and found the long-lost party. On their coming up, they told me they were ready to drop from excessive weariness. They had not lost their way: but

in the heat of the day had retired to a shed near the road. It was there that I had passed them unperceived. I soon got them into the town, procured them refreshment, and quickly forgot my cares in a sound sleep.

At day-break on the 29th, we marched for Carvalhos. I took notice of a very large oak, shivered by lightning; the force of which must have been tremendous. It was covered with *lichen caperatus* full of shield; and reminded me of my botanical rambles with my dear friend * * * * * I here made a hasty sketch of the scene; the first I attempted in Portugal. At Carvalhos (another unhappy village, ruined by the French), they could neither give nor sell me a morsel of any thing, not even at the best house in the place; but at another I got some bad bread, and a bit of stale salt-fish, which, when cooked, I could not eat. The landlord of my billet said he had no eggs, fowls, meat,—nothing. The French had taken *all*. But, as he spoke, in strutted a fine full-grown young chicken. Our eyes instantly met. He did not seem much confused. I told the interpreter to let him know, that had I been a French officer, I should have taken the fowl without ceremony. He pleaded in excuse, that he had only this and another to breed from; and therefore could not part with them. I slept to-night, or tried to sleep, on straw.

Before sun-rise (on the 30th), we departed for Leira. Within a short league of this city we halted. The view was magnificent. A river flows at the foot of the eminence where we stood. Beyond this, fine broken hills entirely covered with wood; hamlets and villages interspersed: and the back ground occupied by bold and distant mountains. We were close to a gentleman's house. I went into the garden, or, "where once a garden was." The first thing I saw was a bomb shell.—On reaching Leira, we went to the commissary. He was a Portuguese. He gave us, out of a tub, some salt beef so extremely putrid, and *alive*, that we could not touch it. The bread too was so offensive, that I could not even bear it in the room. I procured, indeed, some boiled beef at the inn; but the ideas you have of boiled beef are as foreign to what I tasted, as delicate veal to shoe-soal. Having rested, I went into the town. What a sight! Almost every house a heap of ruins; the convents destroyed; the streets green with grass; in some streets, not an inhabitant; such a mournful silence in these deserted places: and where there *were* any inhabitants, such pale, wretched figures! A friar led me round an immense convent. It was a mass of ashes and ruin. Every picture, every statue, every ornament, every monument, and even every tomb, broken and destroyed. Human bones, that had lain at rest for ages, had been disturbed, and were scattered over the ground. The walls were black with fire; the staircases pulled down; the windows torn out of their frames; the very fountains ruined! Oh, such a scene of desolation! The actors in this scene had, in some instances, scrawled their names with firebrands on the walls of the churches and convents. The most finished specimen of Gothic architecture I ever saw is a chapel situated among the rocks on which the castle stands. This has suffered worse than any other building. Every tomb is broken open in search of treasure. The beautiful foliage of the stone capitals is knocked to pieces out of pure mischief, the altars levelled, the fine carved doors completely demolished. Really, my tears were ready to flow, when I stood on the high brow of the castle, and looked down upon the ruins of one of the fairest cities of this kingdom at my feet. Oh war, war! what a scourge to the nations art thou! And oh happy, thrice happy, peaceful, blessed England, whom alone, of all the nations of Europe, the Lord has in mercy preserved from its ravages!

The castle itself (a Moorish antiquity) is also in ruins. It occupies the summit of a huge pile of rocks, rising three or four hundred feet perpendicularly from the plain. It is perfectly insulated. The area of the castle is about two acres; and the base of the rock from six to eight. In our march from Leira to Pombal (on the 1st October), we met a party of deserters handcuffed two and two, attended by a Portuguese guard, whose only arms were cudgels; they had no uniforms, and looked altogether like banditti. Pombal was still more desolated than Leira. My quarters here were very comfortable. In the garden belonging to the house there was such a profusion of oranges on the trees, that the branches were supported by props. I noticed that the servant blew the fire by means of a hollow cane, about a yard long, which was as efficacious as a pair of bellows. In this country I saw crops of Indian corn.

In passing through the town of Condexia, the desolating effects of the French invasion were more conspicuous than I had before seen. On their celebrated retreat from our lines at Torres Vedras, they destroyed all before them; and though exceedingly oppressed by the British troops, completely effected their purpose with a quickness and dexterity truly astonishing. Our artillery were not able to march through the town, as it was all in flames on their arrival; so close were they to the French rear. In the town was a most noble house, with a centre and two wings; in happier times, the residence of a grandee; but now a mere scorched shell. We saw another mansion in the same state; and beyond that, a fine range of stables. Opposite to these was a fountain, with a gigantic stone figure sitting near it. Even this had been battered by the French.—Within half a league of Coimbra the road becomes so steep as would alarm an English traveller; yet down this almost precipitous declivity oxen draw heavy loads of timber. I can only compare it to a stone staircase of half a mile long. Coimbra is situated on a high hill gradually sloping to the Mondego. The channel of the river may be four hundred yards wide. Its waters, however, do not cover this channel; but run in several rivulets of four or five yards' width, and two feet deep, wandering over the proper bed of the river, which is composed of sand washed down from the surrounding mountains. The whole has an extraordinary appearance. On these streams are numbers of flat-bottomed boats, built very long, with their heads and sterns high and curling. At present, the river derives a mournful interest from the numbers of sick, dying, and dead soldiers, which are perpetually wafted down to the hospitals and burying-grounds in the city. Every evening many of the invalids are seen crawling up to the convents which are converted into barracks. But I anticipate.

We entered Coimbra on the 3d of October. The bridge over the Mondego is broken down. This was done to prevent any sudden incursion of the enemy. A battery is erected to enfilade the line of the bridge. We went to the commissary's office, through the narrowest and most filthy streets I ever saw. Oh the horrors of a Portuguese street! no wonder the inhabitants suffer by the fever. Added to all other smells, the natives are always frying fish in oil at every corner; the fumes of which increase the general noisomeness. Having settled my men, and the mules, at a convent, we drew our provisions, forage, and fuel. My allowances are precisely the same as the men's, and are as follow. One pound of bread and of beef, one pint of wine, one eighth of a pound of rice, three pounds of wood; ten pounds of chopped straw with six pounds of barley, for the mules, *per diem*. All this looks very well on paper, and sounds very comfortable to the hungry reader and more

hungry writer. But now for some matter of fact by way of garnish. The bread is made of American flour, and generally so sour that *you* would not touch it: a hungry soldier would. The beef is part of an old cow or ox, so lean, so insipid, that it would puzzle Mrs. Raffald herself to make it palatable, unless she *surprised* it and the eater too. The wine is the common wine of the country; and during the last two days has been such bad *vinegar* that I could not do any other thing with it than throw it away. The rice is for soup, and, after the stones and dirt are taken out of it, does very well. The wood is to cook the aforesaid viands, and amply sufficient, as one kettle boils for all the men, who, of course, contribute each his three pounds. The chopped straw is *not* chopped straw, but the stalks of Indian corn, about as thick as Carlo's tail, and hard as a stick. The barley, good or bad as it happens. Thus you see how we live. Yet my billet is at what is here called an inn: in England it would be a beggar's pot-house. However, by buying a few herbs, and by seasoning the meat, and having had young meat for the last two days, I have achieved a most excellent stew; and have had a pudding also. In fact (to let you still farther into the secret), by the assistance of a brother officer stationed here, I have discovered where I can procure all things I could properly want, and have had as good breakfasts and dinners as a man need to have. But the time is approaching, when a piece of bad beef boiled in plain water without any seasoning, and tea without milk or cream, will be all I shall have; and well off I shall consider myself if I can always have that. At the time of our army's pursuit after the French, a small biscuit sold for a dollar (five shillings), and was eagerly bought at that price.

There is much romantic beauty in the environs of Coimbra; though of that peculiar character of which none but a skilful artist could make a good picture. The most interesting thing I have seen in the neighbourhood is the garden of the convent of Santa Criox. The convent itself stands almost in the centre of the city, the garden being at the back. It was very extensive. I walked half a mile into it, and was not near the end. The breadth of these gardens I could pretty well ascertain, as the grand walks lead up the valley in the centre, while the hills on each side rise sufficiently high to give you a commanding view of the whole breadth. We entered by a strong iron barred gate, which introduced us into a large square kitchen-garden, surrounded by avenues of orange, lime, citron, and lemon trees, in full bearing. From this we entered a broad walk amongst all sorts of fruit-trees and beautiful shrubs; on our left was a high wall covered with flower-pots. On the other side of this wall was the flower-garden. It is laid out in the ancient style, in parterres and borders edged with box, and disposed in very beautiful devices. We passed on through long ranges of walks, shaded with vines and orange groves, for a quarter of a mile; when we came to two large temples, painted internally with architectural designs and views of ancient buildings. The outside was adorned with various figures in stone. There was also a good deal of grotto work in petrified wood. The whole, in my opinion, was tasteless. At the end of another walk was an archway, cut in an extraordinarily high cypress hedge. I guessed it to be about thirty feet. This archway was the entrance into a rotunda, formed of the same hedge, perhaps sixty yards in diameter. The whole area, with the exception of a circular broad walk, was occupied by a bath, the finest I ever saw. But the water was discoloured by fish, kept there for the monks' table. These gardens at present are in disorder, as the labourers are employed in making the wine at the vineyard, a district

of the gardens of from thirty to forty acres. In my yesterday evening's walk into the country, every scene was so beautiful, that I scarcely knew which way to turn myself. I have taken a view of Coimbra, and of a gentleman's country-house, the best I have seen, and memorable in Portuguese legends for an insipid love adventure.

With regard to the political state of this country, I think that, under a better government, and by the influence of a purer religion, the Portuguese would attain a respectable rank among the European nations. They are ill acquainted with agriculture, and with the arts in general. The soil is certainly capable of being made very productive. In many situations, where grain could not be sown, various sorts of fruit-trees would thrive vigorously. At the present time agriculture is unusually neglected, in consequence of the uncertain issue of the war. They say, We can sow, but we know not who will reap! The political depression of the country is equally visible in their commercial affairs. Here also every thing is doing by halves. At Lisbon I saw enough to convince me of this, though my incessant regimental duty gave me few opportunities of observation. Lisbon itself has a grand appearance from the Tagus; the houses being all of stone, and disposed up the side of a hill sloping to the river. But when you land, what a contrast! The streets narrow, ill-paved, no flags on the sides, and knee-deep in the most disgusting noisomeness; the smell dreadful. Gold and Silver streets seem to be the best. Their names are derived from the variety of goods made of bullion, which are there sold. But the affluence of the country is merely nominal. There is none of that mercantile bustle to be seen in Lisbon which one witnesses in London and Liverpool. The streets are indeed thronged; but it is with military, and, I think, in every uniform to be seen under the sun. Every luxury, and even necessary of life, is extravagantly dear; the resources of the country having been drained by the invasion and the subsequent war. Lisbon is almost dependent upon America for daily food. The Tagus was covered for miles with British and American vessels. Except in the Thames, I never saw so many ships together. The noble expanse of the river, the vineyards down to the water-side, the villas of the noblesse and gentry, the bustle of the fleet, altogether formed a most imposing spectacle. But all this was only a spectacle! The most pleasant sight in Lisbon was the fruit-market, where the finest fruit was in profusion. The fish-market was also well supplied; but as to the meat-market, the specimens I saw of its wares deterred me from visiting it. I saw convicts chained two and two, with a keeper at their side, going to labour. It is now the plan of the police to arrest every idler, and march him off, handcuffed, to the army. I met one of them in charge of a hussar, with a drawn sabre; and the fellow was bellowing like a great child.—I had occasion to go to the fair in Lisbon; and was much amused by the strange figures galloping on lame poneys, blind asses, and half-starved mules. In the clouds of dust you could scarcely discern the riders in their immense cocked hats, without shoes and stockings, and in such party-coloured dresses as are worn by the fools in English puppet-shows. Yet no mule, of any size or figure, was to be had under 120 dollars; and some were rated as high even as 200. A half-starved, one-eyed poney *(unoculus inter cæcos)*, which in England would have been dear at fifty shillings, here sold for forty-three hard dollars of five shillings each. The beast, too, was intolerably vicious. I am afraid these things fairly represent the real state of this depressed and plundered country.

Some of the dissatisfied say, that if the English had let the French

alone, their country would have suffered less. This is the true language of a people careless about their government. All the Portuguese I have met with, abhor the French; and few, if any, like the English. Their religion particularly strengthens their aversion to us. When our regiment was quartered in the convent of the Carmelites at Lisbon, the monks took good care to retire into a corner of it, quite out of the reach of the heretics. With one of them we had, indeed, some intercourse. I inclined to think well of him at first; but he turned out to be a finished profligate. I understood that he was a sample of the generality. Lisbon is full of religious houses, and swarms with friars, while bells are incessantly ringing. And this seems to be all their religion!

The Portuguese are also jealous of the British armies and fleets. Yet they assert their own army to be finer than ours. They say, the Spaniards run away; the English stand their ground; but the Portuguese advance. But, believe me, if the British troops were withdrawn, Portugal would be overrun in a fortnight. Yet the Portuguese have fought well, and the Spaniards as ill. Throughout the Peninsula the *lower* ranks are more hearty in the cause than their superiors in the middle and higher classes.—The French retreated last year from Santarem just in the seed-time. The Portuguese instantly improved the opportunity. In their retreat from Torres Vedras, the near approach of Lord Wellington compelled them to cross a river, which was deeper than they expected. There, however, arose at that juncture so dense a fog, that his lordship was unable to manœuvre as he had intended. So the enemy passed the river without interruption. Five hundred of them were, nevertheless, drowned. The Portuguese soldiers dived for the bodies, which they plundered of their uniforms, and of what else they had about them.

Lord Wellington is regarded by the Portuguese as the first general in the world. They begin to feel an unbounded confidence in him; and so do our own troops. His death, they say, would cause such a gloom, and create so much despondency, as would probably ruin their cause. Should he be compelled to retreat, he would retire to his strong lines at Torres Vedras, where the whole French army might look at us again for five weeks, as they did before, and, being again starved in a desert of their own making, might again retreat. Lord Wellington has much strengthened the lines lately; and in case of any sudden disaster, could march his army on board the fleet in the greatest safety, having employed French prisoners in constructing piers in the Tagus, alongside which ships could lie so near that regiments could march directly on board without employing a single boat. When in the lines of Torres Vedras last winter, the whole army was turned out and under arms every morning *three hours before day-break*, for fear of a surprise. The enemy did the same: so that at dawn each army could see the other drawn up for action. As soon as the French army was dismissed, ours was dismissed also. This game was played for five weeks.

You must now march back with me to my quarters at Coimbra; but the critical state of Portugal will justify our long absence. I must tell you, there has just been a partial engagement, in which the British and Portuguese troops distinguished themselves against an immense superiority of force. The Portuguese were cut down at their guns; and our own troops, which retired (by Lord Wellington's orders) in hollow squares, were repeatedly charged, but always repulsed the enemy. The affair has been most honourably mentioned in Lord Wellington's General Orders.

Yesterday (11th October), the rest of our regiment arrived from Figueras. In their passage from

Lisbon they narrowly escaped shipwreck, being obliged to dash between two rocks in a dreadful gale of wind. There was only space enough to get through without touching. The rest of the fleet were driven out to sea.—This morning, an hour before sun-rise, I went to the convent where the men are quartered: I marched them to the river, where they bathed and washed their clothes. During this ceremony I made a sketch of the surrounding scenery. How I longed to be able to do justice to the effects of the morning, on the river, boats, fishermen, the town rising above us with all its cupolas and towers, the mountains and forest, the dispersing of the fog, and the cheering radiance of the sun!—All the men tell me I look ill: yet I am in good health and spirits. We had a mournful account yesterday of some of our brother officers; they are sick, and have no proper accommodations. The multitude of sick at Coimbra is astonishing. The pale yellow of their diseased countenances, their languishing looks, and piteous groans, assail you at every step. I had no idea of the unhealthiness of this climate till I arrived here; and I now believe that the prevalent diseases are chiefly confined to the lower orders and to the army. It is appalling to hear of seven thousand sick being ordered to this city!—As to *myself*, if it please God, I shall be able to meet the dangers of my situation, from which nothing but his providence can save me. May I be able to attain a calm resignation to his will, and, above all, to the hour of death,—that tremendous hour, that unspeakable change, the very *thought* of which is almost sufficient to annihilate the life of the body! During my stay here, I have had a favourable opportunity for prayer, meditation, and reading; but with how many imperfections! My books have been *the Bible*, Mr. *****'s Sermons (which to my great joy I found among my baggage, though I thought I had left them behind), and the Christian Remembrancer, which, tell my dear *****, who gave it to me, is a great favourite with me. When I shall go to the house of God again, I know not. Remember to pray for me. ******.

REVIEW OF NEW PUBLICATIONS.

The Works of the Rev. Richard Cecil, M. A. late Rector of Bisley and Vicar of Chobham, Surrey, and Minister of St. John's Chapel, Bedford Row: with a Memoir of his Life. Arranged and revised, with a View of the Author's Character, by Josiah Pratt, B.D. F.A.S. In 4 vols. 8vo. London. 1811.

"Blessed are the dead who die in the Lord; for they rest from their labours, and their works follow them." Very few are the persons to whom these words can be applied more confidently than to the individual of whom we are now to treat. We say this, not because he was orthodox in his creed, and evangelical in his doctrines; for there may be ministers of this description of whom we are compelled to stand in doubt, on account of some manifest inconsistencies in their conduct:—not because he was generally correct in his life; for there is a cold correctness which affords no clear evidence of piety:—not because he was popular, or even highly useful in the pulpit; for some who in this respect were first shall be last, and the last first;—not because his end was marked with any peculiar testimony of the favour of God, any triumphant joy or delightful peace, or any strong assurance of salvation; for his views were clouded and his spirits depressed during many of the last months

of his life, through the malady under which he suffered. We apply the beatitude of the text with such peculiar emphasis to Mr. Cecil, because we think that we have seen in him (and we confidently refer to the work before us) the most satisfactory evidence of what we consider to be the great point of all,—the religious integrity of the individual in question; the soundness, not of his creed only, but of his heart in the sight of God; and his manifest freedom from any measure of that hypocrisy which sometimes lurks even under a strict religious profession. The virtues, indeed, of Mr. Cecil, were in general of a very high order. He was the converse of every thing that is selfish, or mean, or time-serving. He aimed to please neither the world nor any religious party. He followed his own convictions; and his views were so large, and so disinterested and noble, that he was not always perfectly understood by some even of those whom he himself considered as serious characters. He at one time gave offence to a few devout persons in his congregation, and even to his chief benefactress, by his determination to adapt his preaching to the case of his less enlightened auditors; and he fell under many disadvantages in consequence of the very distinguished uprightness, as well as the delicacy and liberality of his conduct. Mr. Cecil held remarkably exalted sentiments respecting the duty of a Christian minister, and he laboured in his own way to magnify his office. He was not fond of taking counsel of his flock on this subject; and disliked to come under pecuniary obligations to men, of whose religious character he did not entertain a favourable opinion. We own, that, although we think him open to minute criticism on some of these points, yet, on the whole, we are great admirers of Mr. Cecil, on account of qualities of this sort. General elevation of sentiment, and a high spirit of independence, well become the minister of Jesus Christ. They are often mistaken for pride but they are in truth very remote from it. There is also a delicacy of moral taste, confounded by some with a disposition to excessive scrupulosity, which indicates a mind exercised in the study of the will of God, observant of the events of his providence, and anxious to apply general doctrine to practical use with fidelity and exactness. And there is a sentiment even of honour, very different from the false honour of the world, which very properly associates itself with all this moral refinement. Mr. Cecil was a man of high honour in this excellent sense.

But having pointed out some of the leading qualities of this eminent minister of Jesus Christ, it is time to advert to the general account of him which is given in the first of these volumes. It opens with a short preface, by his coadjutor, Mr. Pratt, who then steps aside (meaning, however, soon to re-appear), in order to give place to Mrs. Cecil. Of the manner in which a pious widow executes the task of certifying to the world the private worth, as well as all the other excellencies, which she has witnessed in her recently-departed husband, it is scarcely within the province of us, reviewers, even to treat. Being debarred from blaming, or even criticising, in so delicate a case, we seem to ourselves to be also restrained from any free indulgence of our praise; and it is therefore only of the facts recorded in this part of the volume that we proceed to speak.

Mr. Cecil was born in Chiswell Street, London, on the 8th November, 1748. His father and grandfather were scarlet-dyers to the East-India Company. His mother was the only child of Mr. Grovesnor, a London merchant, and brother to the Rev. Dr. Grovesnor, author of the Mourner. In order to enlarge her resources, she employed herself, according to the fashion of that day (a fashion, we trust, to which the difficulties of

the present times will bring back some of our modern females), in working fine work, which she sold for the benefit of the family. Mr. Cecil's father inherited a tract of ground on which his dye-house stood, and this was the spot of young Cecil's pastime. Here his life was endangered by several adventures. Once he fell under the ice which covered a back of water, and, when apparently dead, was saved by a working man, who, fancying that he saw a scarlet cloak, drew up with it his young master. At another time his coat was caught in a mill wheel, and he would have been crushed, had he not thrust his foot against the mill-horse's face, and thus stopped the mill, and disentangled himself. At a later period, Mrs. Cecil tells us, that his riding horse fell, and threw him before a loaded cart, the wheel of which went over his hat, pushing his head from beneath it, and only bruising his shoulder. Perhaps there are few among us whose wife, whose parent, or whose playfellow, could not record some event, though not as remarkable as these, yet threatening our life, and proclaiming the doctrine of a Providence. To how many hair-breadth escapes are our soldiers especially indebted for the continuance of their earthly existence! Would to God that every one who reads these pages would, in the perusal of this part, recollect the accidents he has survived; the fever he has escaped; the fall from a horse, which perhaps he little heeded; the deliverance from fire, from water, from a variety of sudden deaths, which, though long forgotten, he has formerly experienced; and would be induced by the recollection to devote, like Mr. Cecil, the life which has been preserved to the zealous service of his Deliverer!

Mr. Cecil's mother was a dissenter, and was a religious woman; many preceding generations in her family having been also pious characters. We rejoice in every record of this hereditary kind of religion. We are well aware that grace cannot, like a family estate, be vested in a man and his heirs for ever; but we are of opinion, that a doctrine too much the reverse of this has gained a dangerous currency among us; so that the text which says, "Train up a child in the way that he should go, and when he is old he will not depart therefrom," has been deprived of more than half its strength of meaning. The Gospel, it has been sometimes said, is ambulatory. Doubtless it is in a certain degree. But so also is wealth; so is political liberty; so are many temporal benefits. It pleases God, nevertheless, to bless a variety of prudent and reasonable means of extending the possession of these fleeting advantages, beyond the period which might otherwise be assigned to them; and why should we not suppose that means and end will commonly accompany each other, in the case of spiritual as well as temporal blessings? Many of the old dissenters took special care of their children's education, preserved them from the contagion of the world, enriched them with a variety of religious knowledge, and exercised their minds respecting cases of conscience and moral questions. They placed religion much less in hearing, and much more in doing, than a great portion of the modern religionists. They, for the most part, intermarried with serious characters, and were far from expecting that God would interpose some extraordinary conversion which should supersede the necessity of religious care and industry. How remarkable is it, that the northern states of America should retain, to this day, so large a portion of their original piety! They were peopled by persons probably not unlike the progenitors of the mother of Mr. Cecil; and religion continued long to descend from father to son, as if entailed with the American soil; and has not, even to this day, disap-

peared, in spite of civil war, of increasing wealth, and of many interfering migrations.

Young Cecil was placed by his father in a house of business; but he was devoted to literature and the arts, and used to write for some periodical publications. His predominant passion was for painting; and having set out for France, he would have gone on to Rome, for the sake of seeing the works of the great masters, if his pocket had not failed him. It was at last agreed to send him thither, and train him up as an artist; but "a circumstance," says Mrs. Cecil, "took place which prevented it, and he remained still under the roof of his father for some time—sunk in the depths of sin, and hardening his conscience by reading books of infidelity." By the term "sunk in the depths of sin," we should naturally have supposed that Mr. Cecil was at this time what the world calls a thoroughly and remarkably vicious character: and there is a passage in the 128th page of the book, written by Mr. Pratt, which countenances this supposition; for it is there observed, that "while under the controul of bad principles, he gave into every species of licentiousness," saving only "that even then the native nobleness of his mind made him despise whatever he thought mean and dishonourable." In the part, nevertheless, which immediately follows the passage last quoted, it is observed by Mr. Pratt, that "the penetration and grandeur of his mind, with his natural superiority to sensual pleasures, made him feel the littleness of every object which engages the ambition and the desires of the carnal man." And it is also remarked by Mr. Pratt generally, in page 124, that "his temptations were to the sins of the spirit, rather than those of the flesh," and that "he possessed, all his life long, a superiority to the pleasures of mere sense not often seen." It likewise is observed by Mrs. Cecil (p. 68), that it was a great preservative to Mr. Cecil, that while he was under the "reign of sin, he had an utter detestation of the leading vices so incident to youth," of which she then names several. There is evidently some difficulty in reconciling these scattered observations. The world frequently complains, and perhaps not always without reason, that religious biographers employ too strong and unexplained expressions in designating the unconverted state of the subjects of their narrative, for the sake of magnifying the subsequent gift of the grace of God, and of giving an appearance of the marvellous to their relation; and the complaint will perhaps be renewed on the present occasion. Mr. Cecil, for so we are disposed on the whole to understand the case, did not freely plunge into all the depths of *vice* in which a large portion of the world are content to live; and never allowed himself, as we also would presume, to remain fixed in any habits of licentiousness; and yet he was, at this time, in the scriptural sense of the term, a sinner, an unrighteous man, a wicked, an impenitent person. Doubtless his horror of vice was much less at this, than at the subsequent period; for there is no natural elevation of mind which can produce a disgust for any sin, at all comparable to that which the fear and love of God excite in the heart. Conversion, when genuine, is conversion from all iniquity; and if a particular vice was avoided or disdained before conversion, it is subsequently avoided and disdained for religious, in addition to all the former reasons.

The era of the conversion of such a person as Mr. Cecil, is a portion of his history on which it is fit that we should dwell. We shall therefore give the account in Mrs. Cecil's own words. "While Mr. Cecil was proceeding in such a course of evil" (that is, sunk, as she terms it, in the depths of sin, and hardening himself in infidelity, as well as instilling the same principles into others),

"it pleased God by his Spirit to rouse his mind to reflections which gave a turn to his future life."

"Lying one night in bed, he was contemplating the case of his mother. 'I see,' said he within himself, 'two unquestionable facts: First, my mother is greatly afflicted in circumstances, body, and mind; and yet I see that she cheerfully bears up under all, by the support she derives from constantly repairing to her closet and her Bible. Secondly, that she has a secret spring of comfort of which I know nothing; while I, who give an unbounded loose to my appetites, and seek pleasure by every means," (we presume he speaks in this place of his case at that moment, and in all the vehemence of self-reproach,) "seldom or never find it. If, however, there is any such secret in religion, why may not I attain it as well as my mother?—I will immediately seek it of God.' He instantly rose in his bed, and began to pray. But he was soon damped in his attempt, by recollecting that much of his mother's comfort seemed to arise from her faith in Christ. 'Now,' thought he, 'this Christ have I ridiculed: He stands much in my way, and can form no part of my prayers.' In utter confusion of mind, therefore, he lay down again. Next day, however, he continued to pray to 'the Supreme Being:' he began to consult books and to attend preachers; his difficulties were gradually removed, and his objections answered; and his course of life began to amend. He now listened to the pious admonitions of his mother, which he had before affected to receive with pride and scorn: yet they had fixed themselves in his heart, like a barbed arrow; and, though the effects were at the time concealed from her observation, yet tears would fall from his eyes as he passed along the streets from the impression she had left on his mind. Now, he would discourse with her, and hear her without outrage; which led her to hope, that a gracious principle was forming in his heart, and more especially as he then attended the preaching of the word. Thus he made some progress; but felt no small difficulty in separating from his favourite connections. Light, however, broke into his mind, till he gradually discovered that Jesus Christ, so far from 'standing in his way*,' was *the* only *way, the truth, and the life,* to all *that come unto God by Him.*" pp. x. xi.

Mr. Cecil's father is represented as now taking the alarm, and saying, "I know not what to do with you: I have made two experiments for your subsistence;" the one to bring him into his own business, the other to make him a painter. "You now seem to be taking a religious turn; but I tell you plainly, that if you connect yourself with dissenters or sectaries, I will do nothing for you living or dying; but if you choose to go regularly into the church, I will not only bear the expense of a university, for which you have had some education, but I will buy you a living." Mr. Cecil went accordingly (on the recommendation of Dr. Bacon, an old family acquaintance,) to Queen's College, Oxford, May 19, 1773. Mrs. Cecil speaks of the deep and secret conflicts of mind, with which he was here exercised, and of the insults he met with from men of profligacy. He was ordained deacon on the title of the Rev. Mr. Pugh, of Rauceby, Lincolnshire; and in the Lent term following, took the degree of B. A. with great credit. In 1777, he was admitted to priest's orders. He now served three churches in Leicestershire; those of Thornton, Bagwell, and Markfield; and he appears to have been instrumental in bringing the son of the deceased vicar, who was at first too young to undertake the charge of them, to "the knowledge and belief of the truth."

Mr. Cecil soon obtained, through the interest of friends, two small livings at Lewes, in Sussex. He was one night on the point of being robbed, as he was returning to his house at Lewes, with 16*l.* in his pocket, being money from Queen Anne's Bounty belonging to these churches. The captain of the gang "asked him who he was, and whither he was going." Mr. Cecil here recurred to a principle to which his mind was habituated, that "nothing needs a lie." He therefore told them very frankly his name, and whither he was going. The leader said, "Sir, I know you, and have heard you preach at Lewes. Let the gentleman's horse go. We wish you good

* Mr. Cecil's own expression."

night." These two livings brought in only about 80*l.* per annum; and when his health compelled him to employ a curate, which a rheumatic disorder, brought on by the dampness of his residence, compelled him sometimes to do, they furnished him with no emolument. His object was to have "the truth preached in that place," and he persevered till he could resign his charge satisfactorily.

He now moved to London, where he preached at various chapels and churches; and among them, at Lothbury church, in quality of lecturer, at six o'clock on every Sunday morning. Let the fashionable divine contemplate this zealous follower of his heavenly Master, performing the whole duty of St. John's, in Bedford Row; holding an evening lecture in Leicester Fields, not to mention a week-day service; and also enduring the fatigue of walking, at about five o'clock in the morning, to his distant church, in order to address a congregation chiefly of labourers, until, through the failure of health, he *indulged* in a hackney coach on the winter mornings.

"In course of time, notwithstanding this precaution, his health declined, and, after many long and earnest entreaties of his friends, he reluctantly relinquished the lecture at Lothbury; whither he used to go with peculiar pleasure, and where many, who were taking an early walk on a summer morning, wandering in thoughtlessly, heard and embraced the truth, and are some out of the number of those who became his joy and crown. By this resignation also, he lost nothing but labour and care, except the satisfaction which it afforded him of ministering to this people: for the emolument arising from the endowment but barely covered his expences." p. xvii.

Mr. Cecil, having quitted the chapel near Leicester Fields, preached at Christ Church, Spitalfields.

"He entered," (says the pious widow,) "on this charge in Sept. 1787; a date which I am not likely to forget. The first Sunday evening that he went thither, he left in my lap a dying infant (as was supposed) given over by his physicians with scarcely a remaining trace of life, and which he did not expect to find alive on his return. But this did not stop Mr. C. in his work—*The walls were to be built in troublous times*: and he went forth accordingly, though with a troubled heart. It pleased God, however, to restore our child, like another Lazarus, at that time: but he took him into his own gracious arms, in the 21st year of his age." pp. xvii. xviii.

The Spitalfields lectureship was unprofitable to him; but in this, as in other things, "it was not for lucre's sake that he spent himself." In 1787 he undertook the lecture in Long Acre chapel, where he preached to an extremely large congregation; but he was compelled by ill health to relinquish it. His most important sphere was St. John's chapel, Bedford Row, which he had undertaken in 1780. This building had fallen out of repair; and by the assistance, chiefly of a lady of fortune, and a gentleman in the law, the steady friend of the deceased, the necessary money was provided; and Mr. Cecil was protected against risk. He received no emolument for the first three years, and he had then only 80*l.* a year from other sources.

"He had also an arduous path to tread. He had to preach to a people inimical to the spirit of the Gospel, on the one hand; and to make his way through the prejudices of the religious part of his auditory, on the other—who, not comprehending his aim, were ready to pronounce on his plan, as shunning *to declare the whole counsel of God*. Yet he was wisely following the example of his Master, in delivering the truth, as they who heard were able to bear it; and thus forming a lodgment in their minds, and preparing them for the full display of all the doctrines of the Gospel." p. xxiv.

After labouring successfully for many years in this vineyard, he began to suffer from a complaint, supposed to be a sciatica; and in December 1798, he mentioned to his morning congregation, that he was preaching contrary to the advice of his physicians, and should not be able to meet them in the evening. He was unable to finish his discourse.

During the illness which ensued, he endured much pain. The following expressions are recorded as having come from him in this season of the suspension of his labours. "My state is an admonition to young men. I have been too much occupied in preparing to live, and too little in living. I have read too much from curiosity and for mental gratification. I was literary when I should have been active. We trifle too much. Let us do something for God. The man of God is a man of feeling and activity." At another time he said, "I have great peace; not a ruffled breeze night nor day; and this is all grounded on the doctrine of Jesus Christ." "I am now often thankful for five minutes' ease, and I wonder I was not much more so for that of fifty years." Again:

"How little we think of improving the time we have, while we have opportunity! I find every thing but religion, vanity. I am ready, even on this sick bed, to preach to preachers. I ask myself, what is my hold and support—what will remain with me, when every thing else is washed away? To recollect a promise of the Bible—THIS is substance! Nothing will do but the Bible. If I read authors, and hear different opinions, I cannot say, 'THIS IS TRUTH!'—I cannot grasp it as substance: but the Bible gives me something to HOLD. I have learnt more within these curtains, than from all the books I ever read." p. xxxi.

This season of affliction was in many respects a period of improvement to Mr. Cecil. His style of preaching, Mrs. Cecil says, was exalted by it; for though feeble and emaciated, he still, frequently after a night of suffering, ascended the pulpit, and exhibited no other effects of his disease, except the "feeling and unction which it produced."

"It was evident that he had not suffered so many things in vain, but that he was refined in the furnace of affliction, to shew forth the glory of Him who had called him. He acquired a more keen perception of the vanity of all human things; he stripped off the mask from the face of the world, shewed its poverty and emptiness, its enchantments, its snares, and its pretensions, as delusive and fallacious; he drew aside the veil, and exhibited those glorious realities in reversion for the faithful, on which his soul delighted to dwell, and of which he is now in the full enjoyment."

In 1800, Mr. Cecil was requested to accept the livings of Chobham and Bisley, in Surrey, but repeatedly refused to do it. The ground of this disinclination is not stated; and the reader is therefore left in some obscurity on this subject. Sufficient reasons to induce his compliance appear to have been urged; but Mr. Cecil, it is observed, continued to retain his objections, till "an old friend hinted to him, that he might be resisting a call in providence. To this intimation," it is said, "he listened, and consented to refer the business to the trustees and a few select friends, who should meet for the purpose of determining the question." They unanimously advised his acceptance; and thus an addition of about 150*l.* per annum was made to his small income. The trustees who are here spoken of, were appointed by the will of the late Mr. Thornton, of pious memory, for the purpose of nominating to certain livings committed into their hands; and Mr. Cecil was himself included in the trust. His unwillingness to accept the two livings in question arose, as we conceive, from a laudable delicacy, which ought not to be removed, except by shewing that the deceased had intended not to preclude trustees themselves from benefiting by the trust. This was clearly manifested in the present case; and the call of Providence, as we apprehend, was assumed, when this delicate moral question was fully settled. The reluctance of Mr. Cecil was honourable to his character. The acceptance of the livings was also honourable, under all the circumstances of the case.

"Mr. Cecil found those parishes, like others where the light of truth has scarcely dawned, sunk in the depths of ignorance and immorality—very FEW hearers in the church, while MANY were making the Sabbath a day of sport and amusement. He found that THERE also, as in other places whither

had been led by Providence, he had to begin at the very foundation, under the most discouraging circumstances, as will appear from the impression made on his mind, on his first going among them. He says, 'When I first came to Chobham, as I was sitting in the vestry—on hearing the noise and uproar of the boys, and the people in the gallery talking aloud to each other—I burst into tears; and felt with the prophet, when he said—*Can these dry bones live?*'—But *the fields were white unto the harvest:* he did not labour in vain among this people: a large and attentive congregation was collected, and many *saw the day of the Son of Man, and were glad.* Some of these are already entered into rest, where both *he that sowed, and those who reaped, now rejoice together.*'" pp. xxxvi. xxxvii.

In 1807, Mr. Cecil had a slight paralytic affection.

"People say," (he observed at this time) "and physicians too, that my preaching three times a day through the hot weather at St. John's was the cause of my present infirmity—a state in which I have not only seemed to lose my faculties, but, at one time, was unable to speak at all. I dare say they are right: but I have an interior feeling, which, while I hear people talking thus on the subject, makes me smile, and say within myself, 'You talk well, but you know nothing of the matter. God is in this thing; and He is teaching me a lesson, which I cannot learn from books.'" p. xxxix.

There is an approximation to enthusiasm in the language here used, if taken in its strictest sense. His physicians and friends undoubtedly did not deny, that "God was in this thing," or shew that they knew nothing of the matter, because they said, that too much preaching had brought on the complaint. Perhaps, it was a part of Mr. Cecil's infirmity, that he was too eager to preach. It was, however, the infirmity of a noble mind. His familiar language (which was apt to be unguarded in cases of this sort), must not be construed very strictly, and was no exact expositor of the deliberate sentiments of his mind, on the important doctrine involving itself in this question.

"In February 1808, another paralytic seizure took place, which deprived him of the use of his right side, and totally disabled him for further exertions in public. Electricity was ordered, and administered with great kindness and attention; but, proving ineffectual, he was then ordered to Bath. The expences of such a journey not being within his own power, a few friends readily and cheerfully subscribed to assist him in this undertaking: so that he was relieved from difficulty, so far as the kindness and liberality of friends could relieve him. His full relief, however, was on its way; and the time now hastening, when the sickness and sorrows of a worn-out traveller were to be exchanged for *an eternal weight of glory*, in that state where *the righteous shine forth as the sun in the kingdom of their Father.*

"After having tried the Bath waters for several months, and receiving no benefit, he was ordered to try change of air. Here, again, he appears the child of Providence. He often used to say—'I set out with nothing, but dependence on God—resolving to do HIS WORK, and leave all the rest to *Him*. I know that He will take care and provide for me.' This was his habitual sentiment. Nor was his faith vain; for, as extremity arose, some gracious providence was prepared to meet his necessities." p. xl.

Mrs. Cecil makes honourable mention of several individuals, who administered pecuniary and other relief to her husband in the seasons of his necessity. The possession of such friends constitutes true wealth, and proves often better than actual riches. He who has been eminent through life for the most unquestionable disinterestedness; who has both preached against the love of the mammon of unrighteousness, and has resolutely practised what he has preached; who has withstood the temptations, ordinarily so insurmountable, arising from the consideration of a large family, weak health, and easy opportunities of augmenting his little fund; who has made the preaching of the Gospel an honourable employment in the eyes, even of adversaries, by converting the chapel which he had undertaken into a speculation for the advancement of the cause of Christ, and not of his own temporal interest; and has joyfully sat down with loss, when the chapel has, in this sense only, flourished, saying to his hearers, "Now we live, if

ye stand fast in the Lord:"—This, as we conceive, is the man whose family, continuing encompassed with those who have reaped his spiritual things, shall always, if necessary, partake in some degree of their carnal things; whose wife shall never be altogether a widow, and whose children can never be accounted fatherless. "It is more blessed," says our Saviour, "to give than to receive." Both the givers, however, and the receiver, have derived much satisfaction from the intercourse of Christian charity, which their relative circumstances created. Mrs. Cecil has evidently found her mind consoled by that manifestation of the kindness of her friends, which her state of dependence on them has produced; and those friends have received double recompence for the aid they have imparted, in witnessing her gratitude, and in the consciousness that they were adorning that Gospel which her revered husband had so disinterestedly preached. We do not mean to plead against making provision for the interests of a wife and children in all cases. Mr. Cecil may possibly have erred on the side of claiming too little pay, and performing too much work. But we do not charge him with any great error in either of these points. He is, on the whole, an example of right conduct as to money concerns; and that his faith in Divine Providence was not enthusiastic or unreasonable, is indicated, as we trust, by the event. He had to break up much new ground; he had to counteract many prejudices; he had to exempt himself from the suspicion of having undertaken his chapel with a view to pecuniary advantage; he had to gain the worldly part of his audience, and also to exalt the piety of his more religious hearers. The manifestation of a more than ordinary disinterestedness, and especially in the early part of his ministry, would be materially conducive to the accomplishment of these ends.

In the three years during which Mr. Cecil survived his last attack, his mind was enfeebled, generally fluctuating, however, with his malady. The Rev. Mr. Wilson, his successor at the chapel of St. John's, observed in his funeral sermon, from which Mrs. Cecil has given some quotations in a note, that the "actings of hope were impeded," but that "the habit of grace shone through the cloud." His faith, he also says, never failed. "I have heard him with faltering and feeble lips speak of the great foundations of Christianity with the fullest confidence. He said, he never saw so clearly the truth of the doctrines he had been preaching, as since his illness. His views of the certainty and excellency of God's promises in Christ were unshaken."

Mrs. Cecil concludes her sorrowful and feeling, and occasionally minute and rather desultory, memoir, with the following pious allusion to her own widowed state; a state of which the darkness is, as we trust, relieved by those rays with which religion is abundantly illuminating her horizon.

"To look backward, is but the retrospect of a weary day's journey or a distempered night's dream: to look forward, is to awaken sorrows more acute—to view a dark prospect and a lonely pilgrimage, which nothing can brighten on this side the grave, but those hopes which stretch beyond it, and that faith which penetrates the veil of time and follows the deceased to his blest abode!"

p. lxxx.

The letters which immediately follow, and we mean particularly those to Mrs. Cecil, might, according to our judgment, have been more properly omitted. Unless some special purpose is to be answered, the more private parts of a man's correspondence (being conducted under the impression that he writes only to the individual whom he addresses) should, we think, by common consent, be kept out of the press. The public curiosity, we know, is great in this respect, but it should not be too much

indulged; and we, cold and stern and anonymous reviewers, should undertake the ungracious task of opposing the multitude of affectionate friends, who plead for the exhibition of confidential letters.

Mr. Pratt's View of the Character of Mr. Cecil, is next given, which he divides into the two heads of Personal and Ministerial. We shall not scruple to mix a few of our own observations with those of the biographer.

Mr. Cecil's mind is described by Mr. Pratt, as originally remarkable for courage and decision. "Fear of consequences" never entered into his contemplation. "There is," (said Mr. Cecil of himself), "a constitutional desperation about me, which was the most conspicuous feature of my character when young. Tell me such a thing is my duty: I know it is, but there I stop. Talk to me of hell—my heart would rise with a sort of daring stubbornness. I want encouragement." He is also said to have been of a naturally generous and noble disposition, hating every thing mean or equivocating; and to have had a most tender sympathy for the sufferings of his fellow-creatures. He had a strong turn for what is humorous. Some religious impressions, which he felt at an early age, wore away, and he became for a time, as was before remarked, a professed unbeliever in Revelation. His turn of thinking, when he was twenty years old, is thus pourtrayed by himself: "I was now utterly sick of the vanity, and disgusted with the folly of the world. I thought there might possibly be a Supreme Being. To worship him seemed somewhat dignified; but the whole scheme of redemption appeared mean, and degrading, and dishonourable to man."

His mind opened very gradually to the truths of the Gospel; and his Christian character, when formed, is described as having been remarkable for humility; a humility which expressed itself in "teachableness of mind, in a ready acknowledgment of excellence in others, and a candour in judging them; and it was allied with remarkable openness to conviction." Disinterestedness appears, from the history already given, to have also pre-eminently belonged to him. His practical reliance on Providence was very great, as was also his patience under afflictions; and the spring, says Mr. Pratt, of all these virtues, was faith. "He appeared to me never to be exercised with doubts and fears. He was convinced and satisfied by all the Divine declarations and promises, and he left himself with unsuspecting confidence in the hands of God."

The natural dispositions of Mr. Cecil's mind would not fail to shed their influence on the Christian. Sternness and levity are said to have been his two constitutional evils. His sternness, however, although some symptoms of it might survive, subsided in a great measure into an inflexible firmness in the cause of truth; and his levity might now be more properly termed vivacity.

Mr. Pratt, in treating of the intellectual powers of his departed friend, observes, that his imagination was not so playful and elegant as it was "bold," "inventive," and "intuitively judicious and discriminating." The term *judicious*, cannot very properly be applied at all to the imagination; and even the epithet of discriminating is scarcely allowable. His taste in painting, poetry, and music, is said to have been refined. His general powers of comparison, analogy, and *judgment*, are then stated to have been rarely equalled; and his good sense, as we are assured, led him to avoid all peculiarity and eccentricity.

We differ a little from Mr. Pratt on the subject of Mr. Cecil's judgment. A man of an ardent mind, and a bold inventive imagination; of strong as well as noble feelings, and exquisitely sympathetic; naturally incapable of fear, and heroically patient; having, moreover, an

original taste for the ludicrous; is not perhaps very likely to be also peculiarly judicious. We agree that "his mind" may have been "much exercised" not only "on the word of God," but "on the history, passions, and prejudices of men in every age, and of every character and nation; on moral causes and effects; and on every subject coming within the grasp of a philosophic mind." Still it does not follow that the faculty of judgment must exist in high perfection. Mr. Burke was an example of a man possessing the highest degree of natural genius and talent, and abounding in philosophical and historical knowledge, and yet by no means remarkable for judgment. His imagination and his feelings misled him; he was a lively, but not an accurate describer; an unsafe guide in many little matters of common life, though wise and philosophical in his larger theories and principles. He could enter into distinctions which escape vulgar minds; he could throw a new and strong light on some great political and moral subjects; he could do many things to which men of less intellect are quite unequal; he could be very oracular and judicious on broad and general topics; but he could not equally well apply his knowledge to the immediate question before him. It is one thing to collect, and then carefully weigh and accurately compare a multitude of contending arguments, and, having suspended the decision till this operation has been performed, pronounce according to the preponderance of evidence: it is quite another, to dart upon some inferior part of a question, or to make a striking display of general learning and talent. Many persons are apt to confound, as we think Mr. Pratt has done, that superiority which enables a man to press with effect a particular point, or to illustrate or embellish a subject, with the faculty of forming a sound and unimpeachable opinion. Mr. Cecil, indeed, had one advantage over many men of imagination; he was remarkably plain, open, and honest; he had no cunning or ambiguity about him. Now honesty, as has been often said, is the best policy; and though Mr. Cecil pursued honesty, as his biographer has well remarked, rather through the love of it, than with any view to its policy, yet he would derive from his integrity a certain degree of credit for wisdom and discretion. "He that walketh uprightly, walketh surely." A Mr. Cecil, enlivened by imagination, but wanting in simplicity and truth, would have been most manifestly defective in judgment.—The remark, that his good sense led him to avoid all peculiarity and eccentricity, though perhaps in some degree just, seems somewhat contradicted by the unusual Jewish names which he gave to several of his children.

The description which Mr. Pratt presents of the Ministerial character of his friend, has been supplied, in part, by sayings falling from his own lips; and they serve to mark the man, as well as the dispenser of the Gospel of Jesus Christ. "A minister," according to the elevated language of Mr. Cecil, "is a Levite. In general, he is to have no inheritance among his brethren." The affairs of other men "are all the little transactions of this world; but a minister is called and set apart for a high and sublime business. His transactions are to be between the living and the dead, between heaven and earth; and he must stand as with wings on his shoulders." "I am at a loss to conceive how a minister, with right feelings, can plot and contrive for a living." "There must be a high principle of faith begetting simplicity. He must be an eagle towering towards heaven on strong pinions." The passage concludes with the following homely similitude: "The barn-door hen must continue to scratch her grains out of the dunghill."

Though free from priestly arrogance, he did not forego his claim to priestly dignity.

"I never choose," said he, "to forget that I am a priest, because I would not deprive myself of the right to dictate in my ministerial capacity. I cannot allow a man therefore to come to me merely as a friend on his spiritual affairs, because I should have no authority to say to him, 'Sir, you must do so and so.' I cannot suffer my best friends to dictate to me in any thing which concerns my ministerial duties. I have often had to encounter this spirit; and there would be no end of it, if I did not resist it. I plainly tell them, that they know nothing of the matter." "I have been disgusted, deeply disgusted, at the manner in which some men of flaming religious profession talk of certain preachers. They estimate them just as Garrick would have estimated the worth of players, or as Handel would have ranged an orchestra. 'Such an one is clever; he is a master!' Clever!—a master! Worth, and character, and dignity, are of no weight in the scale."

"It may be doubted," says Mr. Pratt, "whether he did not sometimes challenge to his office more respect than the party concerned could be expected to allow due." The remark probably is just; but it also should be remembered, that it was natural to Mr. Cecil, in delivering his opinion on almost every topic, to express himself with an unguarded vehemence.—Of his eagerness to arrest the attention of his hearers, and of the manner in which he sometimes condescended to do it, an idea may be gained from the following anecdote related by himself.

"I was once preaching a charity sermon where the congregation was very large, and chiefly of the lower order. I found it impossible, by my usual method of preaching" (a method, however, remarkably full of point) "to gain their attention. It was in the afternoon, and my hearers seemed to meet nothing in my preaching which was capable of rousing them out of the stupefaction of a full dinner. Some lounged, and some turned their backs on me. 'I must have attention,' I said to myself: 'I will be heard.' The case was desperate; and in despair, I sought a desperate remedy. I exclaimed aloud, 'Last Monday morning a man was hanged at Tyburn!' Instantly the face of things was changed. All was silence and expectation. I caught their ear, and retained it through the sermon."

We are reminded by this story of a somewhat similar expedient, said to have been resorted to by Mr. Whitfield. Having the misfortune, like Mr. Cecil, to address a drowsy congregation, he, on the same principle, exclaimed in the middle of his sermon, "Fire! Fire!" "Where? where?" cried innumerable voices; for every one imagined that some part of the chapel was in flames, and was eager to know by what door he should escape. "In hell," replied the preacher, "for those who hear, but neglect the Gospel." Doubtless Mr. Whitfield would retain the attention of his auditors to the end of his discourse; and doubtless also a large multitude would come again to hear him; but we question the legitimacy of these means of calling attention to the Gospel. To us, even the less questionable expedient of Mr. Cecil appears too theatrical.

We will here enlarge on the character of Mr. Cecil as a preacher; and Mr. Pratt's account of him will supply the principal ground of our observations.

"His power of illustration," says Mr. Pratt, "was great and versatile." We think to the full as highly as Mr. Pratt of Mr. Cecil's faculty of illustration. He had a playful and excursive imagination, and he abounded with that kind and measure of scientific, as well as other knowledge, which may be converted to the purpose of enlivening and diversifying religious subjects. By his talent in this respect, though undoubtedly still more by the earnestness of his zeal, and the fervour of his piety, he excited and kept alive the attention of his numerous audience, and was generally popular as a preacher.

"His style," Mr. Pratt adds, "was easy and natural." We con-

ceive it to have been too sententious and abrupt, and too antithetical and epigrammatic, to deserve this appellation. It, however, was familiar and intelligible; sometimes, indeed, colloquial to a fault. His addresses were generally extemporaneous: and perhaps it is difficult for any one, who has long and often preached in this manner, altogether to avoid *talking* from the pulpit. On the whole, he remarkably interested his hearers, and was truly serious and spiritual. "The preacher," to borrow one of his own expressions already quoted, "often soared towards heaven on eagle wings." He had evidently set his own affections on things above; and he laboured hard to communicate the same lively faith and hope to the dullest of his hearers. He was not always alike; and we think that in his latter days he grew more colloquial and less original. Some, however, of his discourses were admirably calculated to make men ashamed of a grovelling, worldly, and unbelieving spirit.—"If ever he laboured in expression," says Mr. Pratt, "it was in search of emphasis." He was frequently too emphatic. His own printed writings, on which we do not now dwell, some of them having been before reviewed, supply the best representation of the manner of the preacher.—"Impression," it is added, "was the leading feature" (it would be more accurate to term it the leading aim) "of his ministry." But it is impossible always to be impressive. The ear grows tired of continually recurring emphasis; and the mind longs for that repose which a little simple narrative, or cool, well supported, and regularly progressive argument, would give to it. A too constant and manifest endeavour to strike, was the principal defect in Mr. Cecil's preaching; and his style, voice, and action alike savoured of this fault. The very structure of his sermons indicated it. His plan was commonly this: First, he, for the most part, very briefly explained his text; and he afterwards deduced some three, four, or five rather ingenious sentences, in the way of inference, which constituted the heads on which he enlarged. These inferences were fruitful certainly of instruction, and by no means foreign from the text; but they did not sufficiently exhibit the simple, obvious, and principal meaning of it, and they were often ill connected with each other.—"Perhaps," says Mr. Pratt, "the information he conveyed to the mind was not sufficiently systematic or minute." We are no great advocates for very systematic divinity; and, considering how many great topics challenge attention, and how few are the preacher's opportunities of urging them, we doubt whether minuteness of observation is generally desirable in a preacher, except for the purpose of illustrating an important principle. We, however, incline to think that Mr. Cecil, like some others of his brethren, too seldom attempted to give either a great and comprehensive view of some one leading doctrine of the Gospel, or a finished picture of any one of its principal graces. He seasoned his discourses with a never-failing mixture of scriptural truth, but seldom devoted a sermon to the full developement of a great evangelical subject. He assumed, at least his London hearers to be grounded in the great and distinguishing articles of their faith, but to need, nevertheless, to be perpetually reminded of them. We must not quarrel much with his preaching on this account.

On the whole, we must remember that he was a man of like passions with ourselves; subject to infirmity both of body and of mind; and exhibiting in the Gospel which he taught some traces of that original constitution of nature, on which we have already dwelt. Some men, being naturally of a sober temperament, find it easy to be just in their observations, exact in their expressions, and orderly in their arrangement. These blend no fastidious

ear, and are preferred by persons of a cultivated and classical taste; but many of them fail to interest the multitude, and, on the whole, produce no very great effect. Others, being constitutionally bold and vehement, have the talent to alarm and awaken. Others, again, are soft and gentle: these preach peace and love, and gain the ear of those who are somewhat feminine and impressible. There is another class, to which Mr. Cecil may be said to have belonged, who rather interest by the liveliness of their manner, and the variety and ingenuity of their illustration, than overawe by their authority, or melt by their tenderness, or convince by their argument; who address themselves to the imagination, and make their way through this faculty to the feelings and the conscience. Every one of these may be said to have his proper gift of God. "Let not him that eateth," said the apostle, "despise him that eateth not;" and let not him that can prove or enforce a doctrine, despise him who can more ingeniously illustrate and adorn it; and let no man affect the part which he is not qualified to assume.—We have enlarged on the present topic, for the sake, partly, of guarding those who want the natural vivacity of Mr. Cecil, against endeavouring to emulate his popularity by a too close imitation of his style.

That we have not misrepresented the manner in which Mr. Cecil was accustomed to construct his sermons, the thirty-three discourses, forming the third of these volumes, will in some degree shew. They present, however, a very unfavourable specimen of his powers. We suspect that they were delivered in his declining years; and we understand them to have been selected, with no peculiar care, from a multitude which were taken down in short-hand, and never corrected by himself. The sermon on the Power of Faith, the only one to which Mr. Pratt has summoned our particular attention, is spirited and pious, but is distributed into heads which are by no means natural or well arranged. The text is taken from John xi. 39, 40: "Jesus said, Take ye away the stone, &c....Said I not unto thee, That if thou wouldest believe thou shouldest see the glory of God?" After a short introduction, the "history" is said "to suggest some profitable remarks:" viz. 1. "We may here see the special benefit of sanctified affliction." 2. "Let us contrast the vanity of man with the all-sufficiency of God." 3. "We may learn how we are to honour Christ." 4. "We remark once more, that while the exercise of faith is difficult, it is most highly honoured." One principal end of dividing sermons into heads, is to facilitate the remembrance of the chief points insisted on; but a very faulty classification obstructs this object.—The succeeding discourse, entitled "Felix Trembling," has a still more disorderly arrangement. "The case of the text being stated," then come the following inferences: First, you see "the duty of a minister." Secondly, "Let us consider the force of truth." Thirdly, "Let us consider the deceitfulness of sin." Fourthly, "We are here taught the nature and necessity of Divine grace."—The sermon on the angels' song, "Glory to God in the highest; and on earth peace, good will toward men," suggests the following practical remarks. 1. "If this be the song, and taste, and sentiment of heaven, what is the taste and sentiment of the men of the earth, who call themselves wise, and call us fools for believing the Bible?" 2. "We learn from this song, that no good will from heaven can be communicated to men, nor any peace on earth, but what is consistent with the glory of God." 3. We learn hence, "that herein are afforded sufficient encouragement and direction to every believing heart." How unspeakably preferable would it have been, simply to have treated, in a discourse from this text, on the three great heads so evidently suggested by it; namely,

on the tendency of that Gospel which the angels proclaimed; first, to give glory to God; secondly, to establish peace on earth; and thirdly, to manifest the good will of God to men. Could any topics be more appropriate, more fruitful of instruction, or more easy to be recollected by a devout audience, than these? This practice of preaching manifestly in the spirit of the text, of explaining, amplifying, and then forcibly applying, seems peculiarly to become those ministers who claim to be more scriptural than many of their brethren. Let the imagination be employed to illustrate and explain the parts of a sermon, but not to suggest the leading topics which are to be inculcated. These let Christ and his apostles supply. Fidelity to the text (we do not, however, require an unrelaxing exactness of attention to it) will, if texts are tolerably chosen, contribute much to the formation of a faithful minister; and we therefore do not merely indulge our own critical taste, while we narrow the province of the fancy in this respect. We are persuaded that Mr. Cecil himself, as appears indeed from some passages in these volumes, would agree in the justice of the preceding observations. He, like many others, a little trespasses upon some of his own principles.

But we turn to the fourth and concluding volume, which has abundantly repaid us for the disappointment we confess ourselves to have felt on reading the imperfect discourses on which we have just animadverted. This volume is entitled, "Remains," and is introduced by a short preface. "On my first intercourse with Mr. Cecil," (says Mr. Pratt in this preface,) now upwards of fifteen years since, when in the full vigour of his mind, I was so struck with the wisdom and originality of his remarks, that I consider it my duty to record what seemed to me most likely to be useful to others." We only do justice to Mr. Pratt in saying, that he has been an excellent Boswell on the present occasion; a Boswell indeed, who presents to us his hero in his natural attitudes and characteristic dress, without having the vanity continually to introduce himself. They who have judged erroneously of Mr. Cecil, through some casual circumstance, have here the means of really knowing the man; and although they may complain of some peremptoriness of manner, and unguarded vehemence of expression, they can hardly fail to discover the superiority of his talents, the vigour of his imagination, and the general elevation of his principles. The discerning reader will also perceive his great proficiency in the knowledge both of the Gospel and of the human heart. But even here our praise must not be unlimited. In the very opening of the book, we meet with a sentiment which calls for particular observation. The volume begins thus: "The direct cause of a Christian's spiritual life, is union with Christ. All attention to the mere circumstantials of religion, has a tendency to draw away the soul from this union. Few men except ministers are called, by the nature of their station, to enter much into these circumstantials; *such, for instance, as the evidences of the truth of religion.*" Is then attention to the evidences of the truth of religion, attention merely to circumstantials; and does attention to these evidences draw away the soul from Christ? We animadvert on this sentiment, partly on the ground of our knowing that some pious and excellent ministers have been too ready to entertain it. Because one class of men have confounded a general persuasion of the truth of Scripture, arising from the study of the historical and other testimony in its favour, with scriptural and saving faith; because these men have satisfied themselves with believing generally that the Bible is true, not perhaps much troubling themselves to know what that Bible contains; some of their adversaries have been carried to a contrary extreme: they have discountenanced the examination of the evidences of

Christianity. The passage, it is true, is subsequently qualified; since it is added, that the "deadening effects" just spoken of, "are the result of "*considerable* or *continued* attention to externals," and, "that some private Christians, as well as ministers, may be called on, by the nature of the circles in which they move, to be qualified to meet and refute the objections which are urged against religion." But this being the only reason given here is a manifest implication, that the evidences are to be examined with a view to the refutation of our unbelieving neighbour, and not to the production or confirmation of faith in ourselves. Let us put the following case. Let us imagine a young man of talents, education, and reflection, to incline to serious religion. He now discerns that the world is in much error respecting Christianity; that he has to differ doctrinally from many around him, and also to adopt much singularity of practice. He looks into his Bible; there he finds those doctrines affirmed which some contest; and the necessity of that holiness asserted, which so many represent as needless particularity. That the Scriptures are on his side is clear. But may not another doubt suggest itself; a doubt which the great adversary of souls may not unreasonably be supposed to infuse either at the present or at some other period, into such a mind as this? "How do I know" (he may now begin to say to himself,) "that my very Bible may not deceive me? Am I sure that it is that book of God which it pretends to be? Do not many worldly men admit its authority through mere credulity; and have not I imitated them in this particular? As yet I know nothing of the foundation of my faith in this respect." His anxious mind turns itself to the study in question. But what says his instructor in the passage before us? "Attention to the evidences is attention to circumstantials, and has a tendency to draw away the soul from that union with Christ, which is the cause of spiritual life." Thus, all that a Doddridge, or a West, or a Paley, has written on this subject, is in danger of being considered as mere "beggarly elements," by no means conducive to edification; serving to "deaden" a true faith; at best only the low and mean accompaniments, the unavoidable incumbrance of spiritual religion.

But we may take still higher ground. St. Paul introduces that chapter to the Corinthians in which he so triumphantly speaks of the resurrection from the dead, by enumerating various witnesses of the fact of the resurrection of Christ. "I delivered unto you that which I also received; how that Christ was raised from the dead, according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once: after that he was seen of James, then of all the apostles; and last of all he was seen of me also." It was by all this various and concurring evidence that his mind was established in the glorious doctrine which he asserted. But how is this fact, as well indeed as the general truth of Christianity, certified to us? Not, undoubtedly, by a living Cephas; not by apostles whom we have seen; not through any assurance made to ourselves by five hundred actual witnesses;—but by evidence, nevertheless, which is not essentially different, and is no less rational; by evidence supplied through the medium of books, which are now necessarily become, in a great measure, the substitute for the ancient oral testimony; by the Scriptures themselves, through which the apostles, though dead, still speak; by the writings also of the fathers, since these afford strong proof of the authenticity of the Scriptures; by many passages in profane history; by much evidence collected in recent times from different quarters of the globe; by illustrations also which ingenious men have derived

from the collation of scattered passages in the New Testament: in short, by a vast diversity of proofs, which serve in the stead of a living Cephas and a consenting James, and of the twelve apostles and the five hundred other long since departed witnesses. The heart of many a student has, as we doubt not, been elevated with a holy joy, not unlike to that expressed by Paul in addressing the Corinthians, on discovering the remarkable blaze of evidence by which the fact, especially of the resurrection of Christ, is illustrated and established.

We cannot, therefore, agree to let this evidence be degraded as "circumstantials;" a name, indeed, which is often used without any definite meaning, and, like other terms of uncertain import, serves to give currency to error among inaccurate and unthinking people.

The best apology for the words on which we have so long commented perhaps is this; that they were uttered unguardedly; that they are contradicted by some occasional observations in the present publication; and possibly would have been chastised, if the speaker had had an opportunity of reconsidering them. The same apology may be made, and indeed is wanted, for some other sayings recorded in this volume.

We now proceed to the more pleasing task of noticing a few of the many very sound and useful observations which abound in every part of this most interesting volume.

"A young minister must learn to separate and select his materials." "Some things respond: they ring again. Nothing of this nature is lost on mankind: it is worth its weight in gold for the service of a minister. He must remark, too, what it is that puzzles and distracts the mind: all this is to be avoided: it may wear the garb of deep research, and great acumen, and extensive learning; but it is nothing to the mass of mankind." Vol. iv. p 88.

"The sermons of the last century were like their large unwieldy chairs. Men have now a far more true idea of a chair. They consider it as a piece of furniture to sit upon, and they cut away from it every thing which embarrasses and encumbers it. It requires as much reflection to know what is not to be put into a sermon as what is." Ib. p. 39.

"Simplicity, with good sense, is of unspeakable value. Religion must not be rendered abstract and curious. If a curious remark presents itself, reserve it for another place. The hearer gets away from the bustle and business of the week: he comes trembling under his fears: he would mount upward in his spirit; but a curious etymological disquisition chills and repels him. In truth, we should be men of business in our congregations. We should endeavour both to excite and instruct our hearers. We should render the service an interesting affair in all its parts." Ib. p. 80.

We are not sorry to introduce the following corrective to our own spirit of criticism.

"Some men set up exorbitant notions about accuracy. But exquisite accuracy is totally lost on mankind. The greater part of those who hear cannot be brought to see the points of the accurate man. The Scriptures are not written in this manner. I should advise a young minister to break through all such cobwebs, as these unphilosophical men would spin around him. An humble and modest man is silenced, if he see one of these critics before him. He should say, 'I am God's servant: To my own Master I stand or fall. I will labour according to the utmost ability which God giveth, and leave all the consequences to him.'" Ib. p. 4.

Mr. Cecil's freedom from enthusiasm is indicated in the following passages.

"I have been cured of expecting the Holy Spirit's influence, without due preparation on our part, by observing how men preach who take up that error. I have heard such men talk nonsense by the hour." Ib. p. 47. "Some men think they preach Christ gloriously, because they name him every two minutes in their sermons. But that is not preaching Christ. To understand, and enter into, and open his various offices and characters; the glories of his person and work; his relation to us, and ours to Him, and God the Father, and God the Spirit, through him; this is the knowledge of Christ." Ib. p. 56.

We see, in the following sentence, the elevation of his principles.

"It is a snare to a minister, when in company, to be drawn out to converse largely on the state of the funds, and on the news of

the day. He should know the world, and what is doing in the world, and should give things of this nature their due place and proportion; but if he can be drawn out to give twenty opinions on this or that subject of literature or politics, he is lowered in his tone." Ib. p. 61.

We shall next quote a passage, which strongly marks the keenness of his disappointment when he failed to make a serious impression on the heart.

"Some men assent to every thing which we propose. I once visited a young clergyman of this character, who was seized with a very dangerous illness. The first time I saw him, we conversed very closely together; but I could make no sort of impression upon him. All I could say met his approbation, though I saw his heart felt no interest in it. When I visited him a second time, the fear of death was gone, and with it all solicitude about religion. 'I will shew you, Sir, some little things with which I have worn away the hours of my confinement and solitude.' He brought out a quantity of pretty and tasty drawings. I was at a loss how to express, with suitable force and delicacy, the high sense I felt of his indecorum and insipidity, and to leave a deep impression on his conscience: I rose however instantly, said my time was expired, wished him well, and withdrew." Ib. p. 93.

The next sentence a little indicates Mr. Cecil's preference of that mode of preaching which was characteristic of himself.

"Some Christian ministers fail in their effect on their hearers, by not entering as philosophers into the state of human nature. They set themselves to plant principles, and prove points, when they should labour to interest the heart."

The following expedient serves remarkably to shew Mr. Cecil's habit of attempting to effect his object by means which should be novel and striking.

"I imprinted on my daughter the idea of faith at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. 'My dear,' you have some pretty beads there.' 'Yes, papa.' 'Well, now throw them behind the fire.' The tears started into her eyes. 'Well, do as you please, but you know I never told you to do any thing which I did not think would be good for you.' She looked at me a few moments longer, and dashed them into the fire. Some days after I brought her a box full of larger beads. These, said I, are yours, because you believed me. But now remember as long as you live what faith is. Put the same confidence in God."

We do not exactly agree with Mr. Cecil in all his remarks on the characters of authors; but it would take too much time to specify the points of difference between us. We think that either the strong censure of Young should have been spared, or the ground for it more fully explained and authenticated.

The following passage seems at variance with that with which the volume opens. "Has God spoken to man? This is the most important question that can be asked. *All ministers should examine this matter to the foundation.* Many are culpably negligent herein. But when this has been done, let there be no more questionings and surmisings." This examination, as we conceive, necessarily includes an examination of external evidences, and is to be instituted with a view to the satisfaction of the minister's own mind, as well as the refutation of the adversary. Thus, the point for which we contended, is conceded. No "deadening effect" of such investigation is here affirmed or implied. Blame even is attached to those who neglect this employment.

The following remark on punctuality is not unworthy of a place among the religious apophthegms by which it is surrounded.

"Punctuality is important, because it subserves the peace and good temper of a family. Punctuality is important, as it gains time: it is like packing things in a box: a good packer will get in half as much more as a bad one. The calmness of mind which it produces is another advantage: a disorderly man is always in a hurry; he has no time to speak to you because he is going elsewhere; and when he gets there he is too late for his business, or he must hurry away to another before he can finish it." "Punctuality gives weight to character, and, like other virtues, it propagates itself. Servants and children must be punctual when their leader is so. Appointments indeed become debts; I owe

you punctuality, if I have made an appointment with you; and have no right to throw away your time, if I do my own." Ib. p. 345.

We cannot join with Mr. Cecil in his unqualified assertion of the unprofitableness of the labour of the metaphysicians; and we doubt whether the meaning of the word metaphysics has been clearly conceived by him. Is there not some obscurity in his own metaphysics, in the following passage?

"The imagination is the grand organ whereby truth can make successful approaches to the mind. Some preachers deal much with the passions; they attack the hopes and fears of men; but this is a very different thing from the right use of the imagination, as the medium of impressing truth. Jesus Christ has left perfect patterns of this way of managing men. But it is a distinct talent, and a talent committed to very few. It is an easy thing to move the passions: a rude, blunt, illiterate attack may do this." (It may move some passions, but it will fail to excite others.) "But to form one new figure for the conveyance of truth to the mind is a difficult thing, &c. &c."

Surely this way of representing the power of the preacher to do good, as so eminently depending on the talent of presenting new figures to the imagination; a talent which is committed to few, and was pre-eminently possessed by Jesus Christ; a talent superior to that of moving the passions, as well as distinct from it; implies some want of clearness of apprehension, as well as a rather over-high valuation of the faculty by which our revered friend was himself distinguished. The imagination, according to our judgment, has only a subordinate province, and especially in religion. It is useful for the purposes of exciting attention, and of occasionally illustrating a subject; but it proves no point; and men of reflection, knowing how easily we are misled by imagery, feel their suspicion awakened by much use of it. Our Saviour undoubtedly often addressed himself to the imagination, and especially in his parables; but it should be remembered, that it was not merely by the means of imagery that he recommended his doctrine to the people. He wrought miracles before them; he exhibited the credentials of his Divine mission; he spoke as having authority; and being thus accredited, he had not the same occasion as the modern preacher to prove, in the way of argument, that which he affirmed.

We shall now conclude this long review, with a quotation which is calculated to disarm criticism, and to place the character of Mr Cecil in that light in which it ought chiefly to be contemplated.

"When a Christian minister," (says this faithful servant of God, in a fragment inserted at the end of this last volume,) "feels the springs of life giving way, his faculties decaying, his voice failing, his spirits sinking"...." he should stand ready to part from his flock; and every sermon should be felt by him as if it were his last. 'Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God.' And what have I declared that counsel to be? All the curious distinctions of the schools? All the peculiarities insisted on so strongly by different sects? No such thing. I have followed the great Apostle in testifying repentance towards God, and faith toward our Lord Jesus Christ. There has been a slander brought against religion, that we are not agreed as to the truths we should set before men. I say, it is false; we *are* agreed. All who know any thing of real religion, are agreed that the *substance* of the matter is contained in repentance towards God, and faith towards our Lord Jesus Christ." Ib. p. 426.

He proceeds, after some explanation of these two subjects, to say:

"If a minister testifies these things; if he speaks plainly and simply these grand essential truths of God's word; though he die before another Sabbath return, he may rest in peace, leaving the issue in God's hand." p. 428. "Brethren, you are my witnesses." "I have attempted to clear my ministry of all disputable subjects, in order to set before you the plain fact of the death and resurrection of Jesus Christ, and of salvation through him." p. 435.

These words were written, as we presume, not long before Mr. Cecil's decease, and when he felt a clear anticipation of that event. They

remind us of the observation with which we set out, that he was a man eminent principally for the religious integrity of his heart and life. How little does it now signify what any one's estimate of his natural powers may be! He is gone to that place where genius and talent are no more considered. The immortality which he inherits, is not that which is bestowed on the mere statesman or historian, or on the painter or the poet, by the fleeting breath of his dying fellow-creatures. He is one of those who, having "believed in Christ," according to the emphatic language of his Saviour, "shall never die." He has "done the will of God" according to the measure of the talents committed to him, and he "abideth for ever." His mental debility, his bodily pain, his religious doubts and fears, which were the consequences of his malady, are passed away. His works of faith remain, and "blessed (we repeat once more) are the dead which die in the Lord; for they rest from their labours, and their works follow them."

We are happy to perceive that the Life, Character, and Remains of Mr. Cecil are published in a separate volume, so as to suit those who either have his other works, or cannot afford to buy the whole*.

Letters to Mr. Perceval on the State of the Established Church.

(*Concluded from p.* 720.)

HAVING considered, in our last Number, so much of the above pamphlet as respected those abuses in our church establishment which appeared to us *extra-judicial*, admitting of no direct legislative remedy, and only cognisable foro conscientiæ; we proceed to state what parts of the remainder seem to call for the interference of our spiritual governors, whether in their capacity of ecclesiastical or of political legislators, and what parts only can reasonably demand the interference of Mr. Perceval. And here let it be remembered, we are far from wishing to assume the dictator, and are quite ready to unite with our author, confident as he is on most occasions, in being "aware of the presumption of any one (more especially an anonymous writer) taking upon himself to suggest a reform, the grounds and means of which are already in such able hands." *We* hope, in the humble task of *suggestion*, to be acquitted altogether from the charge of presumption, upon the plea of the urgency with which the topics of the present publication are forced upon our notice as Christian observers.

In turning also to the head of laws, we have to guard against another charge, that of inconsistency, after having declared already the inefficency of general regulation without the support of a moral principle in the subject of it. This we remain as much as ever prepared to assert. And we readily own it to have been our guide to most of the observations we have before offered, in which we endeavoured to shew that the discipline of our universities, as they now stand; our examinations for orders; the discharge of the pastoral duties; the disposal of preferment, are circumstances all depending upon the morality of those in whose departments they fall;—that *powers* are already possessed for their due administration; and that further regulations, either enjoining a conscientious conformity with those already existing, or requiring a conscientious principle to carry them into effect, must necessarily (our moral state remaining the same) fall lifeless to the ground; or rather stand, as the sapless trunk in a barren soil, the stately monuments of their own inefficiency.

The true object of laws, we conceive, whether on this or on any other occasion, is to apply to some obvious principle known very gene-

* In the first vol. pp. 53 and 54, the reference to 1 Cor. v. 30, should have been to 1 Cor. i. 30. We notice this error with a view to its correction.

rally to exist; to call this into exercise at no great expense or trouble, though if possible to a certainty, amongst the careless and indifferent; to remind the forgetful, by such means, of still higher duties; and to assist and direct the honest and the active in carrying into effect their otherwise ill-formed or ill-supported plans. On this ground we should hope some very simple regulations might be made, lastingly useful to the community. Without immediately acting on the consciences of those who make but little conscience of any part of their duty, we might expect them to operate even here in a reflex manner, through the medium of example; when the advantage taken of such regulations by the good, should be found to draw forth their conduct more distinctly, and commend it to the imitation of the bad.

Despairing then, as we do, of any direct legislative, or galvanic process, for resuscitating the consciences of men, who are asleep over their known and constantly incumbent duties, we still think that there are many fair objects, on our present view of the question, for temperate legislation in the church. And first, for what we humbly imagine would proceed with propriety and effect only from the Bench, whether in its episcopal or legislative capacity. To resume the order of our first part, we think something, or rather we might say much, is yet within our reach towards improving the education of youth intended for orders. On the present system of our universities, as we have said, all is done that in our opinion can well be done for them; that is to say, a general foundation of science is laid in the mind of the student. But we presume to suggest to our venerable Bench a proposal (if need be, in parliament) for some modifications of the existing system, which may bring out a larger portion of principle, both in teacher and pupils, and may at least serve to ensure a competent share of theological knowledge. It is not to be dissembled that the present order of things is extremely ill calculated, we had almost said beyond precedent or example, for forming our youth to the sacred profession. We conceive that in this respect we have to learn almost from every other church and every other profession in the known world. In these, after the general education to be passed through equally by all, we see some distinct provision universally made for drawing out the minds of young men to the particular profession to which they are destined. In the profession of the law, such a provision is found in the inns of court, where terms are kept and studies pursued by the intended lawyer, as in a university. In physic, we have the hospitals to be walked, lectures without number to be attended, and Edinburgh often resorted to, in order to make up what was wanting in the English university. And the mention of our northern neighbours reminds us of the well-known regulation of their established church, which assigns no less a term than four years, after the usual academical terms have been kept, to the exclusive pursuit of the studies belonging to that sacred profession, which is hereafter to add but the bare means of subsistence to that unspeakably richer reward of preaching the Gospel almost "without charge." We confess, then, we should expect to see very favourable results from a measure, by which some similar plan of clerical institution, to come *after* the usual process of general education, might be superadded to our own universities. And happy indeed should we be to hear of some well-considered, well-organized plan of this kind, to be brought forward to the legislature by those who are best qualified, on the foot of their own experience, to urge its indispensable necessity. Suppose it were proposed to oblige all candidates for holy orders to reside a year, or two years, in addition, at the university, after having taken their de-

gree. The terms during this period might be kept as regularly as in their under-graduateship, with a special proviso, if need be, for their residence during the long vacation. This last important season of leisure would be more peculiarly necessary for the prosecution of their new study, if it were confined to a single year. And this period of residence, whatever might be judged sufficient, we should suppose would take place immediately preceding the season of ordination. In certain cases, and under certain limitations, not difficult to be assigned, it might be admissible for a certain term of residence, as a theological student, to entitle a man to episcopal examination for orders, without having previously passed through the under-graduate state: especially where age, or even poverty, might be reasonably pleaded. At the same time, in cases of age, this plan would be a bar to that hasty and profane intrusion (we may call it) into holy orders, upon the spur of immediate necessity or a vacant living. During this intermediate state, it should be the direct object of a few plain general regulations to provide for the outward morality of the sacred students, and for their instruction in the rudiments of theology. In the former, as their residence, except in the case of fellows, would probably and most fitly be without the walls of the college, a steady watch should be kept on their conduct, not for the purpose of restraining, but observing, the use of their increased liberty. A certificate on this subject should be demanded of the superior officers of their own college, and countersigned by those of the university, or at least by the *proctors*. In this certificate, which we deem of vast importance, these officers should, on their most sacred word, attest, that no immorality, indecorum, or profaneness, has, to their knowledge, been justly chargeable, during *this* period, upon the proposed candidate for orders. A further testimony to his sufficiently regular attendance at the university church and his own college chapel, might with propriety be required, as far as the respective *sponsors* shall know.

In a very few words the solemnity of this testimony might be enforced in the form itself; and one instance occurring against the conditions required, (being evidently of easiest fulfilment,) should reduce the probationer to the commencement of his probationary state. We presume not to enter at large on the course of studies to be pursued during this initiatory process; which would include, of course, distinct exercises in the public schools; perhaps monthly theses, to be publicly read, in English or Latin; and the attendance on lectures, with examination by the established divinity professors, or, if necessary, by some new ones to be specially appointed to the office, and nominated perhaps by the Bench itself.

It is more in our character of projectors, to suggest the additional circumstance of a final examination previous to a dismissal to the bishop: and this examination to be conducted on the principle which both our universities have now taught us well how to appreciate, of general competition for priority of rank. We believe such a plan to be admirably, and beyond all others, calculated to draw forth the energy both of the examiner and the person under trial. We understand the principle to have been in some measure applied by a late lamented prelate to his own examinations, and with great effect; particularly in regard to the study of the Hebrew language. And if "parvis componere magna," be ever allowable, perhaps our prelates might at this moment be in a particular disposition to listen to an illustration of the subject, from the new experience brought into the world of education by Dr. Bell.

The objections to such a plan, though, we are aware, formidable in their first array, we are by no means convinced are so in reality. The length of time, and of purse too, re-

cessary for such an education are amongst the most considerable. And yet that in respect of time vanishes into nothing, when we reflect that it is only proposed to occupy the intermediate space between the taking of the degree, and of orders; which is most usually spent in idleness by the dissipated, and in vagrant, ill-directed studies by the industrious. The consideration of expense is lightened in the same manner, by reflecting on the cheapness of living at the university, to all those residents who seek cheapness, perhaps far greater than in any other place where they must have resided during the same time. To which are to be added, many *eleemosynary* advantages resulting from those truly charitable institutions, to their deserving and indigent members. After all, we conscientiously believe the greatest objection to the plan would be its *newness*. And to this we can only answer, that some such plan as this ought to be an *old* one, and then it would not be complained of. Does any man complain that he is not of age till twenty-one? If eighteen, however, had hitherto been the age, many would feel inconvenience, and perhaps be aggrieved, at first, by a protraction, which *we* know to be right and reasonable.

The present case, however, is infinitely stronger. Would any man place a novice, without any previous mercantile knowledge, at the head of a large counting-house;—without any previous medical knowledge, on the medical staff, or in the charge of a hospital;—or, finally, without any legal knowledge, to decide chancery suits? And yet, as the system now stands, we give (in a great majority of instances) the absolute guidance of the spiritual interests of a parish, to men who have not only not acquired, but who have not had any fair opportunity of acquiring, an adequate ground-work of professional knowledge; nay, to some, as we ourselves have heard them confess, in profound ignorance of the contents of their Bible. Surely we must be shamed by a heathen on such a subject! "Quam *scit* uterque, libens, censebo, exerceat artem." Or must still higher authority be called in to warn us? "Not a *novice*, lest, being lifted up with pride, he fall into the condemnation of the devil."

Having then carried our future clergyman through the preliminary stage, to the sacred office itself; the next suggestion to be made, with all deference, to our episcopal body, would be to provide as far as possible for their due deportment *in* that situation. And here we have to refer to our author himself for certain very important hints, which we should only wish him to have drawn out at greater length, and presented to the consideration of those in whose department they seem to us altogether to fall. "Doubtless the first and great abuse, that which causes and comprehends so many more, is the flagrant crime of non-residence: "by which," says our author, "I mean principally the absence of the incumbent without a due provision for the administering of the cure. In this confined view of the subject.....if the real revenue of the church were known..... it would appear that there need not be many parishes in the kingdom without a resident minister." Instead of which, out of 11,000 benefices, the incumbents of 6145 are stated as non-resident: and the pay of the deputies as often below that of a menial servant—much oftener 30*l.* than 75*l.*; the legal price. pp. 41—45. Our own invariable opinion is then stated, in regard to "the unwise, unnecessary, impracticable measure" of Sir W. Scott, for *enforcing* residence, "which seven years of experience have established to be a mere dead letter" (we should say, worse than a mere dead letter) "on our statute book." And finally, in p. 108, it is roundly asserted, that if regular returns of the value of each benefice, with the

performance of its duties, were obtained, two important results would arise.

"The value of every benefice in the kingdom should be ascertained, how much of that value is bestowed upon those who do the duty, and what are the duties performed. From such returns I believe two important results would be deducible; the one, that of the 6120 incumbents now stated to be non-residents, at least one half are without any reasonable cause; and the other, that, while the country is called upon, out of the public taxes, to augment the revenues of the parochial clergy, one half of their present revenue is enjoyed by persons who do none, or scarcely any, of the duties for which alone such revenues were assigned."

Now, upon this business of non-residence we cannot pretend very widely to enter. So Protean are its forms, that we cannot expect to tie that "knot" which shall confine the monster, and expose it in all its deformity to the inspection of mankind; though, at the same time, if it elude the prying sagacity of much wiser heads than our own, we must still acknowledge it to be the dark substratum on which is supported more than half the irregularity and mischief which threatens to overwhelm our establishment. How far non-residence ought in any one single case to be admitted, where it is once ascertained that the living can properly maintain an incumbent; as a consequence from this, how far pluralities ought to be in any case, or on any plea, permitted, where either living is beyond a certain value; how far any privilege whatever of rank, any employment however important, should be considered as a fit discharge from the awful responsibility brought on a man's own person, by the possession of such a cure; the single case excepted of bodily infirmity, or *necessary* travel beyond seas for a limited time; are questions which we leave either to the Bench, to Mr. Perceval, or to the author himself, to consider at leisure for the benefit of all. The question which we wish, under our present head, to offer to the consideration of the bishops, is much more limited: being simply, how far they are in any capacity for easily enforcing the actual provisions of the legislature in regard to residence; and whether, seeing the great abuses stated to exist under their administration of these provisions, it does not strongly behove them to resign those discretionary powers, which they are so ill able to wield; and to call voluntarily upon the legislature for some less invidious and more infallible method of tying the clergy to the spot, at least, in which their duties ought to be performed.

If it be true, as stated in this pamphlet (from the tables given in Lord Harrowby's excellent speech on the subject), that there are only 3998, or (as the author reduces them) 3070 livings under 150*l.* per annum, while there are no less than 6120 non-resident incumbents;—that of those benefices which do not possess resident incumbents, the greater part have most inefficient substitutes, absolutely starving, non-resident, and necessarily almost useless, or worse, to the parish;—nay, further, if, as here stated, of parishes so served, it will appear that a very large proportion are those yielding to the incumbent more than 500*l.* per annum (p. 60); then assuredly our episcopal rulers are under this dilemma:—either that they are criminally negligent in not enjoining, without favour or affection, the residence of many which they are bound by law to enforce; and also in not providing, with equal impartiality, resident curates, with competent salaries, where the incumbent is lawfully absent;—or else, which we wish rather to believe, the powers entrusted to them for this purpose are inadequate; and they are loudly called upon to state to the legislature their inefficiency, and to propose a remedy from the resources of their own experienced and enlightened minds. Whether, indeed, a positive application to the

legislature be requisite; or only a more general understanding and resolution amongst the bishops at large, to act in concert rigidly up to the letter of their powers, we do not entirely decide. Only we must say, we sometimes hesitate altogether between assigning the correction of this abuse, in any part of it, to the Bench itself, or, with our author, to the Government of the country; although we strongly incline to the latter. And under this doubt, we reserve any further remarks till we come to the hints we propose for Mr. Perceval himself. We believe a tenderness may exist in the mind of a dignified ecclesiastic, in regard to the disposal of that property, and of those rights, in which he was once, and perhaps is still, very nearly interested. And the whole question of residence, with that of salaries for curates, &c. may perhaps better come under the decision of a statesman, from the very circumstance of his indifferent character, and his habit also of judging impartially, upon general principles, the quantum and the mode of service and payment, in almost every department of the state.

We are naturally led from the subject of residence, to that of *church-duty*, both as to the time, the method of conducting it, and the number of services due from each incumbent to his parishioners. We by no means wish to disgust our readers by the sad detail of irregularities on this head reported by our *informers*, and charged upon incumbents receiving very large revenues from their parish. It is sufficient for the purpose *we* intend, to state, that abuses of this kind prevail to an enormous extent; and that, in our humble opinion, they most especially and exclusively call for episcopal interference. We do not pretend to any great proficiency in canonical casuistry; nor are we prepared to lay down how far those canons, which the bishops have, at least, the *power* of enforcing at their discretion, absolutely enjoin double service on the incumbent of "every benefice with cure," when they enjoin all persons, within the Church of England, to celebrate and keep the Lord's-day, and other holy days, according to the orders of the Church of England prescribed in that behalf; and further, that "the Common Prayer shall be said or sung, distinctly and reverently, upon such days as are appointed, &c. and at convenient and usual times,...all ministers observing the orders, rites, and ceremonies prescribed in the Book of Common Prayer,...*without diminishing in regard of preaching*," &c. Canons xiii. and xiv.

These injunctions, it is obvious, cannot be performed *to the letter*, with leaving out the service for either part of the Sunday, morning or evening, more than by omitting the whole: and, at least, one sermon may well be understood as prescribed on each Sunday; which latter clause we find more explicitly stated in Canon xlv. "Every beneficed man, allowed to be a preacher, residing on his benefice, having no lawful impediment, shall, in his own cure, or in some other church...adjoining,...preach one sermon every Sunday in the year;...or if "not allowed a preacher" (Canon xlvi.), "shall procure monthly sermons,... and a homily to be read upon every Sunday by himself or curate." Canon xlvii. goes on to enjoin a *resident* licensed curate on all non-resident beneficed men, without exception, if possessed of *two* benefices; otherwise with this exception, "if the worth of the benefice will bear it;" as also in the former case of procuring monthly sermons. In Canon xlviii. bearing upon the same subject, we have this farther most notable provision: "Nor shall any (curate) serve more than one church or chapel upon one day, except that chapel be a member of the parish church, or united thereto; and unless the said church or chapel, where

such a minister shall serve in two places, be not able, in the judgment of the bishop or ordinary, to maintain a curate."

Now, what all these ordinances literally impose on the bishop, or at least warrant him to impose on his clergy, we cannot exactly say. But certainly, either upon the foot of these very canons, jointly adopted by the whole Bench in their respective dioceses, or else through some more immediate and unquestioned act of legislative authority, we most earnestly desire to hear of *full duty* established in every church throughout the kingdom, without exception, where the living shall, bonâ fide, be able to bear it. This distinction, indeed, considerately made by the canons, and perhaps established on still higher authority, which tells us "the labourer is worthy of his hire," would point out, in our minds, the propriety of fixing the exact amount of the living where such duty should be required or remitted; perhaps the same amount, which should be peremptorily assigned also for the residence of an officiating minister. Whether, consulting the dignity of the clerical character, this amount should be 100*l.* or 150*l.* per annum, we are not prepared to maintain. Certainly in every benefice above the latter value, the want of a regular minister, whether curate or principal, actually resident *within the parish**, performing double duty every Sunday, is a disgrace and scandal to the church, and to those who permit it. If, on any subsequent regulation, actual residence should be dispensed with in benefices below the former value (though we see not how it can, *on principle*, be dispensed with, if the value be above 75*l.* per annum), still we apprehend that double duty should be carried down and rigidly demanded, and be provided for out of the revenues of the living by the bishop, till the point at which, on maturest deliberation, it shall appear that single duty can only in justice be required. This should, in its turn, be as rigidly and undeviatingly performed *with a sermon*. And what we deem, with our author, of great importance, the *time* of performing these services should be as distinctly ascertained. We conceive it to be absolutely impossible for two morning services to be performed by the same person successively in two churches, with profit to both; the hour must be too early in one, or too late in the other; and in both, the services unwarrantably hurried. We would, therefore, forbid more than one such service to be performed by one minister in a morning: and, consequently, our plan would go near to prohibit a clergyman from officiating in more than two churches in the same day, except in the case of evening services. Nor, indeed, do we think it commonly decent that he should. We are happy in being sanctioned in this opinion by the able speech of Lord Harrowby, which alludes particularly to the abuse of "curates serving more than two churches." To benefices of very small emolument, perpetual curacies, donatives, &c. (of which only 628 are stated to be under 40*l.*; and of them, only 275 under 30*l.* per annum), we should prefer to apportion church duty only once in the fortnight, rather than to enjoin an irregular and indecent service every Sunday. For which also an additional reason might be found in the fact, that such churches are often but appendages, or, at least, neighbours to some other church, equally near and commodious to the parishioners, which *ought* to be regularly served. After all, in a *very few* exempt cases, some specific regulations might be made

* We deem this circumstance of great importance. The habit of resorting to neighbouring towns, or more agreeable residences out of the parish, opens the door to many of the worst consequences of non-residence, and is destructive of all regular or effectual discharge of the parochial duties. We wish this to be specially adverted to in any new laws upon the subject.

for mutual convenience, and sanctioned by the bishop. All we desire to contend for here, is some scale to be definitively and conjointly established by the Bench, in regard to the demands of service from the incumbents of livings. Let it not be a matter of litigious complaint from the parishioners, or of doubtful interference on the part of the bishop; but let regularity of service, according to some definite rule, be interwoven with the very existence of churches; and let those (we speak deliberately) who find the increased demands of service, or of residence, incompatible with their notions of either, resign their humble pittance to those (many there are) who would deem it ample reward for the labour.

Still, however, we consider a very important topic as yet remaining to be suggested under this head; we mean that of *evening duties*. We have very little hesitation in saying, that the times, in every respect, are so much altered, as to demand a very great alteration in the seasons of public worship. Time was when our hardy or self-denying ancestors could literally fulfil the requisitions of the *matin* and the *even-song*; and could in their twilight devotions, not therefore less acceptable to God, without a solecism, pray for grace "at" the beginning of this day, or ask wherewith to "lighten our darkness, and defend us from all perils and dangers of this night*." Now, though we apprehend the hour of prime, in our liturgical usage, is not inappositely changed from six or seven in the morning to ten or eleven; considering, we mean, the general transposition of hours which has taken place; yet on this very account, we conceive the evening song to be but inconveniently fixed to the hours of two or three. We imagine this was first done before the former change took place, and, consequently, the morning prayer was earlier. But as the two services now stand, or rather continue approximating to each other, we conceive many inconveniencies are found to ensue. The short interval between the services affords no proper season for reflection, or suitable retirement, either to high or low. The poor return home to a hurried, ill-prepared meal, which they leave again for church ere meal or foregoing sermon has been half digested; whilst the rich, with their servants, are all detained, by the far more attractive occupation of dining at their leisure, from the afternoon service altogether; and we fear to both classes the large remainder of the ill-divided day is, for the most part, as though Sunday had never been; saving always the serious and the religious, many of whom, we believe, think it no sin, at that time, to crowd the *constantly open* doors of the conventicle. We did hear that a noble lord, whose laudable labours in behalf of the church (we might also add, of dissent) have unfortunately been of little service but in the display of his own enlightened views, had it in contemplation to propose to the legislature an actual transfer of the afternoon service to the evening. And we are able to speak most satisfactorily as to its effect in places, particularly large towns, where it has been already introduced;—in some, for the greater convenience of affording instruction to the parishioners, at a time when the largest number can attend; in others, for the express purpose of counteracting the growth of riot on the one hand, or of dissent on the other, during so large and unemployed a part of the Lord's-day. We are not much impressed by the single argument we have ever heard against this arrangement—viz. that it is an excuse for idleness and night walking amongst the lower orders—for, alas! who waits for an excuse of public worship who wishes to prowl

* "After morning prayer is done" (which was then done betimes, while it was yet morning; not put off, as since, till towards noon) "the people shall be called together again to the litany," &c. Quoted from the Rubric by Bishop Cosins, in Nicholls.

about the streets by night? Servants, of all others, are under the surest controul, in regular families, from the known hours of an established service, or, at the worst, need only to be retained at home during the winter months; whilst of the rest, we are afraid the meeting, the alehouse, the cricket match, or worse, leave only those at home already whom no excuse would have turned loose into the street. It is observed, a plan of this kind would be subject to various modifications, such as being only prescribed during the summer months, from the vernal to the autumnal equinox; or generally limiting the service to the time when it could be conveniently performed by day-light; or at any rate leaving it optional to the minister or to the bishop, upon proper representation, to make a change, according to the wants of particular situations. We are convinced, in most places it would be highly convenient and beneficial. As coming from legislative or episcopal authority, it would lose that appearance of irregularity, by which many, doubtless, are now withheld from adopting it, lest they should excite prejudice against their ministry, in general; which would also relieve individuals from any slight inconveniences at their first introduction. And, if we might still add another reason, it would afford a most suitable season for the performance of a third service by any clergyman to whose lot a plurality of churches might, after every precaution, almost necessarily fall. We have only to add further our author's own testimony on this subject.

"The time of divine service too (especially in the country) should be regulated more with a view to the accommodation of parishioners than it is at present; and, on this head, for instance, were the evening service really performed in the evening (which our rubric supposes it to be), it would, particularly in the summer season, insure much fuller congregations, and draw the people off from thoughtless pursuits, as well as from the meeting-houses, which are always open at that time." p. 130.

But we have too long delayed a most important head of ecclesiastical reform, to which every discussion of parochial economy most directly leads, viz. in regard to the practice of visitations. The statements of our author, on this head, are, we fear, but too well founded in all their parts. After adverting to the infrequency of bishops' visitations, provided against, however, by those of archdeacons, vicar-generals, &c. the former of which offices has been emphatically called the eye of the bishop, and, if properly conducted, would bring all necessary information to his ear; our author proceeds to detail the articles of inquiry, to which the churchwardens in a very large diocese are called to answer twice every year; first at the vicar-general's, and then at the archdeacon's visitation. These we believe to be in substance what are delivered to all churchwardens in all dioceses, being according to the canons therein usually quoted. And upon perusing these articles, and taxing our recollection for the manner in which we have known them to be answered, we confess ourselves unable to withhold our assent from one word of the following observations upon them.

"Now, sir, you will probably agree with me in thinking that nothing can be more full and comprehensive than the scope of these articles of inquiry; and that, supposing them to be understood and attended to, there is hardly any circumstance of neglect which can escape their prying search. Yet, sorry, sir, I am to declare, that, as far as my inquiries have extended, I find that ecclesiastical visitations are mere forms, productive of very little or no good, but often of much positive mischief. I believe they often consist but of three things, fee-paying, perjury, and feasting. In some instances these articles of inquiry are thrown aside and unnoticed*;

* I insert the following corroboration of this, in the words of a clergyman, who resides in a diocese where more than ordinary strictness is said to prevail:—"In our diocese, I believe all of it, but I know a great part of it, the bishop visits only once in the years. When he comes, there are questions sent previously to the clergy to be answered

in most others a mere formal 'yes' is written against every question. In short, a churchwarden hardly ever dreams of presenting what is amiss in his parish; often because he is ignorant of what he ought to present; but generally because he knows that the articles have been for a long time looked upon as what are called custom-house oaths; and very frequently because he knows, that, were he to present what is amiss in his parish, it would involve him personally with the parson, who would probably raise or take up his tithes, in return for his having (officiously) done his duty." pp. 57, 58.

Such, we conscientiously believe, to be the front and forehead of the abuses existing in this department of the church. And the objects to which, on a view of the whole, we wish to turn the minds of our ecclesiastical rulers, if they will also condescend to be our reformers, are these; 1st, relieving churchwardens from the constant and unequivocal guilt of wilful perjury. Wilful, we fear, we must call it, when every churchwarden in the kingdom wittingly sets his hand to the affirmative of questions most plain and intelligible, of which he knows the negative to exist in fact. We instance in the eighth and ninth queries of the vicar-general. "Do your parishioners resort constantly to church, and behave there orderly? Do such of them, as are of suitable age, communicate as often as the law requires? Do any of them follow their calling, or keep open shop, on the Lord's-day? Have any gifts or legacies to the church or poor been embezzled?" Canon cxi. cxii. Rubric. "Are there any persons of ill life, or guilty of any notorious crimes within your parish? If any such, say what their crime is, and who they are." Can. cix.

We might instance, in many other inquiries, to which, though not so impossible as here, it is yet highly improbable, and, in point of fact, most rare and unheard of, that distinct or faithful answers should be given by the churchwardens. We are not backward to confess our surprise at men of conscience and religion undertaking this office at all. We should have expected that those who deeply feel the sanctity of oaths, would have met any severity of ecclesiastical censure, rather than have undertaken an office, as it now stands, so arduous in the discharge of it, so perilous in the breach. The words of the canon are most remarkable, we should say most awful, on the breach of a churchwarden's oath. Amongst notorious offenders not to be admitted to the communion, are classed such "churchwardens or sidesmen, who, having taken their oaths to present, &c. shall (notwithstanding their said oaths, &c.) wittingly and willingly, desperately and irreligiously, incur the horrible crime of perjury, either in *neglecting* or refusing to present such of the said enormities and public offences, as they know themselves to be committed in their said parishes, or are notoriously offensive to the congregation there," &c. Can. xxvi. And yet from this guilt where is the single exemption to be matched, in our days, against the solitary example of the heroic David Rice, so appositely quoted by our author from Malcolm's London?

in writing: but the articles of inquiry sent to the churchwardens are never either filled up or asked for. I filled up that for my churchwarden, when the bishop visited last; but he saw another churchwarden offer his articles to the clerk of the deputy-register; and when he looked at it, 'what is this?' said he, and threw it down under his feet: upon which my churchwarden put his quietly into his pocket. The articles are much the same to the churchwardens in every diocese. Though our archdeaconry is a very large one, we have nobody to visit us but a country attorney, except when the bishop comes. He is deputy register, and transacts the civil business, and goes away again. Prayers are read; but very few clergy attend these meetings."

* "This simple statement, not written for publication, coming from a person of sound orthodoxy, great experience, and unimpeachable veracity, speaks more than whole volumes of discussion."

† "To the inhabitants of St. Faith—London.

"I have observed of late years that the

London meeting-houses of all sectaries have crowded audiences, and that the prayers of our established church are read, and the sermons of her ministers preached to empty seats, unless at places where some new-fangled doctrines are propagated to captivate weak minds. It becomes me as an honest man, and agreeable to the oath I have taken, earnestly to admonish you to attend the service of the church on Sundays, unless prevented by occasions that are lawful. It requires that I should give you this notice publicly, that no person may have reason to think me over officious if he finds his name among the presentments my oath obliges me to exhibit before the ecclesiastical court at the expiration of my office.

"David Rice, Churchwarden." p. 73.

Surely inquiries, demanding the half-yearly exercise of such stiff and rigid virtues from two illiterate farmers or shopkeepers, in every parish in the kingdom, should, without delay, be authoritatively modified, or put a stop to altogether. The abuse is shocking. And whoever has suffered the pain of attending a visitation, and seeing the careless and absolutely nugatory manner in which these important, these *only* official and public affairs of the church, are transacted, must have pitied the conscientious feelings of the reverend or right reverend visitor; and we must add also, blushed at the accidental glance of some passing and prying non-conformist.

Hoc Ithacus velit, & magno mercentur Atridæ.

No small inducement to us, for mentioning *this* abuse of visitations, is our desire to see them turned to some better account, in the second and highly important view we wish to be taken of them, as the means of gaining information to the bishop of the actual state of his diocese, and thereby enabling him the more easily to maintain the parochial regulations before alluded to. The archdeacon, it is true, is the eye of the bishop: but, may we say it without irreverence here, as well as in a higher department, "if thine eye be evil, thy whole body shall be full of darkness;" i. e. if the archdeacon's office is absolutely perverted and nullified by general consent, so as to be neither the channel nor the receptacle of any proper intelligence between the bishop and his clergy; what possibility remains for any regularity, any vigour, any exertion whatever on the part of the bishop in the common cause? He is, in fact, like the eastern emperors, shut out from the sight and observation of the subject, and known only as the principal figure of some empty pageant occasionally exhibited to give evidence that he breathes. We venture to propose, therefore, as the principal change in this department, that the clergy themselves, instead of the churchwardens, be called upon to answer to all such questions concerning the moral and religious state of their respective parishes, as shall, after due deliberation, be thought fit to be proposed. To inquire the average number of communicants and of attendants at church, compared with the population; also, whether means have been taken to close the shops and alehouses on the Sabbath, and with what success such means have been attended; whether, in general, any notorious abuses of the Sabbath take place, and whether the practice of vice be, on the whole, stationary, on the increase, or on the decline in the parish: at the same time to grant the *power* of presenting any open or notorious offender, of whatever rank (with an *injunction* also so to do), without injury or action at common law, should the evidence be defective. These inquiries and powers, we conceive, might well, even in our days, be offered to the clergy themselves: and their statements, in consequence, we should expect to be neither nugatory in themselves, nor unworthy to be inspected and acted upon by the diocesan; whilst to the clergy the return to be made would itself offer a salutary admonition to attend to the objects so specified. To these clerical questions would be then also most suitably appended direct in-

quiries, what is the duty performed in church? If defective, why so? Who the minister? If a curate, what is bonâ fide his salary? If below the standard, why so? If incumbent or curate non-resident, the cause?—We conceive, after a very short trouble of arrangement, such a practice in visitations would bring into the bishop's closet, in clear and regular statements, against the name of each parish on his list, its exact state year by year. Nay, we would submit to our ecclesiastical enactors, whether the actual form of a register embracing these objects, might not be regularly kept amongst the archives of the see, and handed down in regular succession.

The third great object we alluded to, as to be consulted in any reform under this head, is that of establishing some general understanding, some plan of mutual co-operation amongst the clergy of the same district, or, if possible, diocese. It is remarkable that the Church of England is the only church in the world which has no general assembly, in which its members may meet as a body, and hold those communications so essential to the well-being and good conduct of any establishment whatever. This circumstance makes a great peculiarity in our situation; and places an establishment, in point of political advantage, (thus far considered) even below the very Methodist or Baptist establishment of our own country; and still farther below the Church of Scotland, and almost every regularly established church throughout Christendom. Hence that want of a due and enlarged attachment to our ecclesiastical constitution, but too visible, even in very rational and active members of the establishment; and hence, perhaps, a great portion of that disunion, as it would be represented, let us rather call it misunderstanding, which has ALMOST divided the church into parties; each of which is under strong temptations, at least, to account itself the *only* true church, and to identify its attacks upon the other, with the defence of the establishment itself.

We are strongly inclined to attribute, in part at least, this very unnatural posture of affairs, to the peculiarity of the circumstance before alluded to; that is, to our being reduced by the strong hand of necessity, to what a greater writer has called "the dust and powder of individuality." And we see no means of obviating this grand defect, but by revivifying, if it shall be possible by any episcopal enactments, the distinct principle of visitations. We conceive, that to interest the clergy personally in the returns to be made of the state of their parishes, might lead to some degree of mutual communication and co-operation, which would tend greatly to remove the *strangeness* often found to subsist between them. Joint representations to the bishop, or recommendations from him of general concernment, might serve to draw the link of union still closer. To complete the junction, positive associations, amongst the clergy of a particular neighbourhood, might ensue. And to these, should the superior dignitaries, and even the mitre itself, think fit to lend their countenance, and more especially their assistance and presence, upon some general plan of "parochial visitations," hinted at by our author*, it is impossi-

* "Another step····would be the revival of what are now fallen into disuse, I mean parochial visitations(*a*). The archdeacons and vicars-general ought not to be satisfied with merely meeting the clergy at the principal towns of each deanery; but should, themselves, inspect every parish, looking carefully to the state of the duty in each, the moral character and conduct of the clergy, the repairs of parsonage houses, and encouraging the reception of well-grounded complaints; and, above all, particular care should be taken to examine how the extra-

"(*a*) 'What we now call visitations, were really the annual synods (at which the body of the people, as well as the clergy, were expected to appear)—the laws of the Church, by visitations, always meaning visitations parochial."—Gibs. on Visit. p. 59."

ble to say, to what results a spirit of harmony, so introduced into the church, might gradually lead; or how promising an aspect of things might soon present itself to the fond wishes of its friends, how imposing, a front to the attacks of its enemies. This truly might be said, without fear of contradiction, that as we have much to fear from the present disunion, or want of cordiality between the members of the establishment, so we should have much to hope from the system that should even tend to unite them. If to think together, will for the most part incline men to act in concert, what wonder if acting in concert should bring them much nearer to each other in sentiment and principle?

Our limits will only permit us to conclude with a few observations on that part of the present publication which alone seems to us with propriety to have been addressed to Mr. Perceval. Indeed, our author has saved us much trouble on this head, by the distinctness, and, we may add, the ability with which he has treated this last department. As a proof of our remark, we are more particularly glad to refer to his eighth letter, for a defence of *tithes*: a mode of paying the clergy, however objectionable in some views of it, which we cannot help concluding, with our author, to be on the whole equitable, safe, highly honourable to the body in the use they have made of it, and not to be changed without considerable hazard. Indeed, so admirable are his statements on this subject, and in so fair a spirit, that it would give us great pleasure to exhibit them to our readers, or, at least, to see this letter very generally in the hands of those who are so ready to join in "the war-whoop begun by the Board of Agriculture, and echoed against tithes from every corner of the kingdom." p. 80.

But we are warned to return to the old subject of abuses. And, first, on the subject of non-residence we have only further to add, as addressing ourselves to Mr. Perceval, that assuredly if the bishops are not disposed to adopt *some efficient and even some legislative measures, which shall give ample satisfaction to a much-abused public on this head, it is high time that the government of the country should.* The formidable array of no less than 2146 non-residents, "without notification, licence, or exemption," in a year (1807), when doubtless the bill of Sir W. Scott, "for *enforcing* the residence of spiritual persons on their benefices," might be considered as having attained its limits of efficacy, affords ample matter for meditation to any well wishing member of the legislature. Neither can we be satisfied with a list, we hope, sinking below 1000, of non-residents, on the score of "want or unfitness of parsonage-houses;" and much less with another list of near 500 incumbents only resident, we suppose for convenience, in the neighbourhood, and doing the duty of their parishes. Surely the mental resources of a minister of state, accustomed as he is to conduct the most intricate measures of government, can devise a method for *enforcing* the residence of a few given persons on given spots, with greater certainty than this. The business of a legislator we conceive to be, when a measure is absolutely pronounced necessary to the welfare of a country, to devise and apply in succession provisions of increased force, till the object be actually attained. Suppose it were attempted to demand of all persons, non-resident upon pleas similar to the two above-mentioned, a distinct affidavit that no residence whatever can be found in their parish, which they can conscientiously pronounce to be compatible with their circumstances: which circumstances should be ex-

ordinary duties in each parish are performed, &c." p. 199. We believe the practice of Bp. Burnet, in a very laborious diocese, and amidst a press of extrinsic business, afforded a bright example to his brethren in that elevated rank, by constantly peregrinating on these parochial visitations.

pressly confined to the necessary accommodations for a wife and children, the expenses of living, and (in cases of bodily infirmity) to health. We have that respect for the moral feelings of the clergy at large, that we believe such an oath would *never* be taken without a due regard to the conditions expressed in it. And in that case, how many of the 1902, stated as non-resident on those three pleas in 1808, would remain for the census of 1812?

In cases of non-residence without licence or exemption altogether, we confess we think the time is almost arrived for still stronger measures. At least, shall we say that government has done its best to obviate this abuse, till, by a law to that effect, the living, after a certain period of such non-residence, be pronounced ipso facto void, with lapse to the bishop, if not again filled up in the usual time; the former incumbent being expressly excluded from re-appointment? We conceive a measure, of which this should be the basis, might be so modified as, without undue severity, to be made lastingly binding on the interests, both of incumbents and patrons; nor should we disdain the help of informers*, in case either party should fail in the performance of their duty.

After providing against unlicensed, or ill-licensed, non-residents, it should be an object of attention to reduce, if possible, the quantum of *licensed* non-residence under legal exemptions. These in general may be classed under four general heads: those arising from pluralities; from other offices or places of emolument with cure; or again, without cure; and, finally, from the impoverished state of the living. Of this last we have spoken already, and shall speak further in treating of the revenues of the church. At the three first, we are not able to do more than glance, by observing, that, far from multiplying such exemptions, as seems to have been one of the *happy* objects of Sir W. Scott's bill, it should be the studious endeavour of Mr. Perceval to curtail them, upon the demise of the several occupants, as far as possible. On the head of pluralities, we should rejoice to see limitations in point of distance and value. Might it not be expedient also, progressively to reduce the number of chaplains appended to nobility, and of other privileged ranks of the clergy, without at the same time too far trenching upon the power of conferring reward on merit, or upon the dignity of the higher orders of the state?

A very great abuse, in regard to pluralities, we conceive to exist in the reputed (and, strange to say, still recognized) value of livings in the King's Books. The injustice is only equalled by the absurdity of suffering a man "to add living to living," upon the mere ground of an undervalue in that register, when it is notoriously no standard whatever of present worth; and when livings of 500*l.* or 600*l.* a year shall be frequently below the well-known 8*l.* or 10*l.* which another living, scarcely affording bread to the hungry, shall happen as much to exceed *. This surely ought to be the object of instant attention and redress to any considerate ecclesiastical reformer. Of those other exemptions from residence, we cannot but lament that the first, viz. the holding of other offices and places of emolument with employment, should have place at all: for what employment, in what office, throughout the whole range of literary, civil, or even "cathedral and collegiate" duty, ought to come into competition with the sacred trust reposed in the actual incumbent of a living, or with the deep responsibility which the cure

* See this subject discussed in our vol. for 1803, p. 238.

* This should be a warning to Mr. P. and to all future Chancellors of the Exchequer, in fixing money values upon permanent objects, to fix them only for a certain period, after which they should in course expire, and new values be assigned by authority, in the same proportion to the actual standard then existing.

of *souls* looking up to him for the guidance of their immortal interests, brings upon *his own* soul? But since reasoning of this kind, we fear, is ill adapted to the feelings of the present day, or indeed of any day since man became a selfish and interested creature, we could wish, at least, to see the value both of the office, and of the living to be made compatible with it, distinctly defined by law. Let the limit be accurately set down where dignity must necessarily be supported, or the means of subsistence be sought from extrinsic sources; but never let prescription alone be pleaded, for the opportunity of drawing a sacrilegious wealth from the revenues of the church, or feeding non-resident superfluity with the dues of a pious resident mediocrity. In regard to *sinecure* exemptions from residence and the pastoral duties, we cannot but think it a gross solecism in legislation, a mere contradiction in terms: and we have no conception of any well-regulated plan of ecclesiastical reform, leaving such persons at all under the list of exemptions, as "resident fellows in Oxford and Cambridge, fellows of Eton and Winchester, &c." We could willingly add to our own scattered remarks on this subject, the spirited remonstrance of our author with Bishop Hurd, upon an opinion of his lordship stated to the privy council:

"That the residence act could not be further enforced without great inconvenience to the clergy.—Inconvenience, sir! Is it for the convenience of the clergy that their revenues have been appointed? Is the eternal salvation of millions of human beings to hang upon this weak, this miserable thread of convenience? It may be inconvenient to an officer to join his regiment or his ship; but will the war-office or the admiralty be amused with such a reason?" "If individual feelings are to have any weight, they should be aroused in favour of the many, in preference to the few: and if the inconvenience suffered by compelling the universal residence of the clergy, were weighed against that which is suffered by their parishioners (especially the lower uninformed orders of the people), the latter would so exceed the other, as to leave not a doubt in the mind of any reasonable man, that all excuses for non-residence ought to be wholly disregarded." pp. 121, 122.

We must be excused from much enlarging the limits of this already overgrown article, to go through, as we had intended, the subject of ecclesiastical revenues; partly because our author has so well handled the whole of this subject, and because we believe it to be already seriously under the consideration of parliament, and in progress towards all that improvement for which we can reasonably look in these times. The object in contemplation, is to raise all livings below 150*l.* per annum, to that sum. For this purpose it seems about 24,000*l.* annually is disbursed by the managers of Queen Anne's Bounty; and 100,000*l.* has been voted the two last years in parliament, with a tacit pledge for its yearly repetition. Upon this last grant, the country has been whimsically congratulated, as having reduced the period, in which all livings are to be raised to the above-mentioned standard, from 711 years to 210!! But a far more substantial subject of congratulation is broached by our author, when he pronounces, that, "instead of centuries, five years need not elapse before every parish in the kingdom has a resident minister with a competent income, if half the zeal is applied to benefit the many that has hitherto been displayed to screen and indemnify the few." It is this zeal then, which we wish most earnestly, with our author, to infuse into Mr. Perceval. We wish, with him, to see a more prudent management of "the Bounty," than one which expends 4260*l.* in disbursing 24,467*l.* (p. 100). We agree with him upon the probability that, in many cases, the returns of the value of livings are, on many accounts, "a gross and palpable imposition upon the bishops and upon parliament." And if more accurate returns were obtained, we think it possible the number of livings un-

der 150*l.* per annum, would be reduced from the stated 3,098 to little more than 3000. Accurate returns, we think, should be compelled by parliament. And if commissioners were appointed to inquire into and ascertain the real value, the rights and several capacities of improvement belonging to these benefices, and authoritatively to raise them to the highest value they would legally bear, perhaps the time and expense, bestowed upon such a commission, might not be so great as at first apprehended: and much more than the expense ten times told might be saved to the country, by setting an unexpected proportion of these underling cures at once above want and all parliamentary assistance. Among the schemes which have always occurred to us, as projectors, for immediately raising many of these lesser livings, as well as exonerating others scarcely better able to bear any reduction of their moderate income, has been the one of discharging them from the payment of poor rates; a tax this, often very heavy and oppressive, particularly in small vicarages, and sometimes converted into an instrument of terror by a rebellious parish, against an obnoxious minister. We have known above 30*l.* and even 40*l.* paid by a clergyman to the poor rates, whose gross receipts had scarcely ever reached 180*l.* per annum. Add to this the still further, and to him large, deductions for land tax, income tax, &c. and what then remains for such an incumbent, to sum up as his "totum nil," for the maintenance, perhaps, of a numerous family, their *liberal* education, and his own *respectable* appearance in the eyes of the world?

But, to bring our remarks to a conclusion, we willingly pass over, without saying more, the head of revenue, as knowing it to be in able hands, and as being unwilling to part from our readers with any strong *mercenary* impression on either of our minds. A discussion, indeed, of schemes for building new churches in various parts of the kingdom, where they are most loudly called for, might well be exempted from that stigma. But we are saved from this trouble also, as well by the remarks and striking facts adduced by our author in p. 131 (to which we refer our readers), as by our own former allusions to a question, to which we now hope the attention of the public and of parliament has been sufficiently roused*. To give our opinion in one word upon this subject (and we cannot say more); we conscientiously believe, in the existing circumstances of the church, and of dissent, that, of all external regulations for our improvement, or even maintenance, as an establishment, this is the "articulus stantis aut cadentis ecclesiæ."

We cannot take our leave of Mr. Perceval, without hinting at a single subject more, of great importance, not immediately falling under any of the foregoing heads, and to the discussion of which we feel ourselves at present wholly incompetent, viz. that of dividing some of the larger bishoprics into smaller ones. It is quite impossible that any correct system of *surveillance*, we had almost said any discipline whatever, can be maintained in dioceses containing 1315, 1145, 909, and even above 600 benefices†; and the very general and indiscriminating mode necessarily adopted, in managing these large dioceses, communicates itself to the smaller ones, and becomes the universal standard of episcopal administration. This we know to be a very wide subject; but we must condemn the policy, let us say rather the cowardice, which should deter any minister, and particularly one possessed of the advantages of Mr. Perceval, from looking in the face what, we are thoroughly convinced, is within the

* See also a paper in our vol. for 1807, p. 24, which expresses clearly our own views on this subject.

† Vide tables affixed to Lord Harrowby's Speech, No. for June last, p. 381.

scope of political arrangement. But, as we have always taken the liberty of hinting on former occasions, it is not only, or chiefly, upon the external and *secular* improvements, which our establishment unquestionably demands; but upon a much more important and fundamental change *within*, a reform in the life and doctrine of her ministers, that the *salvation of the church* expressly depends. If it should ever be our lot to see, to an extent which we deprecate on our knees, the leading doctrines on which her reformation was founded, openly traduced or secretly undermined, "refuted" or deemed of no account;—if, as a *necessary* consequence from this, a low standard of morality, suited to imperfect doctrines, be allowed of, preached, and upheld from the pulpit;—if, to carry on the dreadful consistency to the last, the conduct of the clergy shall grow at length too faithfully to coincide with their preaching, and when they are on residence, almost belie the arguments for enforcing it;—if the very *permission* shall be *continued* to them, some with deputations in their hands, to "go forth in the spirit and power," nay, even the apparel too, not of prophets, but gamekeepers; others to be foremost in the chace, the course, the whist-club, and the ball-room; whilst too many more shall be "sleeping as in the night," or waking only to hurl their pointless weapons at the activity of their neighbours:—then, we say, indeed, letters may be written to Mr. Perceval, and residence may be enforced by the repeal of Sir W. Scott's bill; revenues may be raised, parsonages improved, and even churches built; and the fabric at last, when reared by the united wisdom of the whole legislature, and laid deep in the very foundations of the constitution, shall stand but as the stately mausoleum of a defunct church: its taunting adversaries shall point it out, too justly, as like the "whited sepulchres" of old; and weeping friends shall hear the voice of its guardian angels, as at the last destruction of the Jewish temple, crying, "let us go hence." We confess, however, that ours is still a better hope, even of things "that accompany salvation." Far are we from fearing that it has, by any means, reached that crisis, the distant apprehension alone of which may well fill us with dejection and sorrow. Nay, we hope that a spirit exists, and is even on the increase, both in our universities, and in many, many parishes, which acts in strong counteraction to these manifold and great dangers. Many sound and orthodox, vigilant and active members of our establishment, both amongst the clergy and even laity, yet remain, in a body almost too large to be counted an exception, and "seem to be as pillars" on which she may long rest, in defiance of her external and even internal foes. Nor can we look without some exultation even to the *political* regulations, which, we trust, are about to take place, as tending to throw vigour into the general system, and "strengthen the things which remain" in her vital constitution. Perhaps in their ultimate result, they may have the effect of shewing to the world, that establishments can be attentive to their own preservation, and that too, for the legitimate end of promoting the designs of their institution;—that England, in fact, possesses a church not wholly asleep, as some would represent her, or, as others, wholly self-interested; much less a dead draft in a statute book; but a living, active, energetic body, worthy of the station she holds in the ranks of Christianity, and able still, if called upon (as she is), to give laws to an empire of opinion, more than commensurate with our empire on the seas.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the press: Literary Anecdotes of the Eighteenth Century;—The Life of Bishop Hough, by Mr. Wilmot, in 4to. with Engravings;—A new Edition of Dr. Buchanan's Memoir on the Expediency of giving an Ecclesiastical Establishment to British India;—Mr. Beloe's Fifth Volume of Anecdotes of Literature;—A Collection of curious and scientific Opinions on the Subject of Comets, by the Rev. Mr. Joyce, Author of Scientific Dialogues, &c.;—and, A Sixth Volume of Village Sermons, by the Rev. G. Burder.

Preparing for publication: Memoirs of the Kings of Spain of the House of Bourbon, by the Rev. W. Coxe;—A new Edition of the Biographical Dictionary, to extend to 24 volumes, by Alexander Chalmers, Esq.;—A new Edition of Bishop Horsley's Tracts against Dr. Priestley, and a Third Volume of his Sermons;—The Public Life of Mr. Fox, by Mr. Trotter;—Roncesvalles, a Poem, by R. Wharton, Esq. M.P.;—and, A re-publication of Archbishop Sandys's Sermons, with a new Life, by Dr. Whitaker.

His Royal Highness the Chancellor of Cambridge has given a third gold medal for the encouragement of English poetry, to a resident under-graduate, who shall compose the best ode, or the best poem in heroic verse. The subject for the present year is, "The Installation of the Duke of Gloucester."

The Seatonian prize has been awarded, for the third time, to Rev. F. Wrangham, M.A. of Trinity College, and rector of Hunmanby, Yorkshire, for his poem on "The Sufferings of the Primitive Martyrs."

The subject of the next Norrisian prize is, "The Conduct of the Apostles of Christ before his Ascension, considered in itself, and in Comparison with their Conduct afterwards."

An order has been received by the commissioners of the customs from the Treasury, to commence a new custom-house for the port of London. The plan of the building is at present under consideration. The intended site is the ground between the west end of the present custom-house and Billingsgate, which latter place there is some idea of removing to the opposite shore.

FRANCE.

A very splendid monument of Parisian typography has been recently consecrated to "Napoleon the Great." It is an edition of Homer, in three volumes great folio, each consisting of three hundred and seventy pages, with the text only, from the most magnificent press in the universe, that of Bodoni of Parma. The artist employed six years in his preparations, and the printing occupied eighteen months. One hundred and forty copies only were struck off. That presented to his Imperial Majesty was upon vellum, of a size and brilliancy altogether unparalleled. The edition is said, moreover, to possess great intrinsic excellence, having been diligently superintended by the most accomplished Hellenists in Italy, and corrected by a comparison of all the most approved readings of the text.

ITALY.

The unrolling and explanation of the manuscripts found in Herculaneum, are pursued with much industry by Messrs. Rosini, Scotti, and Pessette. They have, under the patronage of the government, published lately some fragments of a Latin poem upon the war between Mark Antony and Augustus, and a considerable part of the second book of Epicurus upon Nature;—the above gentlemen do not despair even yet of finding the whole Treatise of this author. There has also been committed to the press a moral work of Pisistratus; the celebrated disciple of Epicurus; likewise some fragments of Colote upon the Lycidas of Plato, and of Caniscus upon Friendship. The entire work of Philodemus upon Rhetoric is, at this moment, in a state of forwardness.

EAST INDIES.

The first volume of the Works of Confucius has been issued from the mission press at Serampore, in Bengal: it is printed in the Chinese character, with a translation, which refers, by numbers over each sentence, to the corresponding words of the Chinese text, and is accompanied by an ample commentary.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Defence of a Critique of the Hebrew Word Nachash, against the Hypothesis of Dr. Adam Clarke. By D. G. Wait. 2s. 6d.

The Jews provoked to Jealousy. A Sermon preached June 5. By the Rev. C. Simeon, M.A. 1s.

Apostolic Benevolence towards the Jews recommended for Imitation, in a Sermon preached June 5, at the Jews' Chapel, Spitalfields. By E. Williams, D.D. 1s. 6d.

Canticles, or Song of Solomon; a new Translation, with Notes. By the Rev. J. Fry, A.B. 8vo. 6s.

Thoughts on our Abuse of the Sabbath, extracted from a Sermon delivered at the Re-opening of Laura Chapel, September 29. By the Rev. J. Gardiner, D.D. 1s.

A Charge delivered to the Clergy of the Archdeaconry of Northumberland, at the Ordinary Visitation in 1809. By R. Thorp, D.D. 1s.

The Dignity and Duty of Magistrates. A Sermon preached at the Assizes, in St. Martin's Church, Leicester, August 8. By J. Ford, LL.D. 1s. 6d.

Christ the Author of Eternal Salvation to all that obey him. A Sermon preached at Grantham, August 11. By the Rev. W. Butcher, M.A. 1s.

The Duty of Christians to partake of the Afflictions of the Gospel, considered and enforced, in a Discourse delivered at Portsmouth, on Wednesday, June 26. By Thomas Rees. 1s. sewed.

Four Discourses on the Nature, Design, Uses, and History, of the Ordinance of Baptism. By Joshua Toulmin, D.D. 12mo. 3s. 6d.

A Sermon, preached at the Chapel in St. Saviour's Gate, York, June 24, 1810. By C. Wellbeloved. 1s. 6d.

Lectures on the Pastoral Character. By the late G. Campbell, D.D. F.R.S. Newly edited by J. Fraser, D.D. 8vo. 7s.

Two Sermons, preached at the Visitation of the Rev. the Archdeacon of Leicester, in the Years 1805 and 1811. By the Rev. T. E. Vaughan, M.A. 3s. 6d.

Scripture Directory; or, an Attempt to assist the unlearned Reader to understand the general History and leading Subjects of the Old Testament. By Rev. T. Jones.

The Doctrine of Baptism, or the Baptismal Service of the Church of England vindicated. By the Rev. R. Postlethwaite. 2s. 6d.

Remarks on two Particulars in a Refutation of Calvinism. 2s. 6d.

The Love of Christ is the Foundation of Christian Benevolence: a Sermon preached in the Parish Church of All Saints, in Derby, on the Anniversary of the Derbyshire General Infirmary, Oct. 7, 1811. By Thomas Gisborne, M.A. 2s.

Remarks on the Refutation of Calvinism, by George Tomline, D.D. F.R.S. Lord Bishop of Lincoln, and Dean of St. Paul's, London. By Thomas Scott, Rector of Aston Sandford, Bucks. 2 vols. 8vo. 1*l.* 1s.

MISCELLANEOUS.

Travels in Greece, Palestine, Egypt, and Barbary, during the Years 1806 and 7. By F. A. De Chateaubriand. Translated from the French by Schobere. 2 vols. 8vo. 24s.

The Modern Domestic Brewer, in Two Parts. By G. Cooper. 12mo. 1s. 6d.

The Lives of John Selden, Esq. and Archbishop Usher, with Notices of the principal English Men of Letters, with whom they were connected. By J. Aikin, M.D. 10s. 6d.

An Appendix to Mr. Trotter's Memoirs of Mr. Fox. 8d.

Guy's English School Grammar, in which practical Illustration is in every Step blended with Theory, by Rules, Examples, and Exercises.

Historic Anecdotes and Secret Memoirs of the Legislative Union between Great Britain and Ireland. Part III. 4to. 1*l.* 1s; royal 4to. 2*l.* 2s.

Vaccination vindicated; or, an Address to the People of England upon the important Subject of Vaccine Inoculation. By J. Cooper. 2s.

A Moral and Philosophical History of Comets, including an accurate Description of the present Comet. By H. Le Carr, Esq. 1s.

Poems and Letters, by the late W. J. Roberts, of Bristol, deceased, with some Account of his Life. 8vo. 10s. 6d.

Letters addressed to the People of the United States of America, on the Conduct of the past and present Administrations of the American Government towards Great Britain and France. By T. Pickering. 3s.

Remarks on a Bill for the better regulating and preserving Parish and other Registers. By the Rev. C. Daubeny, LL.B. 3s. 6d.

Etudes de l'Histoire Ancienne et de celle de la Grèce, par P. C. Levesque. 1811, Paris. 5 vols. 8vo. 2*l.* 12s. 6d

Histoire gén. d'Espagne depuis les Temps les plus reculés jusqu'à nos jours, par Depping. 1811, Paris. 2 vols. 8vo. 1*l.* 4s.

Histoire de France pendant le 18me. siècle, par la Cretelle. Les 4 premiers vols. 2*l.* 8s.

Histoire de France depuis la Révolution, par Toulongeon. 7 vols. 8vo. 3*l.* 5s.

Description de Londres, par Landan, gravures au trait. 8vo. 1*l.* 10s.

Précis des Evénémens de St. Domingue, depuis 1806. Paris, 1811. 8vo.

Influence des Femmes sur la Litterature, par Madame de Genlis. 8vo. 12s.

RELIGIOUS INTELLIGENCE.

CAMBRIDGE AUXILIARY BIBLE SOCIETY.

After Mr. Dealtry's unanswerable refutation of the objections that had been urged to the Bible Society as hostile to the Established Church, we certainly had hoped that no person, who valued his reputation for good sense and discernment, would have chosen to collect these refuted objections, and to bring them again before the public. In this hope we have been disappointed. A name no less celebrated than that of Dr. Marsh, the Margaret Professor of Divinity in the university of Cambridge, has appeared affixed to an Address to the Senate of that university, intended to operate as a dissuasive from the adoption of a project (to which the zeal of the under-graduates first gave birth) for forming an Auxiliary Bible Society. This address, we are happy to say, has failed of its design. It admitted, indeed, of a very compendious answer,—an answer which we understand to have been given to it by a Noble Earl, on whose mind the learned author laboured to impress his own views of the subject:—"After all you have said, I am wholly unable to see how the most extensive circulation of the Bible can possibly injure the Church of England." But though these three lines contain a valid reply to all that Dr. Marsh has advanced in opposition to the British and Foreign Bible Society, we were not sorry to see the same truth amplified and enforced in a letter to Dr. Marsh, from a Member of Parliament, no less distinguished for his cordial attachment to the Church of England, than for the extent of his general information, and his habits of official accuracy: we mean, the Right Hon. Nicholas Vansittart. Under a strong impression of the advantage which the cause of religion (also, in fact, the cause of our country) is likely, under the Divine blessing, to derive, from seeing our senators and our statesmen engaged in fighting its battles, and especially in vindicating, not only to our own population, but to that of the universe at large, their interest in that GRAND CHARTER which "makes even the slave a freeman;" we are anxious that this letter should not be lost. We do no more than an act of justice, however, in adding, that the rank of the writer is intrinsically its smallest recommendation. Our readers will perceive, that in a narrow compass it gives a conclusive answer to every thing which has a pretence to be regarded as argument in the objections urged by Dr. Marsh to the British and Foreign Bible Society. Nor will that answer, we are persuaded, be less available to its purpose, on account of the elevated sentiments of piety which it breathes, and the Christian courtesy with which it is expressed. This letter would merit publication on another ground. It will shew our angry polemics (we desire ourselves to benefit by the lesson) how a Christian may contend for truth without irritation, and triumph over an opponent without asperity. It is as follows.

"Dear Sir,

"I beg to return my best acknowledgments for the communication of your Address to the Senate of Cambridge; which I the more strongly feel as a mark of your kind attention, as I have not the honour of belonging to that University, and as it is a considerable time since I have been so fortunate as to have had an opportunity of meeting you. You were, perhaps, not aware that you were sending your Address to a member of the British and Foreign Bible Society; but I accept as a proof of kindness your candid and friendly admonition, which affords me an opportunity of justifying myself to you as a Church of England man, for contributing my assistance to that institution.

"I never, indeed, before thought it necessary to offer any apology for so doing; for though I was aware, before I engaged in the Society, that it had been represented as dangerous to the Church, it appeared to me that this charge had been so completely refuted, that it is with no less surprise than regret that I now learn that *you* still think it well founded.

"The sole and exclusive object of the Bible Society, so far as it respects the United Kingdom, is the circulation of the authorized translation of the Scriptures, without note or comment. I should, as a member of the Church, be very sorry to think that the devout study of the Scriptures could lead to the disregard of our Liturgy; on the contrary, I should hope that it would produce a more general acknowledgment of its excellence, as it originally, at the period of the Reformation, led, through the blessing of Divine Providence, to its establishment.

The Bible, says Chillingworth, and the Bible only, is the religion of the Protestant; it is the sole basis of the Church of England, and the only one on which you, I am sure, would wish to place it. But you observe, that you can have no guarantee, that as the power of the Bible Society increases, other objects, inimical to the Church, will not in time be associated with the main object. To this I answer, that so long as the members of the Church take part in the Bible Society, its very constitution will afford such a guarantee as you desire. The president, and all the vice-presidents without exception, are churchmen, and are constant members of the managing committee, in which they always preside; and of the other members of this committee, the churchmen are equal in number to all the dissenters of different sects; so that in every question the Church must have a constant majority; and in the general meetings, in which alone all points affecting the constitution of the Society must be decided, the members of the Church must have a weight in proportion to their numbers and consequence. In proportion, therefore, as Churchmen of talents, rank, and influence join the Society, this preponderance must increase. Among the vice-presidents are already numbered one of the archbishops of Ireland, and five English and two Irish bishops. I doubt whether the Society for promoting Christian Knowledge, which now, as you observe, enjoys the countenance of the whole episcopal bench, was, at so short a period from its formation, honoured with the support of so large a body of the prelates; and I should hope the time might not be far distant when the two societies may equally flourish under the general patronage of them all. This would appear to me the most effectual remedy for any supposed danger from the dissenting influence in the Bible Society. But what is the remedy you propose?—That all Churchmen should withdraw themselves from the society, and leave it wholly in the hands of the dissenters. If any thing can make the Society dangerous, this must do it; because there would then be no check to any sectarian spirit which might introduce itself, and which must be unavoidably irritated by so harsh, and, I think, so unjust an indication of jealousy. But even if no sentiment of resentment should be excited, one of two consequences must inevitably follow: either the Society, being deprived of the hope of further support, and crippled by the loss of its pecuniary means, and of many of its most valuable members, would wholly expire, or sink into insignificance; or else the dissenting interest, making up for these losses by more extensive sacrifices, and an increase of zeal and activity, and availing itself of the assistance of the foreign societies already formed, would carry on the Institution in nearly the same manner as before.

"In the first case you would have crushed an establishment which has done more for the diffusion of Christianity than has been effected in the same space of time in any age since the apostolic; which has in seven years been the means of preaching the Gospel in fifty-four languages. This would indeed be putting out one of the eyes of Britain.

"The other alternative would be to transfer to the body of dissenters all the honour and influence of whatever has been done, and whatever may be done, by an Institution, of which the dawn has been so glorious, but which is visibly rising into brighter day. Shall it be said that the dissenters alone have carried the word of God to every nation under heaven? Or shall the Church of England continue to claim the leading part in this important work? And can the Church of England stand so secure upon a narrow and exclusive policy, as by deserving the blessings and inviting the prayers of all people, nations, and languages?

"The evils of either alternative seem to me equally fatal and inevitable. I am far from undervaluing the efforts of the Society for promoting Christian Knowledge; I am an old member of that Society, and am heartily disposed to lend any assistance in my power to its useful plans. But how little either that or any other society now existing would be competent to supply the place of the Bible Society, the experience of above a century has shown. Even supposing (what I think impossible) that it might be made, in some considerable degree, to answer the same purposes, I see superior advantages in the present constitution of the Bible Society. The co-operation of Churchmen and dissenters in religious matters, so far as they can conscientiously co-operate, seems to me one of the most efficacious means of lessening both the political and religious evils of dissent. It dispels prejudices, promotes candour and good will, and must prepare the mind for the reception of that truth which every one perceives to be no less the object of those who differ from him than his own. From such a communication, the Church of England has nothing to fear, and every thing to hope; as holding (in our judgments at least) that middle line of truth, in which all

opposite opinions have a natural tendency to coincide. And is that truth more likely to be acknowledged and embraced by minds embittered by mutual jealousy and aversion, or by such as have been previously softened by conciliation?

"The existence of dissent will perhaps be inseparable from religious freedom, so long as the mind of man is liable to error; but it is not unreasonable to hope that hostility may cease where perfect agreement cannot be established. If we cannot reconcile all opinions, let us endeavour to unite all hearts.

"I ought, perhaps, to apologize for troubling you with arguments, which must probably have been already brought before you, as I know your opinions are not taken up hastily and lightly. But I have thought it necessary to state such as have chiefly induced me to consider my taking a part in the concerns of the Bible Society not only consistent with, but a proof of the sincerity and warmth of my attachment to the Church of England; and which still, on reflection, seem to me to have so much weight, that, far from repenting of what I have done, I feel convinced I shall least of all repent of it as I approach that state in which the distinction of Churchmen and dissenters shall be no more. "I am, &c.

(Signed) "N. VANSITTART."

"Great George Street,
4th Dec. 1811."

The proposed meeting for considering the propriety of forming an Auxiliary Bible Society at Cambridge took place on the 12th instant. It was most numerously and respectably attended; and the issue was such as might have been expected. A Society was formed, of which the Duke of Gloucester was appointed patron; the Duke of Bedford and the Earl of Hardwicke (who most ably and honourably filled the chair on this occasion), vice-patrons; the Bishop of Bristol president; and the Bishop of Landaff, the Earl of Bristol, Lord Headley, Dr. Milner the Dean of Carlisle, and Dr. Davy, Master of Gains College, vice-presidents. Upwards of one thousand pounds have been subscribed. It will be impossible for us, in the present number, to give a particular account of the proceedings which took place on this most interesting occasion. Those, however, who have any curiosity to gratify on the subject, will find them fully detailed in the Appendix, which will be published as usual at the close of the ensuing month.

BEDFORDSHIRE AUXILIARY BIBLE SOCIETY.

On the 28th of November, a meeting was held at Bedford, for the purpose of forming an Auxiliary Bible Society for that county and its vicinity.

His Grace the Duke of Bedford opened the business of the day in a manner equally dignified and impressive, and began by stating, that, on receiving an application to accept the office of President to the Society, he had thought it his duty, before he engaged in a step of so much importance, maturely to investigate the nature, plan, and general principles of the institution which he was called upon to support; and that, after the fullest deliberation which he was able to give to the subject, his mind was strongly impressed with the importance of the object, and the obligation on his part to give it his most cordial and unqualified approbation and support. His Grace stated his opinion, that it was to the dissemination of the Scriptures we were to look in order to reclaim the vicious, instruct the ignorant, and administer consolation to the afflicted; and declared his firm conviction, that sound policy and the support of religion were invariably the same;—that what his Majesty had once expressed on this subject was deeply engraven on his mind, viz. "That he hoped to see the day when every poor man's child in his dominions should be able to read his Bible;"—that most willingly did he concur in this sentiment; and with this view he had thought it incumbent on him to countenance the measures taken for extending the blessing of religious education among the lower classes of society.

His Grace was followed by the Rev. Mr. Beachcroft, the rector of Blunham, and by the three secretaries of the parent society, who, with their accustomed ability and feeling, severally explained the nature, and enforced the claims, of the institution which it was proposed to establish. The resolutions for the formation of an auxiliary society were unanimously adopted; and his Grace the Duke of Bedford was appointed president of it; the Marquis of Tavistock, Lord St. John, Sir George Osborne, Samuel Whitbread, Esq. M. P. Lee Antonie, Esq. M. P. and Francis Pym, Esq. M. P. vice-presidents. In the course of the proceedings of the day, many speakers distinguished themselves by the force of their arguments and the fervour of their eloquence; and among them, the Rev. Leigh Richmond, rector of Turvey; the Rev. Mr. Anthony of Bedford; John Foster, Esq. of Biggleswade; the Rev. Mr. Billyard of Bedford; Mr. Professor Martyn, rector of Partenall; the Rev. Mr. Grimshaw, vicar of Beddenham; the Rev. Richard Whittingham, vicar of Pattep; the Rev. Mr. Freeman of Bedford; Samuel Whitbread, Esq. and John

Foster, Esq. of Brickhill. It would be utterly impossible for us to give our readers even a faint sketch of these different speeches, which were certainly in the highest degree honourable both to the heads and hearts of the speakers. All we shall be able to effect is to preserve from oblivion, as far as our ephemeral pages can effect that object, the noble testimony which, with all his characteristic manliness and force, Mr. Whitbread bore in favour of the purposes of the meeting.

"I cannot express," he observed, "the great delight and satisfaction I feel that I have this day, for the first time in the course of my life, seen publicly realized the great maxims of the Gospel. I have for the first time heard acknowleged that great incontrovertible truth, without the recognition of which human wisdom is vain, that the Gospel of Christ is able to stand alone—that it requires not the assistance of man to make it penetrate into the heart of man; and that from the propagation of Divine knowledge by Jesus Christ, down to the present day, it is the Gospel, and the Gospel alone, which is designed to speak to the heart, and thereby raise the soul to everlasting glory. Gentlemen, it would ill become me to say much after so much has been said, and so well said, by those who have preceded me, and whose peculiar province it is to propagate the great light which emerges from heaven, and to diffuse it among men; but I may say that I have peculiar satisfaction in witnessing the arrival of this day among you. It has been one great object of my life to direct men to that great precept of Holy Writ, "search the scriptures"—to discuss them for themselves: they were designed to be searched by every man for himself, that each might exercise his own judgment on the momentous truths therein contained. Gentlemen, I am speaking from the sincerity of my heart, from conviction, from experience of a life not short, not inactive, that in the Gospel is contained the compendium of all wisdom, as well as the everlasting source of immortal happiness; and that if a man be truly in heart a Christian, if he have courage to acknowledge himself such by word and by deed, if he will proceed to transact all his public and private concerns with the maxims of the Gospel in his hand, and engraved on his heart, the wisdom of the wisest who do not act on that system, will be confounded before him." He next adverted to the happy situation of this highly favoured country—favoured indeed in the enjoyment of many blessings to which other countries had long been strangers; "but let us not," he said, exult in our happiness as if it were the result of our own merit or wisdom; let us bless God as a nation, as we do bless God as individuals; let us not approach the throne of grace in self approbation, but remember that we owe our superiority to the blessing of God through the propagation of the Gospel: let us recollect that the best of men, and the most pious of nations, if it could be so said of ours, after all fall far short of what they ought to be, and have more ground for humiliation than applause. The language most becoming to us will be, 'God be merciful to me, a sinner.'"

He proceeded to allude to what had fallen from another gentleman, as to that solemn feast of Pentecost, when we are told, that, by a particular inspiration of Divine Grace, the power of language was given to the Apostles, and every one heard them speak in his own tongue. He was himself impressed with this before it had fallen from the lips of another, and had said to himself, "How happens it that in this joyful assembly, without prejudice, without contention, every sect should find itself addressed in its own language, whether as members of the Church of England, or classed among the various descriptions of Protestant Dissenters—how find we this whole assembly of one accord, and one mind?—Why, because this day we felt and understood the true principles of the Christian faith." He believed that the blessing of God was upon them; that from that day forth arose the strong hope that all animosities on the subject of religious opinion would be done away, though he believed that a difference of opinion, on points where the great foundation of faith was the same, may have been permitted by God, for preserving alive a zealous spirit to investigate the doctines contained in the holy Scriptures.

A sum of 550*l.* was collected, in donations and annual subscriptions, on this interesting occasion.

We are obliged to defer the account of the Ipswich Auxiliary Bible Society, and various other articles of Religious Intelligence. They will be found, along with the details of the Cambridge meeting, in the Appendix.

VIEW OF PUBLIC AFFAIRS.

SPAIN AND PORTUGAL.

The progress of the war in the Peninsula has been attended, as usual, with various fortune; the course of events, however, has been on the whole favourable, and the prospect has certainly brightened.

The official account of General Hill's gallant affair with Girard, has been received; and the loss sustained by the enemy appears, from it, to have been more considerable than was at first supposed. The surprise, as well as the rout, was most complete. The whole of the enemy's force amounted to 2,500 infantry, and 600 cavalry. Of these, about 1,400 had been taken prisoners when the dispatches were written; among whom were a General and a Colonel of cavalry, four Lieutenant Colonels, and about thirty inferior officers; and besides those killed and wounded in the plain where the attack was first made, 600 appear to have fallen in the pursuit. The whole of the enemy's artillery, baggage, and commissariat, fell also into our hands, together with some magazines of corn which were collected at Caceres and Merida, and the contribution of money which Girard had levied in the former town. Our loss was trifling: seven killed, and sixty-five wounded, including seven officers.

Marshal Soult's report of this affair does not differ materially, except in the extent which he assigns to the French loss, from that of General Hill. He speaks of it as so disgraceful, that he knows not how to qualify it. He has ordered, he says, "an inquiry and a severe example." The conduct of Gen. Regnaud, late governor of Ciudad Rodrigo, is mentioned also by the Marshal in terms of strong reprehension. He communicates at the same time the suicide of Gen. Godinot, who commanded the force that had been employed against Ballasteros in the neighbourhood of Gibraltar; and ascribes the event to a morbid melancholy, to which he had long been subject. It is more than probable, however, that his failure in the object for which he had been detached to the southward, and the harassing pursuit of the Spaniards, during his retreat to Seville, may have had some share in producing the paroxysm which has terminated so fatally. It is admitted, that he returned extremely fatigued.

Since the defeat of Blake's army, and the fall of Saguntum, Suchet has laid siege to Valencia. On the 18th of November, no serious impression had yet been made on the main body of the works of that city. Suchet's heavy artillery, however, had arrived, and he would probably lose no time in pressing the siege.

The accounts from Catalonia are, on the whole, very favourable. The large force which has been drawn towards Valencia has afforded to the Catalans an opportunity of re-arming themselves, and of organizing not only many guerilla parties, but some larger bodies, which intercept the enemy's detachments and convoys, and greatly affect the freedom of his communications. Upwards of four thousand French soldiers are stated to have fallen victims in a short space of time to this desultory mode of warfare, independently of the great inconvenience sustained from the interruption and capture of supplies. Baron d'Eroles, after capturing a large convoy of provisions, the escort of which he dispersed, attacked the town of Cervera, which fell into his hands, with its garrison of 400 men, and a large magazine of provisions which had been collected there for the use of Barcelona. The capture of this place cuts off the communication between Barcelona and Lerida, and indeed restricts the French garrison at the former place to its own narrow limits. From Cervera, the Baron marched by Urgel to Puygcerda, dispersing a militia force of 1,500 men, which attempted to oppose his advance, and penetrated thence into Languedoc, as far as Mont Louis (farther than has been known since the wars of the Succession) where he levied a contribution of 50,000 dollars, with which he returned safely into Spain. All accounts, not only those of the Spaniards, but of our own naval and military officers, concur in representing this principality as having suddenly assumed a noble and imposing attitude; and the French as being, thus placed in circumstances of great and increasing difficulty; Barcelona itself being again greatly straitened for provisions.

In the province of Arragon, the movements of the Spaniards have been no less successful than those of Baron d'Eroles in Catalonia. A French force of 1,200 men

was sent against Mina, which he repulsed with the greatest gallantry, and, following up his advantage, the whole of it "with the exception of three men," was killed, wounded, or taken. Four hundred of the prisoners were received on board a British frigate. In the same province the garrison of Calatayud, consisting of 800 men, has been reduced by El Empecinado and Gen. Duran; and a great quantity of grain, with many valuable necessaries, captured. Various other affairs have taken place both in this province and in Catalonia, evincing the determination of the Spaniards to rid themselves if possible of the French yoke.

It appears, from a dispatch of Lord Wellington, that a French force had been attacked in the neighbourhood of Miranda, by a body of Spaniards under Don Julian Sanchez, and had suffered considerably, being stripped of the booty which he had been collecting in that district. Lord Wellington's head quarters continued at Frenada. A part of his army had made a forward movement to prevent the approach of supplies to Ciudad Rodrigo, and having effected this object, retired again across the Agueda.

The French have entered the Asturias, and repossessed themselves of Gijon.

The government of the Brazils appears to be taking a decisive part in the civil war which prevails in the Rio Plata. An army consisting of 8,000 men, has advanced into the Spanish territory, with the apparent intention of taking part with the Montevidean force, against the junta of Buenos Ayres. We cannot but lament that this *armed* interference in the contentions of the Spanish colonies, should wear the appearance at least of having the sanction of the British government.

UNITED STATES.

Congress met on the 5th of November. The message of the President, delivered on that occasion, has not thrown much new light on the relations of the American government with the belligerents, or on the line of policy to which it may ultimately adhere. The President complains that Great Britain, instead of being induced by the repeated confirmations of the extinction of the French decrees, to repeal her orders in council, had only carried them into more rigorous execution; that she denied that any such extinction had taken place; required that, previously to the repeal of her orders, commerce should be restored to the footing on which it stood prior to the issuing of the French decrees; and intimated, that a continuance of the American non-importation act, would lead to measures of retaliation; that she had continued to withhold redress for other wrongs, and to insult and vex the American coasts and mouths of harbours. The affair of the Little Belt is then represented as an act of pure aggression on the part of Captain Bingham; and an allusion is made, in a tone of dissatisfaction, to a protest on the part of Great Britain, against the occupation of the Floridas.—The complaints against France are, that both before and since the revocation of her Berlin and Milan decrees, she has paid no attention to the reasonable claims of America for the redress of any of her other wrongs, and particularly, has refused to restore the great amount of property, belonging to American citizens, seized and condemned under other unjust edicts; and also, that she has subjected the American trade with France to rigorous and unexpected restrictions, which, if not removed, must be met by corresponding restrictions on the part of America. The message then proceeds to state that works of defence on the sea-coast have been prosecuted with vigour; that some gun-boats have been ordered into use; that a frigate has been added to the ships before in commission as a cruising guard; and that the best disposition had been made of the land forces. A part of these forces had been sent to repress some Indian tribes on the Wabash, who, under the direction of a fanatic leader, threatened the American frontier. "With the evidence, however, of hostile inflexibility on the part of Great Britain, in trampling on rights which no independent nation can relinquish, congress will feel the duty of putting the United States into an armour and an attitude demanded by the crisis." It is proposed, therefore, to raise an additional military force, to institute military seminaries, to enlarge the stock of arms and ammunition, and of materials for ship-building.—The state of Spanish America is next adverted to, but in very ambiguous terms: the United States, it is said, are bound "to take a deep interest in her destinies."—Congress is then called to adopt fresh measures against smuggling, against the system of licences from foreign governments, and against that of trading under false colours or papers of any sort (we sincerely wish our own government would adopt this last measure); and to give encouragement to the rising manufactures of the United States, and also to its shipping, by proper regulations and discriminating duties. The receipts of the year have exceeded thirteen millions and a half of dol-

lars, and have been adequate to the current expenses, besides paying off part of the principal of the public debt. The president, however, anticipates a decrease of revenue, and he recommends it to congress to consider the best means of supplying the deficiency.

Such, in substance, is the President's message; of which it is certainly not too much to say, that we have seen no modern state-paper so remarkably deficient in all the requisites of good writing. It is ungrammatical, and most clumsy and cumbrous in its construction; and in some places hardly intelligible. The main question, however, with respect to it, is, what does it portend as to the relations of peace or war with this country. Its temper is certainly not very friendly; but yet we do not think that it indicates any very determined purpose of hostility. The amicable adjustment of the affair of the Chesapeake, which has so long hung suspended on some trifling point of etiquette, augurs favourably for the maintenance of peace. Great Britain agrees to restore the seamen taken out of the Chesapeake, and to make a suitable provision for the sufferers in that unfortunate affair; disavowing, at the same time, the conduct of Admiral Berkeley on that occasion. On the great question of the Orders in Council, there seems to be no approximation to an agreement between the two governments. We insist on our right of prohibiting all intercourse with France, in the new circumstances in which France has placed us; and America insists on their right to a free access to all ports and places not actually blockaded. On the subject of the Floridas, America professes to have interfered only to prevent the occupancy of them by any other nation; and to be ready to arrange, by amicable discussion, the future fates of these provinces, as soon as Spain shall be in a condition effectually to negociate. In the affair of the Little Belt, it is not easy to say what further can be done. All the American officers and seamen swear that the *first* shot came from the Little Belt. All the English officers and seamen maintain, with equal pertinacity, that the first shot was fired by the President. The *circumstantial* evidence is certainly in our favour amid this war of oaths.

JAVA.

The reduction of Batavia, the capital of this island, preceded and followed by a succession of exploits, on the part both of our army and navy, hardly paralleled in brilliancy by any which adorn our annals, has been officially announced to the public. Several strong places had been carried by assault by mere handfuls of men, landed from ships of war. The main descent of our army was effected in the neighbourhood of Batavia; and on its beginning to advance, that city was evacuated by the enemy's troops, and was soon after occupied by ours without any opposition. Large store-houses had been set on fire by the enemy, previous to their retreat; but many valuable granaries and other stores were preserved from the conflagration. General Jansen, the governor of the colony, had concentrated a large and well-disciplined force, considerably outnumbering the whole of our armament, at Cornelis, a place which seems to have been rendered peculiarly strong both by nature and art. The entrenchments were, however, attacked in different places by our troops, and carried with astonishing gallantry at the point of the bayonet; and so impetuous was the attack, and, at the same time so skilfully directed, that the whole of the enemy's army, of upwards of 10,000 men; was either destroyed or taken. The description of the carnage is dreadful. "About one thousand have been buried in the works; multitudes were cut down in the retreat; the rivers are choked up with dead; and the huts and woods were filled with the wounded, who have since expired. We have taken near 5000 prisoners, among whom are three general officers, thirty-four field officers, seventy captains, and 150 subalterns." General Jansen made his escape with difficulty, and has since fled, as is supposed, to the eastern extremity of the island, with a view to get on board a French frigate, which lay there. By this unprecedented conduct on the part of that officer, in abandoning his post without even an attempt to negociate terms for the population committed to his charge, we are left to our own entire discretion with respect to the government of the colony. We have that confidence in British generosity, not to say justice, that we trust it will not fare the worse for being left in this state of destitution. Our loss, throughout the whole of our operations, amounted to about 140 killed, and about 700 wounded.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

The King's health appears to have experienced no improvement during the past month; but, on the contrary, if we may judge from unvarying rumour, to have declined.

We are sorry to perceive that the question respecting the right of delegates from the great body of the Catholics to assemble, is still agitated in Ireland. Surely if the Catholics were really anxious to manifest their love of peace and order, they would postpone their meetings at least during the short interval which has now to elapse before the meeting of Parliament. A meeting of their delegates has recently been dissolved in Dublin by the magistrates, and Lords Fingal and Netterville removed by constraint.

A circumstance has occurred in the course of the month which has excited a considerable degree of interest. Mr. Walsh, M.P. for Wootton Bassett, having been entrusted by Sir Thomas Plomer, the solicitor-general, with the sale of a large quantity of stock, applied to his own purposes about 15,000*l.* of the proceeds, 10,000*l.* of which he vested in American securities, and then proceeded to Falmouth, with a view of going to America in the packet. The wind proved adverse, and he was arrested there, and brought to town, where, after undergoing various examinations, he has been fully committed to take his trial for stealing a sum of money, the property of Sir Thomas Plomer.

A still deeper interest, however, has been excited in the public mind, by the unprecedented atrocities which have been perpetrated in the metropolis. On the night of Saturday, the 7th inst. about 12 o'clock, Mr. Marr, a respectable tradesman in Ratcliffe Highway, sent out his female servant for some oysters. On her return she was unable to obtain admission. A neighbour, whom she alarmed, entering the back way, beheld the dreadful spectacle of the whole family, consisting of Mr. Marr, his wife, a shop-boy, and an infant of four months old, weltering in their blood, and mangled in a manner almost too shocking for description. On the night of the 19th inst. before the horror occasioned by this murder had subsided, and while the utmost exertions were making by the police to discover its perpetrators, another murder, under circumstances almost similar, was committed in New Gravel Lane, Wapping. Mr. Williamson, of the King's Head public-house, his wife, and servant, were all savagely butchered a little before midnight, as they were about to retire to rest. The alarm was given in this case sooner than in the other, by means of a lodger who overheard the work of death, but who appears to have been too much under the influence of terror to interfere to prevent it. The unceasing vigilance of the police appears at length to have traced both these murders to the same hand. One Williams, an Irishman, was circumstantially, but at the same time so clearly, proved to have been implicated in them, as to leave little doubt of his guilt on the mind of any one. Whatever doubt may have remained, he himself has removed by an act of suicide. His accomplices have not yet been distinctly ascertained, though several individuals are in custody on suspicion. If we had room to detail all the minute circumstances which have led to the discovery of the murderer in this case, it would serve to illustrate the views which pious men have taken of a particular providence. It will serve no less obviously, however, to illustrate the dreadful capabilities of evil which exist in the heart of man. A man in search of some money wherewith he may, without labour, contribute to his sensual gratifications, scruples not to take the life of four of his fellow-creatures, one of them an infant in the cradle. Missing his purpose in this instance, without one feeling of remorse for his crime, while every tongue around him is dwelling on its atrocity, and such active exertions are making on all sides for his discovery, he ventures, almost within hearing of the scene of the first murder, to murder in cold blood, for the same object, three more of his fellow-creatures. In both cases he appears to have indulged a thirst of blood which was most extraordinary; and in the first especially to have been most wantonly prodigal of crime.

Besides these dreadful murders, so many acts of housebreaking and robbery have lately been committed in London and its vicinity, as to have led to the agitation of some new measures of police.

NAVAL INTELLIGENCE.

The French privateers have been exceedingly active of late, and have taken several vessels. Our cruizers have not been idle, and have succeeded in making many captures. In the Mediterranean several convoys have been taken. At Java, a flotilla belonging to the enemy was captured. We are truly concerned to have to add to this account the total loss of the Saldanha frigate, off Loughswilly, in Ireland. Every individual on board perished. The ships in the Baltic have suffered severely from the weather.

*** *For "Answers to Correspondents," see the 2d page of the Blue Cover.*

APPENDIX

TO THE

CHRISTIAN OBSERVER.

VOLUME THE TENTH.

FOR 1811.

CAMBRIDGE AUXILIARY BIBLE SOCIETY.

WE commence our Appendix with the report which we promised to lay before our readers, of the proceedings which took place at Cambridge on the occasion of forming an Auxiliary Bible Society.

A public meeting having been previously appointed to be held at the town-hall on Thursday the 12th of December, the hall was crowded at an early hour. About half past eleven Lord Hardwicke entered it, and, on the motion of Lord Francis Osborne, seconded by Dr. Jowett, was unanimously called to the chair.

His Lordship opened the business of the day, by stating, that he had not attended the meeting from any consideration of his official situation, either in the university or the county; but he was happy to meet his friends and neighbours as a Cambridgeshire gentleman, to promote so beneficial an object. He had indeed but lately examined with attention the statements respecting the Bible Society; but they had produced in his own mind such conviction, that he had felt equal surprize and regret, when he found that a contrary opinion was held by some individuals, and particularly by one*, for whose literary attainments he had the highest respect, and whose society he had never enjoyed without deriving instruction from his conversation. He was glad that individual was not present, that there might be nothing but harmony and unanimity in the meeting. His Lordship stated, that during the earlier period of the Bible Society, his official duties had called him to Ireland, where, as he was happy to state from his own knowledge, many respectable Roman Catholic clergymen were anxious to distribute the Bible. His Lordship next adverted to Dr. Buchanan's Christian Researches in the East, where we had so ample a field for the exercise of benevolence, particularly among the Syrian Christians.

The EARL of HARDWICKE then read the following extract of a letter, dated December 9, addressed by his Royal Highness the DUKE of GLOUCESTER to the Right Rev. the Lord Bishop of Bristol:

"As I am a warm friend of the 'British and Foreign Bible Society;' as I am anxious to see the Auxiliary Society established, being convinced that this institution, so far from being injurious to the Established Church, must be of essential utility to it, I cannot refuse offering a donation; and if at the meeting it should be proposed to make me the President of the Auxiliary Bible Society, I could not certainly decline such a proposal, which must be considered

* Dr. Marsh.

as a flattering distinction. I have now to request of your Lordship to have the goodness to state to the meeting the impossibility of my being present, but to convey the assurance of the warm interest I take in the success of the Auxiliary Bible Society, and to mention my intention of sending a donation of *fifty guineas* to the institution."

His Lordship concluded by stating, that he should not expatiate farther on the objects of the Bible Society, which the secretaries from the parent society, who had favoured the meeting with their presence, were so much more able to explain.

Lord Francis Osborne then rose, and observed to the meeting, that he entirely concurred in the sentiments of the noble Earl, except in one part. He wished that all who object to this society were present, particularly the learned professor alluded to. He would not pretend to place himself on a level with that gentleman, either in natural endowments or literary attainments; but on this point he should have no fear fully to meet his objections, to which a complete answer might be given even by a child, provided only that child were a Christian. He concluded by stating, that he should have the honour of moving certain resolutions, as the basis of the Cambridge Auxiliary Society, and requested, that previously to his doing this, the Secretaries of the parent society, who were then present, would favour the audience with their observations.

Rev. Mr. Owen of Fulham then came forward, and submitted to the meeting a few preparatory considerations, as necessary to clear away the rubbish thrown up, by hands which might, he thought, have been better employed, against that noble edifice which had been erected for the spiritual benefit of all nations by the British and Foreign Bible Society. Mr. Owen thought it material to observe, that the institution on behalf of which he appeared, was purely *voluntary*, and therefore not to be compared, as to the extent of its *ecclesiastical* patronage, with a society which, from the nature and object of its constitution, laid a sort of imperative claim for patronage on the rulers of the established church.—It was, further, an institution which had but *one*, and that an accurately predefined object; the circulation of the *authorised Bible without note or comment*. It was not, therefore, fair to identify it with a society which had a *variety of objects*. Inasmuch as it distributes precisely the same Bible as the Society for promoting Christian Knowledge, it should be considered as *so far* friendly and auxiliary to that society: and inasmuch as it distributes nothing more, it cannot justly be considered as either superseding or designed to supersede the uses of that society. It is also a society actually in existence and operation. We do not (said Mr. Owen) appear before you with a project for creating a society; but with an institution which has had the trial of nearly eight years, and that on a scale of prodigious extent. It was, therefore, in the power of every one to determine by a reference to experience, whether the principles on which the society was founded were such as could be safely and beneficially reduced to practice; and also to make up his mind whether an instrument of such magnitude, excellence, and popularity, should be shut out from the superintendence and co-operation of our established church. Mr. Owen submitted, that the age of a society was not the best criterion of its value. So much stress had been laid on this circumstance, by some injudicious advocates of the Society for promoting Christian Knowledge, that they seemed to prize its grey hairs more than its Christian fruits. For his own part, he thought a society might be considered as old enough for all the purposes of respectability, if it could be shewn that it had accomplished, in fewer than eight years, the work of a century. After many other per-

tinent observations, Mr. Owen concluded an argumentative speech by representing not barely the population of the united kingdom, but that of the whole world, as interested, to a certain degree, in the business of this day: and by reminding the assembly, that in aiding this glorious cause by the establishment of an Auxiliary Society, in so important and commanding a station, they would render themselves benefactors, in no common degree, to men of every nation under heaven.

The Rev. Mr. Steinkopff, foreign secretary, apologizing for the difficulties under which he laboured as a foreigner, said he would venture to plead the cause of humanity in a language to which he was almost a stranger; but he hoped to be heard with that candour which he had always found so highly characteristic of the British nation. He then proceeded, with great simplicity and eloquence, to set forth the advantages already experienced abroad by the establishment of the Bible Society; and described, in most affecting terms, the gratitude expressed by the inhabitants of very remote regions, for the blessings communicated to them from this land of piety and benevolence. He instanced the tribes of Finlanders and Laplanders, who, from their comfortless abodes in regions beyond the Arctic, had been allured to the north of the Gulph of Bothnia by the contributions made to them from the Auxiliary Bible Society of Stockholm, which, as a grateful tribute to the sorrows of an injured monarch, it should be recollected, had been established by the unfortunate Gustavus. By means of it, the blessed *light* of the Gospel had been carried even to the shores of the Icy Sea, among a people who, in addition to the chilling horrors of their frozen and barren territory, were further subdued by the most lamentable mental darkness; and so eager were they for the possession of the long-promised gift, that for a single copy of the Bible they had been found to have undertaken and accomplished the most surprising journies. Was not this a subject for the most delightful meditation? Was there a single inhabitant of Great Britain who would not feel his bosom warmed, in the reflection that his country had been the means of conveying the cheering beams of revelation to the cold and gloomy dwelling of the poor Laplander? Nor was it only to those distant realms that the exertions of the Auxiliary Bible Society of Stockholm had been extended. It had been found upon inquiry, that near the very seat of the Swedish government, there were thousands of Swedes without the possession of a single copy of the Bible. And then, adverting to the state of Germany, his native country, he begged leave, in the name of every German, to offer the expressions of his gratitude for the acts of beneficence which the London Society had extended to them. Such was, he said, the want of Bibles throughout all Germany, with the exception of Saxony alone, that he scarce knew a part of Europe which called more for the notice it had received. The love he bore his own country, he said, called for the grateful acknowledgment, that the Gospel of Peace had already been printed in the German language, and that the Old Testament was also printing. Many of the former had been distributed among the German soldiers in the British service, who are now fighting the battles of England and of Europe. And who could have the heart to deny to a wounded soldier the consolation of a Bible? "Recollect, gentlemen," said he, "that in the instant when I am addressing you, thousands and tens of thousands are lifting up their hands and hearts to God for the preservation of England;—thousands whose names Englishmen will never know, till the book of God's remembrance shall be opened at the day of judgment." Mr. Steinkopff concluded with a fervent prayer, that the Almighty would be pleased to extend his bless-

ings to all the inhabitants of Great Britain—to its amiable, but deeply afflicted Sovereign in particular; to the Prince Regent, and all the members of the Royal Family; to the Chancellor, and the members of this university; to those especially, who with such gladness and unanimity, such liberal zeal and distinguished piety, have here met together to communicate to others the blessings they themselves enjoy, and to magnify the name of the Lord.

Rev. Mr. Hughes expressed himself much indebted for the manner in which the meeting had intimated a willingness to hear him. At the same time, he was sensible that nothing but the office he sustained in the British and Foreign Bible Society could have authorised him to address them. The force of truth, he trusted, would uphold him. And he recollected that his countrymen were generous; and with regard to his deficiencies, he was persuaded that their injurious tendency would be lost in the excellence and splendour of more able advocates.

"The founders, and early promoters of the British and Foreign Bible Society," he observed, "have uniformly wished, and now they wish more than ever, to obtain for it the most extensive publicity. For they were confident not only that the principle on which it rested was an impregnable rock, but that, the more keenly the institution with all its bearings was examined, the more entirely would it approve itself to the judgment, and endear itself to the breast of every pious, candid, and benevolent man. What project indeed could be so free from blame, and so fully entitled to universal encouragement, as the simple, the humane, the sacred, the grand project to exhibit the Scriptures in all the languages of the earth!

"The object, the *sole* object of the society is, to encourage a wider circulation of the holy Scriptures. Hence it neither establishes schools, nor distributes tracts, nor employs the ministry of the Gospel. Its members *individually* do what they please; but in their *collective capacity* they are restricted, and can do only what has just been specified. The holy Scriptures, as circulated by the society, appear without a single line of exposition. So far have the Committee thought it expedient to exemplify a scrupulous adherence to this principle, that, when a Mohawk chief, a gentleman of high respectability, then resident in England, presented them with a translation of St. John's Gospel, observing a brief preface, intended to recommend the perusal of the book, they cancelled the leaf which contained that preface, and sent forth the Evangelist without even a word of encomium. At another time, the Committee were informed that a respectable society of Christians in the north of Europe had published a harmony of the Gospels, but that they needed pecuniary assistance in order to defray the expense they had thus incurred. This was felt to be a trying case; the Committee, however, conceiving that the circulation of a *harmony* would ill accord, if not with the *letter*, at least with the *spirit* of their laws, denied their own feelings by refusing the request of their foreign brethren. The only copies in the languages of the United Kingdom to be circulated by the society, are those in the authorised versions. These languages are five.—In the Irish, the Committee have re-published the New Testament in the ancient and approved version of Bishop Bedell. In the language of the Isle of Man, they have adhered to the standard version recognised by the venerable Society for promoting Christian Knowledge. In the Gaelic language, they have adopted the version sanctioned by the ecclesiastical authorities of Scotland. With regard to the English and Welsh languages, the law of the land places them under that direction which leaves the society no power, except that of purchasing the copies they may have occasion

to distribute. The foreign versions patronized by the society are those made by Protestants, and considered as possessing the highest authority. This principle will be kept in view as much as possible in the sanction afforded to the new versions, or rather, the only versions now so rapidly advancing in the Asiatic languages. I need say nothing in vindication; your minds will suggest much in praise, of the society's wish and endeavours to extend its influence through all countries, whether Christian, Mahometan, or Pagan; for Compassion can never pause till she have terminated her sublime career in the remotest regions of the globe, and in the everlasting felicity of her objects.

"How shall the British and Foreign Bible Society attain the end of its establishment; that is, so far attain it as to preserve its abettors from the charge of mingling, with philanthrophy, a wild extravagance; the extravagance involved in aiming at a vast result, when the means are pitiably slender? Surely by the combination of all the resources and energies that can be secured. My Lord and Gentlemen, all those resources are too small, and all those energies too feeble for our purpose. They will enable us to go forward, they will accomplish what our fathers did not anticipate as the achievement of the present age; but they will leave an immense field to be cultivated by our posterity. Let all then who assume the Christian name, embark in this truly Christian cause. True it is, that any person may become a member by the annual subscription of a guinea; and therefore the society may be expected to include men whose opinions on subjects of awful moment are diametrically opposite to each other. Will this be urged as an objection? What then is its operation? The Scriptures, it may be alleged, may be conveyed by the hands of a fanatic, a heretic, a deceiver. We allow it; and it were devoutly to be wished that such hands were never employed in worse work. These suspicious agents are either occupied in other pursuits, and shew but little of the partisan; or they have leisure, and they glow with unhallowed zeal. Agents of the former class can scarcely awaken our alarm. And what have we to apprehend from agents of the latter class? Perhaps they will take the pains to travel among the poor, and, as often as they present a Bible, drop some mischievous surmise against sound doctrine. But the memories of those whom they address may prove treacherous; and as for the poison distilled, it is accompanied, according to the supposition, with the Bible, which is its antidote. These suspicious agents may disperse tracts wherever they disperse Bibles; and these tracts may teem with mischievous errors. We are sorry for it. Yet, as smaller donations would probably be presented in much greater numbers, were the larger withheld, it seems sufficient to reply, that it is better for a man to possess a Bible with an ill-principled tract, than to possess an ill-principled tract without a Bible.

"The union of parties, instead of rendering the character of the society doubtful, is a strong guarantee for the correctness of its proceedings. For as, when Christians of the early centuries deviated from each other into separate churches, their very jealousies and animosities contributed to the preservation of the sacred text in its pure unsophisticated state; so the parties associated in the British and Foreign Bible Society have a common interest in the support of its constitution; and while that constitution lasts, the uncontaminated stream of life will flow, a blessing to all nations. Such a society tends only to the happiness of man, and employs no instrument except that which all Christians profess gratefully to accept as a gift from Heaven. That many other societies deserve encouragement, who ever questioned? We adduce no charge against them; we institute no unge-

nerous rivalry. Our society is distinct, without being hostile; and its members are at full liberty, without the least imputation, to make a reserve of their time, their counsels, and their property, for whatever societies they think proper as individuals to support. Peace be with all those who, by endeavouring to do good, offer sacrifices 'with which God is well pleased.'

"Having cleared the ground from some objections, I should with pleasure dilate on the immense exertions of the British and Foreign Bible Society, and the advantages that have accrued to thousands of our fellow-mortals—But I forbear.

"Noble Lords are this day adding lustre to the coronet. Gentlemen of wide influence are this day consulting the temporal and the eternal welfare of all around them. Ministers of the sanctuary are this day standing forward in a manner worthy of their holy vocation. Instructors and guardians of the British youth are this day embodying their best precepts, in their own powerful example. And you, ingenuous friends to the cause, who are just starting in the course which Providence opens before you, and who have crowded hither with amiable impetuosity, accept my thanks and congratulations, blended with those of your country. As for our elder advocates, they will soon sleep with their fathers; but if the cause is enthroned in your affections, and if, agreeably to our hope, you should long survive them, it shall be yours to succeed, under still more abundant advantages, to the honour which they now enjoy. Permit me only to express an earnest desire that you may all be regulated by the principles, and so have an interest in the promises, of that volume, the contents of which you have manifested so laudable a desire to make known from north to south, and from the rising of the sun to the going down thereof."

Upon the resolutions being put by the Earl of Hardwicke from the chair, the Rev. Dr. CLARKE* rose, and expressed himself to the following effect:

"My Lord, in seconding the resolutions which Lord Francis Osborne, with such distinguished honour to himself, has now proposed, allow me to call the attention of your Lordship and of the members of this assembly somewhat further towards the object for which our meeting was convened. I shall not detain you long in so doing. It were quite superfluous to expatiate, or even enter upon the discussion of the advantages likely to result from the establishment of an Auxiliary Bible Society in this place, after these have been set forth so fully, so ably, and so eloquently, whether by the energy of an Owen, the evangelical force and simplicity of a Steinkopff, or the warm though judicious arguments of Mr. Hughes. If these gentlemen had not, indeed, proceeded to such a lengthened survey of the subject, I might perhaps have endeavoured to make you sensible of the deplorable situation of those countries where the holy Scriptures are denied to the inhabitants, and where millions of human beings are degraded by the most lamentable superstitions; nor shall I wholly abandon the design; but it may now be reserved for an opportunity of future communication.

"Indeed, gentlemen, I little expected, as it is well known to many distinguished members of this assembly, that the task I now have to perform would have fallen to my lot; but since to our surprize and regret, it is but too evident that many individuals, better qualified by their talents and situation, have thought proper to absent themselves, for reasons best known to themselves, I will not shrink from what I feel to be my duty, notwithstanding the odium I may encounter from the prominent station in which I now place myself; notwithstanding the menaces, and sneers, and hiss-

* Author of Travels in Russia, the Crimea, &c.

which have been cast in my way; but most humbly offer myself, a feeble instrument in furthering the views of a society, whose instrumentality tends to nothing less than 'the circulation of the word of God for the salvation of mankind.'

"Could any one have believed, until certain recent events occurred, that upon the rectitude and propriety of such an undertaking a difference of opinion should exist? That here, in the very seat of science, in the bosom of our university, surrounded as we are by those bulwarks of literature which have arisen upon the everlasting foundation of the Gospel, the members of an establishment like ours should find, in the most effectual means operating for the diffusion of Scriptural knowledge, any thing which did not meet with their entire concurrence? It is really as if, while the light of revelation, no longer concealed within the ark of a particular sanctuary, is permitted to irradiate the nations of the earth, a question should arise, whether it shall be conveyed through the public portals of the temple, or by the gate belonging only to the priests—whether the circulation of the Bible shall be the work of a whole Christian people, or of the ministers and members of the established church—whether, after Christ has himself assured us, that in all honest endeavours for the promulgation of his doctrine, he will be with us, assist us, and bless us, we are to desist from those endeavours because it is urged by the guardians of another most respectable institution, that we should first contribute to aid the views of a society, which, (and it shall be the only allusion I will make to them), from the somnolency of its measures, as it is allowed even by themselves, in some degree resembling the unwise virgins, having 'slumbered and slept,' cry, 'Give us of your oil, that our lamps may be trimmed and burning.' And they have been largely supplied by means of this society—nay, I hope, that with the blessing of Heaven, they will even yet partake thereof, until their lamps be full.

"Let us take into consideration certain of the propositions which have been urged in this place against the measures we have in contemplation. Its adversaries tell us, that the support we render to the most effective agency operating for the circulation of the Bible is detrimental to the interests of the establishment. And what can be from this inferred, more or less, than that the circulation of the Bible is detrimental to the interests of the establishment? No, say they, this is not our meaning! You artfully misrepresent our meaning. I ask then, Gentlemen, What is their meaning? for it is so often shifted that we find it extremely difficult to obtain it. Perhaps certain documents, which I shall now read to you, may throw some light upon this very important part of the subject; and I shall be happy if I can succeed in nailing them to any specific point. (*Here Dr. C. read extracts from a printed paper, in which it was stated that the distribution of the Bible alone was objectionable*). What, then, is this their meaning? Is the distribution of the Bible *alone* detrimental to the interests of the establishment?—Have we forgot that we are Englishmen? Have we forgot that we are Protestants? What would Latimer, and Ridley, and Chillingworth have thought, or said, had they lived unto this day to bear testimony to such a declaration? As the only answer to it, I, as a member and a minister of the Church of England, do not hesitate to declare, that 'so soon as it shall be proved that the distribution of the Bible *alone* is hostile to the interests of the established church, then, and then only, be that church subverted!'

"Under this view of the subject it is, that we are assailed by the most specious sophistry. It is said, that 'our measures although *morally* right, may be *politically* wrong.' As if obedience to the commands of

Him 'in whose hands are the issues of life and death,' were not the best of human policy. They do indeed acknowledge that they see no present evil in the undertaking; but to give us proof of their great discernment, urge that it is pregnant with future disaster. When called upon, however, to specify the coming evil, it is all centered in a *surmise* that the Bible Society, according to the principles of whose establishment, the pure, unaltered, and uncommented word of God has for eight years been so universally diffused, will hereafter violate its own principles, and direct its funds to other purposes—a *surmise* founded on the implied possibility of dishonourable conduct among at least *six*, perhaps I may now add *sixty* thousand; of the most honourable men that this or any nation has to boast—a *surmise* which cannot too hastily be scouted and reprobated—a *surmise* which, as it contains nothing of the spirit of Christianity, is unworthy the name and profession of a Christian. Let us quit such considerations! We have other more pleasing topics of discussion before us. In our decisions this day; in the unanimity; and, let me also add, the decent order by which they are accompanied; but, above all, in the steady determination to accomplish the object of our meeting, let us manifest the zeal which animates us for the best interests of mankind;—that, whatsoever our different opinions and pursuits may be, in this great, this glorious cause, we may all, as Christian brethren, combine together, '*working a good work ere the night cometh when no man can work*,' thus keeping up an holy communion with the universal church—with that 'great multitude which no man could number of all nations, and people, and kindred, and tongues'—with the 'general assembly of the first born, whose names are written in heaven'—with the 'spirits of just men made perfect'—'with God the Judge of all'—and 'with Jesus the Mediator of the new covenant, of whom the whole family in heaven and earth is named.'"

The motions for the appointment of patrons and vice-patrons were then proposed.

Professor FARISH.—"I rise to second the motion for the appointment of the vice-patrons. What has been already said by others, who have spoken before me, is more than sufficient to shew that this institution is worthy of the highest patronage. But there is one point in this inexhaustible subject, as yet scarcely touched upon, which I think deserves a distinct consideration. Are there not at this time fifty millions of people, Pagans or Mahometans, yet acquainted with letters, under British influence in India? And what has been done for their conversion? Some missions have been established in that country, but we have reason to deplore that the effect has been hitherto very inconsiderable. What has been the reason? Obviously the want of the Bible to refer to, in the languages of the country. A missionary may often be able to excite the attention and curiosity of the natives, by his preaching; but if he have no means of putting the Scriptures into their hands whilst their attention is awake, how transient must be the effect! And even if he should be as successful as he could possibly expect, what prospect can he have, without the written word, but that, at his death, his few converts will be left destitute, and that in a very short time not a trace will remain. The seed, we are told, is the word of God, and if the missionary can plant this seed, it will soon become a great tree. Some of his converts, it may be reasonably hoped, will become so well acquainted with that word, as to be able to preach it themselves; and Christianity will grow with increasing rapidity by the vigour of its own internal resources, so that in due time, it will spread over provinces, empires, and continents. If we

consult experience, we shall find this reasoning confirmed. The only old British mission in India which we read of as successful, was that in which Swartz and his brethren laboured, under the patronage of the venerable Society for promoting Christian Knowledge, and that owes its stability to the translation of the Scriptures into the Tamul language. What then may we not hope for from the extensive exertions of the British and Foreign Bible Society in promoting Oriental translations! Happy am I, therefore, in proposing such patrons for an institution which promises so much good. Nor is it the institution alone, but the first promoters of it in this place, whom I would recommend to this high patronage. I mean the junior students of the university, who have shewn such a noble zeal. Zeal indeed, it may be said, is natural to youth, but when have we seen it so unanimously exerted in such a cause? When have we seen in young men such a chastized, a self-denying zeal? No ardent spirit desiring distinction for himself; but all with one consent, seeking only that the cause might be in the hands of such among their seniors as might best conduct it to a prosperous issue. I can assure the Noble Lord in the chair, that I am persuaded that the strictest disciplinarian in the university cannot fix a single fault on any individual among the warm and ingenuous proposers of this institution. How justly proud may the university be of such sons! With what confidence and joy may she behold in them, the future guardians and instructors of their country! By the love they have shewn to the Bible, they have given a pledge, that they will make the Bible their study, that they will shew its efficacy by their example, that they will spread its doctrines and enforce its precepts with a zeal and discretion which cannot fail to bring glory to God in the highest, and on earth peace, good will towards men."

William Hollick, Esq. rose, he said, for the purpose of proposing certain noblemen and gentlemen as president and vice-presidents of this society; but before he submitted the proposition to his Lordship and this meeting, he begged leave to express his entire approbation of the society we were now met to institute; the object of which might be expressed in one word, that of promoting human happiness by the circulation of the revelation which we have received from God. He said it was impossible to suppress feelings which must be excited by seeing so many persons distinguished by their station and their learning, uniting in this great design. He considered the service in which we were engaged, as conferring the highest honour which could be conferred on mortals: "'we are workers together with God.' We are called upon to be almoners of his bounty. He bids us carry this precious gift of his love to the habitations of poverty and distress; tell them it will direct them in life, comfort them under affliction, support them in death, and prepare them for heaven. If zeal in such a cause be enthusiasm, let me be called an enthusiast. If this be fanatical, let me be a fanatic. If this is to be vile, I will yet be more vile."

Mr. Simeon, perceiving that the important observations of Mr. Professor Farish, respecting the undergraduates, had not been generally heard, begged leave to confirm them by facts which had come under his own immediate notice, and which had given the most unequivocal proof of the excellent spirit by which the first movers of the question had been actuated. That the proposal of an Auxiliary Bible Society in this place had originated with them, was undeniable; yet when they found that the discipline of the university did not admit of their taking such steps as were ne-

cessary for effecting their designs, they most gladly surrendered the measure into the hands of their seniors, who might with propriety exert themselves for its accomplishment. And he was happy to bear his testimony to their conduct, as manifesting the highest respect for their seniors in the university, and the most cheerful acquiescence in the restraints which the discipline of the place had of necessity imposed upon them. They had strictly kept within the line which had been drawn around them; and had thereby cut off all occasion for blame, and done themselves and their cause more honour than he was able to express.

Having briefly noticed this, Mr. Simeon adverted to the generosity of the Royal Patron of this society, which, seconded as it was by the ardour manifesting itself on every side, gave a pleasing prospect of an abundant contribution. There had been indeed already an universal and liberal contribution from the whole assembly; a contribution, every drop of which, he doubted not, was treasured up in the vials of heaven (alluding, we suppose, to Psalm lvi. 8,); but, whilst they had thus involuntarily shewn the interest which they took in this sacred cause, there was an universal impatience to testify the same by free and liberal donations. He had risen to propose to them a treasurer, and he was aware that the zeal of so many persons would occasion no little trouble; but he thought he could answer in behalf of the gentleman whom he had the honour to propose, that the more they troubled him, the more he would be gratified.

After the nomination of the Committee, the Rev. PHILIP YORKE, prebendary of Ely, rose, and proposed a vote of thanks to his Royal Highness the Duke of Gloucester, for the honour he had done this institution in accepting the patronage of it. He said, that he lamented to find that he was the only one of the episcopal church of Ely who was present on this occasion, but he entreated the indulgence of the meeting, and begged that gentlemen would not be hasty to condemn others, who had not yet shewn themselves friendly to the society; but would allow them time to extricate themselves from those prejudices which had been occasioned by misrepresentations, so generally and assiduously circulated against it. He said, that for himself, he felt nothing with greater indignation, than that which implied that every advocate for the Bible Society must necessarily be hostile to the reputations and interests of the Established Church. For his part, though an avowed and warm admirer of this institution, he was confident that such was not the case with him. He was not prepared to compromise one doctrine of the church, nor to offend in the smallest degree against its discipline; but that now, as it had always been, it was his desire and endeavour to hold always his conscience void of offence, both towards God and towards man. He begged permission to state to the assembly a maxim of a certain philosopher, a native of our country, which appeared to him so fraught with wisdom and piety, that he had never seen occasion to reject it as the standard and rule of his own conduct, for years past. Being charged with scepticism and love of novelty, by his contemporaries, this gentleman made the following reply: —"However fanciful I may be esteemed in matters of philosophy, in religious concerns I like to go the beaten road. Where the Scripture is silent, the church is my text. Where that speaks, it is but the comment; and I never refer any thing to the arbitration of my own judgment, but in the silence of them both."

The Rev. Mr. Prebendary Yorke having finished his speech, the DEAN of CARLISLE rose, for the purpose of moving a resolution which, he said, he had no doubt would meet with the approbation of every one present. This was to return thanks to

the Noble Earl (Hardwicke) for having accepted the chair and presiding in it. The Dean expressed himself, in *substance*, to the following effect:

"My Lord and Gentlemen, after hearing the able speech of the Noble Earl in the chair, and the very satisfactory statements contained in it, as also the several eloquent and argumentative speeches which have followed, it must be obvious to your Lordship and this whole assembly, that there can be little cause for me to say more than that I do most sincerely and most heartily concur in the same sentiments, which your Lordship, at the opening of this business, placed in so luminous a point of view, and which have been so powerfully supported, and received with such unanimous approbation.

"I was perfectly aware, my Lord, from the very first agitation of this business, that it could not be either necessary or expedient for me, at any public meeting, to enter into a minute detail concerning the constitution of the Bible Society or its proceedings. On those points much better information than any I could pretend to give, was to be had from the numerous documents which have been printed and every where circulated. The subject has been thoroughly weighed and sifted; and able and distinct answers given to every objection which the most suspicious imagination could devise. Moreover, if any further light should be wanting, I knew that several gentlemen would not fail to be present, who, from their steady zeal, indefatigable activity, and long experience in the good cause, are admirably qualified to give prompt and satisfactory answers to every question.

"Still, however, there were a few topics which I had conceived might, with sufficient propriety, be briefly touched upon by myself, viewed as a member of the Established Church, and as a head of a college—especially as a late address to our senate, by a learned professor of divinity, had drawn the public attention to the consideration of the objects of the Bible Society.

"Now, even these topics also have been anticipated this morning, and so very ably anticipated, that if any one is disposed to suspect a mixture of ostentatious desire in my mind to be among the foremost in the discussions of this day, such a person must conclude that I may be mortified not a little on finding all the materials which I had intended to employ, used up and better applied than I could have applied them.

"It will be said, 'The Dean of Carlisle should have made his intention to be present sooner known;' for in fact, all the arrangements for the orderly proceedings of the meeting were settled before it was understood that probably I should be here."

The Dean then entered into an explanation of his reasons for having hesitated as to giving his countenance to the present meeting. He only hesitated until he was assured that the discipline of the university was in no degree likely to be affected by it. He bore the very strongest testimony to the conduct of the under-graduates throughout the whole of the business; and said that it was to their everlasting honour, that their ardour in the best of causes had been directed by a signal spirit of wisdom and moderation. He then proceeded:

"My Lord, it is my entire persuasion that the history of mankind, since the days of the apostles, does not afford any instance of such numerous and animated exertions for the distribution of the word of God as have been made during the last seven or eight years.—The sacred flame—I will run the hazard of being denominated enthusiastic or superstitious, while our Bibles teach us that 'the preparation of the heart is from the Lord,' and while I read in our Liturgy that 'from God all holy desires, good counsels, and just works do proceed.' I say, the sacred

flame of zeal and spirit for spreading the holy Scriptures among the nations has pervaded all ranks and orders of Christians; and I rejoice in contemplating this mark of the Divine goodness, that God hath put it into our minds to be the instruments of spreading the knowledge of the kingdom of his Son. Therefore, while others excite needless alarms and indulge unwarrantable suspicions, let us continue our endeavours to put Bibles into the hands of those who have them not, resting assured that every calculation, which concludes against the expediency of our doing so, is, in some part of it, undoubtedly erroneous.

"My Lord and Gentlemen, it is with pain and regret that I am compelled to allow that there are certainly persons of great learning, rank, and respectability in general, who not only do not approve of our proceedings, but also persuade themselves that they see great danger in them. The author of a late address to our senate is one of those persons; and though his address is but short, it contains imputations which every member of our establishment, who subscribes to the Bible Society, is called upon to repel.

"In this address it is plain that every member of the Established Church, who subscribes to the Bible Society, is treated as a person who may, in so doing, probably enough be contributing to the very dissolution of our ecclesiastical establishment. Now it must be allowed, that so heavy and tremendous a charge ought not to have been made on *slight* grounds; and posterity, I think, will scarcely believe, that the foundation of this charge, that is, that the dreadful fault which we have committed, is, that we do our utmost to distribute the authorised version of the Bible, unaccompanied with any other book, throughout the world, in the language which the inhabitants of the respective nations can understand.

"This is the sole object of the society to which we belong; a society which candour will admit, and prejudice cannot deny, has done more in this view, during the short period of seven years, than all the societies in Christendom have done in a century.

"The term 'authorised version' is emphatical, because extremely important; it is so important in my mind, that whenever the society shall begin to publish their Bibles with glosses, comments, and alterations of their own, that is, whenever they shall distribute unauthorised versions, I pledge myself that I will instantly withdraw my name from them.

"But, my Lord, I will not dissemble that this is far from a complete statement of the grounds of the objections of our adversaries. There appears to be in their minds a corner in which resides the principle of a rooted aversion to any connection, in religious concerns, with Christians of any denomination, if they dissent from the Established Church. By permitting Dissenters to join with us in this excellent work, we are said to throw weight into their scale: we desert the establishment: we encourage and promote defection from it. This, this is that solid nucleus of dislike and hostility; a nucleus which, after enveloping itself, like the comet, in much nebulous obscurity, terminates in a fiery tail of portentous magnitude.

"My Lord, I bring forward distinctly the objection that is made to us on account of our connection with dissenters, because, on all occasions of contrariety of sentiment, I feel almost an instinctive aversion to vain and fruitless contentions concerning the outsides of questions. On all occasions, I wish to meet fairly the real points in dispute, and to grapple with them; and so in the present instance. I am convinced that if several of our most respectable adversaries were now present, and amongst them I may well reckon the learned author of this address, they would say, that they heartily joined in many of the

handsome things that had been said this morning respecting the extraordinary exertions of the Bible Society; and that, in translating the Bible and dispersing it into foreign parts, we had done well;—but that we marred every thing by having formed an amicable junction with the dissenters from the ecclesiastical establishment of this country.

"This principle seems to pervade almost every part of the learned professor's address now in my hands. The principle of the learned author seems to be, to have nothing to do with dissenters in any concern which is connected with religion. Now my principle is *toto cœlo* different. Lamenting their dissent as much as any member of our establishment can do, and wishing prosperity to the Society for promoting Christian Knowledge as sincerely and as earnestly as any member of that society can wish it, still I would go hand in hand with the dissenters as far as I can. It is only when I cannot help it that I leave them. I do not dread the dissenters, as if they were infected with a contagion; but I cordially rejoice to shake hands with them on all points where we do agree: nor do I see any inconsistency in maintaining a friendly intercourse with them on such points, and at the same time in exercising a jealous attention over them in the points where we separate from each other. And this I take to be the true line of distinction for churchmen. Further, I am deeply convinced that the dangers of dissent, and even dissent itself, are best encountered by conciliation; whereas both dissent and its dangers are strengthened by irritation, opposition, and exclusion.

"Your Lordship knows very well that I am one of those who think that the Roman Catholic question of Emancipation leads to considerations and inquiries of immense magnitude; yet whatever circumspection I may think requisite on that head, I should never have any scruple to give a Bible to a Roman Catholic; I should never scruple to join with a Roman Catholic in promoting the distribution of Bibles to others. In fact, I should look on the dispersion of the Bible, and the free use of it, to be the likeliest way in the world to bring about a more complete reformation from Popery. History teaches us, that it was by garbling the Bible, by keeping the Bible out of the hands of the people, by forbidding translations of the Bible into intelligible languages, that Popery was enabled so long to keep its ground among the nations. The great Saxon reformer, Martin Luther, was so well aware of this, that while in the retirement of a secret asylum, to escape the papal fires which at that time were on the very eve of being lighted for his destruction, he employed the hours of his privacy with indefatigable industry in translating the Bible into the German language.

"My Lord, the learned author of this address is too well versed in ecclesiastical history to have forgotten, that for some time before the death of the eminent supporter of the blessed Reformation, the Elector of Saxony, Frederick the Wise, it was an afflictive consideration to the mind of that truly pious and conscientious prince, to reflect that the word of God had not its free course in Germany.

"In short, it appears to me, that to maintain that churchmen cannot safely join with dissenters in distributing the authorised version of the Bible, amounts to this declaration, that we can safely join with them in nothing of a religious nature;—a position surely not of easy digestion in a country where Christianity has produced, in any considerable degree, its genuine effects of universal disinterested benevolence.

"Ever since the first agitation of this business, I have from time to time, and with all the care of which I am capable, examined into the foundation of that apprehension of danger on which so much stress is laid; and I am compelled to avow

that an intercourse and an agreement with the dissenters, of which both the basis and the superstructure, of which both the beginning and the end, and also all the intermediate parts, are the dissemination of the holy Scriptures, is in itself utterly void of all reasonable objection; and that so far from widening the breach between us and the dissenters, such an intercourse tends to lessen it, and to bring us nearer together; while, on the other hand, an excessive spirit of jealousy and distrust and suspicion has a tendency to irritate, to exasperate animosities, and increase disunion in the country.

"There is not any one member of our church establishment, who entertains a more exalted idea of the excellence of our Liturgy, and of our Prayer-Book in general, than I do; and I heartily wish that Christians of all denominations could be persuaded to adopt the use of it; but as this is not to be expected, while dissenters of several denominations adhere to their present system of ceremonies and of church government, I would not represent the distribution of *the Bible alone* as a thing that cannot be done with safety, unless accompanied with the *corrective* of a Prayer-Book of the Church of England.

"My Lord, our Liturgy itself owes its establishment to the free use of the Bible among the people; and I greatly mistake, if, among the numerous errors of the Church of Rome, there exists a more dangerous tenet than that the holy Scriptures themselves must be tried at the bar of the traditions of fallible men.

"The late printed address to the members of this university would justify me in making many other observations on the different parts of it; but I forbear. If that should appear, which at present does not appear, viz. that the author of it has gained, in any material degree, the public mind to believe, that we who subscribe to the Bible Society are unfaithful members of our church establishment, it may then be necessary to defend ourselves by doing away the misrepresentation. Again, if the members of the society itself should discover a disposition to depart from their avowed principle of printing the Bible without note or comment, we may then unite to check that disposition, or even proceed to the length of quitting the society entirely. Lastly, if other objects inimical to the church should indeed, as is intimated, appear to be associated with its main object, is it to be supposed that the artful, politic Dissenters will be all awake, and the simple, honest, harmless, unsuspecting Church-of-England-men fast asleep?

"On the whole, and in conclusion, I am compelled to observe, that in this short address to the University of Cambridge, there appears to be such an accumulation of unkind intimations, suspicions, and conjectures (all of which I am to suppose were intended to have their effect), as call for much greater confidence than I have yet learnt to have in the author's ability for judging of the probability of future events.—I must own I do sincerely wish that the spirit which but too evidently pervades almost every part of it, had been more conciliating, and had savoured in general more of that true Christian charity which hopeth all things.—That holy book, my Lord, the dissemination of which is the glorious object of this meeting, is itself the real cure of all dissent and all contention that are not innocent: and it is my firm belief that, if dissenters of all denominations, by no means excluding Roman Catholics, or the members of our own communion, did but read and study their Bibles more constantly, and with more devout care and application, and with more of a direct view to improve the heart and correct the practice, Christians of every denomination, without exception, would approach much nearer to one another than they now do; would actually coincide, or nearly so, in most essentials; and in re-

gard to subordinate matters, they would exercise so much mutual kindness and forbearance towards each other, as would almost annihilate the evil of any remaining difference of sentiment."

The Rev. Mr. DEALTRY, Fellow of Trinity College, then addressed the meeting in nearly the following terms:—"I rise, with a view of proposing a motion, to which I am convinced no objection will be made. The purport of it is, to return thanks to the three Secretaries of the parent society in London, for their attendance and assistance upon the present occasion. That assistance, indeed, I consider as peculiarly valuable; it is in the power of these gentlemen fully to explain the nature, the constitution, and the object of their institution, and with an authority which it is impossible to doubt. Should any misconceptions have prevailed upon these points, I trust that they are now entirely removed from the minds of us all. We are all now convinced, if we doubted before, that the dispersion of the Scriptures, without note or comment, is the sole and simple object of the Bible Society. It has, I know, been more than insinuated, that this important regulation has not been observed. This charge I have with my name publicly denied, and I here repeat the denial; it is, in fact, utterly unfounded; and after the speeches which we have heard from the Secretaries this day, the man, who shall venture again to advance it, is possessed, to say the least of him—of a very hazardous spirit of perseverance.

"The extension and effects of this noble society have been displayed to us by the Secretaries in terms of glowing animation, which have kindled the best feelings of all who heard them. The affecting details, with which they have favoured us, cannot fail to have warmed *your* hearts, as they have warmed *mine*. One spirit seems to have pervaded our whole assembly; and so long as memory shall retain any trace of the events which belong to this interesting occasion, that spirit can hardly become dormant.

"Who can reflect upon these things, without the strongest emotions of admiration and astonishment? And is it not a remarkable circumstance, that at the very moment, when we possess the will and the power to circulate the Scriptures through so many lands, there should be on every side such an anxiety to possess them? If the shower is descending to the earth, the earth also is prepared for the shower. Into particulars I cannot enter: but whoever will read the correspondence of the society, as annually given to the public, will be delighted at the expressions of joy, and gratitude, which arise from every quarter on the prospect of receiving the word of God. The poor and destitute have every where hailed the heavenly treasure, with emotions which words can but feebly express; but their prayers have ascended, and their tears have flowed, in behalf of those benefactors in England to whom they acknowledge themselves indebted for the best of earthly gifts. Yes, even in countries with which we are engaged in war, we have a powerful party; all those are with us, who love the Scriptures and who fear their God; and looking to England as the sacred asylum of religion, and the last hope of a miserable world, thousands, of whom we know nothing, and whom we never can know, till *that day* shall declare them, in their constant addresses to the Throne of Grace, solicit the best blessings of Heaven upon this favoured and happy land; nor will they solicit in vain.

"That any objections should be raised against an institution, thus abundant in good works, and thus liberal in acts of mercy, might have appeared incredible, had not recent experience established the fact. Still less could it have been imagined that men of talent, and piety, and

learning, would have embarked in such a cause. For the truth of the fact, however, we need only advert to the occurrences of the last few days. And what is the amount of their objection? Truly it is neither more nor less than this: that our measures have a tendency to ruin the Church of England. Does the dispersion of the Scriptures tend to ruin the church? We have abandoned no one point of doctrine; we have surrendered no one point of discipline; we retain every syllable of our liturgy and articles and homilies: we have compromised nothing: we mean to compromise nothing: we leave to every man the free exercise of his own judgment and conscience, and we claim for ourselves a similar privilege. Ruin the church? Where then is the discretion of all our archbishops and bishops, of all the dignitaries and beneficed clergy, and of all those members of the establishment, who have supported the Bible Society? Can it be believed that they are so weak in understanding, or so desperately impelled by invented ambition, as to join in a scheme of this tendency?—Let us never forget, that the Scriptures, for the dispersion of which we are thus publicly arraigned, are the word of the Most High; let us never forget, that they contain the dictates of infallible wisdom, and that they are given to us by God himself, as calculated above all other means to make us wise unto salvation and to lead us in the way to heaven. So far, in my opinion, is the Bible Society from being hostile to the establishment, that the very contrary tendency is with me a powerful argument in its favour. Whatever promotes the cause of Christian charity, must infallibly be beneficial to the church; and no means, I am persuaded, were ever yet discovered, so likely to excite and to cherish the genuine feelings of charity in the hearts of all men. If we cannot all think alike, this lesson at least we shall learn, to respect one another, to forbear with one another, and to provoke each other to love and to good works.

"The counsel of those gentlemen who are hostile to the Bible Society, and who recommend us to desert it, appears to me not a little extraordinary. They advise the Dissenters to have their own institution upon a similar basis, but would keep us from the contagion. They would therefore give to them the full popularity of the plan, which would still invite thousands of churchmen, who, in spite of all our remonstrances, would see no harm in circulating Bibles; and they would probably retain the co-operation of the continental societies. And what security, I would ask, should we then have, for the purity of the versions distributed throughout the United Kingdom? It is evident that they might circulate any versions they please, corrupt or incorrupt. Thus then we are to throw power into the hands of those, whom we are taught to consider as inveterate enemies, and to do it in a manner the most ungracious, offensive, and exasperating, that can possibly be devised. A more unwise measure, I think, was never proposed by any man, who professed attachment to the church. What does it imply? Our archbishops and bishops, who countenance the Bible Society, are now, forsooth, to confess, with penitent faces, that in the simplicity of their understanding, they have been, for several years, the mere dupes and tools of a parcel of politic dissenters: our nobles are to retire with shame: the numerous and respectable clergy, who have lent us their aid in every part of the kingdom, are now to acknowledge that they too have been the children of infatuation; and by this public act we are to record it as our deliberate opinion, that the circulation of the Scriptures is an evil which must undermine and blow up the Church of England, and be fatal to the best interests of Christianity."

"This is the plain argument, when stripped of its appendages; and a goodly argument I confess it to be.

"It is unnecessary for me to trespass long upon your attention, but I cannot sit down without congratulating both you and myself upon the glorious scene which we have this day witnessed. All, who have had the honour to be educated at Cambridge, will readily agree with us, that on every challenge to a good work, the members of this university are always to be found among the brightest examples of liberality and public spirit. And the world will now at least be of the same mind with ourselves: they will recognise, in the present meeting, the effects of our education and our discipline by the truly Christian fruits which they produce. To me, I own, the pleasure is greatly augmented by the interest which this question has excited among our younger friends. An ample tribute of respect is due to that excellence of principle and generosity of character by which their conduct has been so highly distinguished. What a consolation is it to reflect, that those who are to supply our places, when we are committed to the grave; who are to instruct our youth, and to become the authorised guardians of morals and religion; who are hereafter to hold important offices both in church and state, and to watch over the happiness of their native land:—what a consolation is it to reflect, that they have proved themselves, at this early age, to be influenced by the best impressions, by charity the most pure, by feelings the most exalted! The testimony which has been borne to their conduct, by my friends on either hand of me, is most honourable. They have transgressed no law; they have violated no principle of decorum. They deserve the high praise both of zeal and of discretion: of zeal, which is suited to their noble and generous nature; of discretion, which would do credit to their fathers. I hail this day as peculiarly auspicious, not only to our own country, but also to the nations around us: its effects will be felt far and wide: and with such an impression on my mind, if our Royal Patron were among us, I would address him, under *this* view, in these beautiful lines, which we heard at the late installation:

> No common cause, no vulgar sway,
> Now, Glo'ster, claims thy generous zeal:
> In England's bliss is Europe's stay,
> And England's hope in Granta's weal.

"Of the interest, which I take in the great cause, which now calls us together, no person in this assembly will entertain a doubt: yet I cannot express much regret, that we have not met sooner. There is, I think, in this case, an advantage connected with delay. The tendency of our studies is to make us weigh and deliberate: we are disposed to take nothing upon trust: we love to examine a question in all its bearings; and demand, whenever the occasion will allow it, the evidence of facts. No man will venture to accuse us of hasty or over-weening zeal. The lapse of seven years since the establishment of the Bible Society, has afforded us all the evidence of facts, that we could justly require; and we can now tell the world, that many of the members of this university have given to that institution the sanction of their patronage after full and mature deliberation. This circumstance I consider as very important: the intelligence of our resolutions will go to our brethren of the establishment throughout the United Kingdom; and will prove to them incontrovertibly, that, in adopting these measures, we consider ourselves not merely as the friends of mankind at large, but as the friends also of that national church, which, by our habits and principles and education, we are bound to support and defend. If any misconception at present prevail, the very fact of our approbation of the Bible Society will be one of the best arguments to remove it. We have done nothing in haste: our feelings indeed have been power-

fully excited, but our judgment has not been asleep. If I should be questioned upon the indulgence of these feelings, I must say that I envy little the temperament of that man, who can reflect without admiration and gratitude upon the splendid efforts which have been made by the Bible Society. The simplicity of its plan secures a co-operation beyond example: the enlargement and liberality of its views have created an interest in its welfare, even upon remote continents, which never was witnessed before: it has dispersed copies of the Scriptures by hundreds of thousands: new channels are opening every day: and far beyond its means of distributing Bibles is the anxiety to receive them. Future ages will tell with astonishment, that in the midst of a most awful and perilous war, while infidelity was triumphant abroad, and kingdoms were crumbling around us, Britain should rise, in the greatness of her strength and the majesty of her benevolence, with one hand to dash in pieces the chains of the oppressor, and with the other to hold out the everlasting Gospel to the inhabitants of every region under heaven. Whilst I fix upon this single fact, I feel a renovated confidence in the cause of my country. I never can believe that it is in the design of Providence to desolate with its judgments a nation, which thus nobly stands forward, in this awful crisis, the great bulwark of religion and the determined friend of the best interests of man. The blessings of all nations are coming largely upon us, for we are gradually extending benefits to all. And may I not, as a member of the university, indulge for one moment the pleasing reflection, in how great a degree the land of our nativity, and through it the world at large, is indebted to those, who have preceded us in these seats of learning, for the inestimable privilege of the Gospel?

"Shall we on this occasion forget our Cranmers, and Latimers, and Ridleys? It was in this place that they first imbibed their love for the Scriptures; it was in the pulpits of Cambridge that some of our earliest reformers contended for their dispersion. My eloquent friend (Dr. Clarke) has asked you, what would Latimer and Ridley and Chillingworth have said, if they could hear now the arguments, which are brought forward in Cambridge against the Bible Society? Some of the arguments are enough to rouse them from their graves, to quicken their very ashes into life. Permit *me* to ask, what would have been the sensations of our holy martyrs, if they could have anticipated this present spectacle? If they could have foreseen, before the lapse of three centuries, so many members of this university, secure in the profession of the Protestant religion, with the Bible in their hands, and I trust with its precepts in their hearts, meeting here for the express purpose of dispersing the sacred volume to every quarter of the world? Of giving it currency in all languages, and securing its blessings, as far as human intelligence can secure them, to every age? This prospect would have afforded them an increase of consolation in the extremity of pain, and would have mitigated even the violence of the flames. With the declaration of Latimer to his partner in affliction, we are all acquainted: 'Be of good cheer, brother Ridley: I trust that we shall this day light up such a fire in England as, by the grace of God, shall never be put out.' It has burnt from that day to the present; and I persuade myself, that it will never be extinguished. The light, which they kindled, has not only shone through Britain, but is now rising upon nations hitherto immersed in darkness; it is at this moment diffusing its beams and extending its heavenly influence through the most distant regions. The sun himself scarcely visits a land accessible by Englishmen, but upon that land, and through their means, 'the Sun of Righteousness is

beginning to arise with healing in his wings. In such a matter I must change my nature before I can be cold or indifferent; and high as the university of Cambridge justly stands in the estimation of all wise and good men, of all who know how to value what is great in project or enlarged in benevolence; this I will be bold to say, that its members have never come forward to patronise a more noble and glorious cause.

Mr. Dealtry concluded by moving the thanks of the meeting to the Secretaries of the institution in London. The motion was seconded by Lord Francis Osborne.

Mr. Owen then rose, and expressed his regret that the hoarseness of his voice, and the exhausted state of his bodily strength, would prevent him from doing justice to his own feelings, and those of his excellent colleagues, in acknowledging the honour done them by the unanimous vote of thanks with which their humble but zealous services of this day had been remunerated. He adverted, in terms of deserved commendation, to the many able advocates who had pleaded the cause of the society on this interesting occasion with such irresistible argument, eloquence, and effect. He then proceeded to support the many eulogiums which had been passed on the character of the society, both with respect to its principle and its proceedings; animadverting with much force on the attempt to sow dissension between the Bible Society and that for promoting Christian Knowledge; and appealing to the well-known correctness of the prelates who honoured the former with their patronage, and had watched over the conduct of its business, as a justification of its members against the unfounded and not very manly charges of hostility to the *Old* Society (as it was called), and of defection from the established church. Mr. Owen then alluded to the origin and progress of those measures which had terminated in the harmonious and highly-animated meeting of this day.

He rejoiced to have heard so honourable a testimony borne to the conduct of those juniors in whom the business originated, by persons whose names are not more identified with the best learning, than they are with the most correct discipline of the place. For his own part, he could not have ventured to appear before them, had not things taken precisely that turn which they had done. He congratulated the assembly on the satisfaction they must have derived from the orderly course in which the business had proceeded, and the feelings of delight and unanimity which it had so greatly excited. He would have shed tears of regret for those who had excluded themselves from so rich a repast, had not all his tears been bespoken for gratitude and joy.—After a variety of remarks to a similar purport, Mr. Owen admonished the youth whom he saw before him, and who would soon be called to fill various stations in the world; to assert our rights at the bar, in the senate, or the field; or to minister for the public welfare in magisterial or pastoral employments; to bear in mind the solemn manner in which they had this day vowed allegiance to the Bible in the presence of God, their seniors, and each other. He exhorted them to take that Bible home to their hearts; to circulate it among their neighbours; and to exemplify it in their lives; and concluded in this forcible manner—As you have caught the ardour of Christian benevolence, which has been kindled in so many breasts,

——————— oh spread it wide,
And let it circulate through all the veins
Of our vast empire, that where Britain's power
Is felt, mankind may feel her mercy too.

The Rev. Mr. Edwards, after moving the thanks of the meeting to the Mayor and Corporation, spoke to the following effect:

That much stress having been laid

upon the objection to the Bible Society, upon the score of its novelty, it should be recollected that the same might once have been urged, and in fact was urged, against the Reformation, against Christianity itself. But that there was one novel circumstance attending this institution, which could not but give pleasure to every benevolent heart: it was the spirit of concord thus produced and cherished among those who had been in the habit of differing widely from each other. This was delightfully exemplified in the large and mingled company who thronged the room in which they were assembled. The history of the university and town of Cambridge recorded many bitter and disgraceful conflicts between those bodies; their mutual jealousy and animosity had long been fomented by prejudice and intolerance; but upon this happy occasion, not a vestige of discord appeared. It was surely a just ground of exultation upon which he congratulated the meeting, that the Mayor and Corporation of Cambridge had, with a liberality which did them much honour, shewn their readiness to meet the University upon the common basis of the Protestant religion, in a public declaration of respect for the holy Scriptures; and that so large a portion of the University had shewn themselves willing to accept, and would (he trusted) be ready to acknowledge, the obligation conferred in the use of that room.

We cannot follow these interesting and animating speeches with any thing more appropriate than was inserted, by some masterly hand, at the conclusion of the report given of them in the Cambridge newspaper.

"Previous to the suggestion of any reflections upon the event of this meeting," says this anonymous but able observer, "we think it our duty to bear testimony to the manly conduct of our distinguished Chancellor, and of the Noble Earl who so ably presided on the occasion. Notwithstanding the misrepresentations so artfully circulated, they have used their own unbiassed judgment; and the result, we trust, has been felt by them, as their best reward.

"Such were the proceedings at Cambridge on this memorable day; a day to which succeeding generations, when 'every distinction between Christian brethren shall be annihilated,' will look back with joy and gratulation. It has indeed opened a field before us, which we *may well lift up our eyes and look upon, for it is white already to the harvest.*'

"We cannot conclude this subject without making two observations, connected with the progress of the Bible Society. Great Britain now stands alone among the nations, with the wreck of Europe scattered at her feet: and though the dangers of war have been imminent beyond all example of former times, yet it has pleased Providence to give her strength to resist all the efforts of her enemies, and to establish an empire co-extended with the bounds of the ocean. We are fully aware, that political greatness and extended dominion are no tests of Divine approbation; that nations have been exalted only to the degrading office of executioners in the infliction of Divine vengeance; and, when their appointed course of war and devastation has been finished, they have, like Babylon, been swept away from the face of the earth. It is not, therefore, from political greatness and extended dominion that we would augur any thing whatever in our own favour; but, from the dispositions which God has been pleased to put into our hearts, we humbly hope, that our country has been exalted among the nations for nobler purposes; that the empire of Britain shall be an empire of mercy; and that no shore shall echo to the thunder of her power, but what shall smile also under the blessings of her beneficence. Judging from

the events passing around us, the signs of the times, is it presumptuous to indulge the humble and pious hope, that to Great Britain may be entrusted the high commission of making known the name of Jehovah to the whole earth; and when she shall have faithfully performed this sacred office, and the period of her ministry shall have been terminated in the universal diffusion of Christianity, that then her work and labour of love may be had in remembrance in the sight of the Lord, and she may repose in peace, and blessing, and honour, till she sink in the conflagration of the world?

"Nor is our second observation wanting in reasonable grounds of hope, that we may thus found for our children an empire on the Rock of Ages. As we are assured by Him, whose name is Truth, that a kingdom divided against itself cannot stand, so, on the other hand, the spirit of conciliation and mutual benevolence, which is rapidly diffusing itself through all denominations of Christians in the land, seems especially to indicate the favour of Heaven towards the temporal as well as the spiritual interests of our country. And when it pleases Almighty God thus to bind up the hearts of the nation in the same bond of brotherly love and Christian charity, we trust with humble confidence, that, whatever chastisements his providence may deem necessary for our correction, we shall not greatly fall. We have now seen all denominations of Christians cordially uniting for the noblest of all purposes, and we cannot but hail it as the dawn of that day, when the dominion of charity shall be universal in the universal kingdom of Christ; of that day, when, according to the sure word of prophecy, the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; of that day, when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

To the Editor of the Christian Observer.

THE following account of Captain Paul Cuffee is taken from the Liverpool Mercury of the 4th and 11th of October, 1811; with only the omission of a few sentences. Any slight variation which has been introduced, is the result of the impressions which the writer's personal intercourse with that highly interesting character produced on his mind.

I am, &c.

A FRIEND TO AFRICA.

MEMOIR OF CAPTAIN PAUL CUFFEE.

"On the first of August, 1811, a vessel arrived at Liverpool, with a cargo from Sierra Leone, the owner, master, mate, and whole crew of which were free negroes. The master, who is also owner, is the son of an American slave, and is said to be very well skilled both in trade and navigation, as well as to be of a very pious and moral character. It must have been a strange and animating spectacle to see this free and enlightened African entering, as an independent trader, with his black crew, into that port which was so lately the *nidus* of the Slave Trade."—*Edinb. Review, August*, 1811.

WE are happy (say the Editors of the Liverpool Mercury) in having an opportunity of confirming the above account, and at the same time of laying before our readers an authentic memoir of Capt. Paul Cuffee, the master and owner of the vessel above referred to, who sailed from this port on the 20th September, with a licence from the British Government, to prosecute his intended voyage to Sierra Leone.

The father of Paul Cuffee was a native of Africa, whence he was brought as a slave into Massachusetts. He was there purchased by a person named Slocum, and remained in slavery a considerable portion of his life. Like many

of his countrymen, he possessed a mind superior to his condition; and although he was diligent in the business of his master, and faithful to his interest, yet by great industry and economy he was enabled to purchase his personal liberty.

At this time the remains of several Indian tribes, who originally possessed the right of soil, resided in Massachusetts; Cuffee became acquainted with a woman descended from one of those tribes, named Ruth Moses, and married her. He continued in habits of industry and frugality, and soon afterwards purchased a farm of 100 acres in Westport in Massachusetts.

Cuffee and Ruth had a family of ten children. The three eldest sons, David, Jonathan, and John, are farmers in the neighbourhood of Westport, filling respectable situations in society, and endowed with good intellectual capacities. They are all married, and have families, to whom they are giving good educations. Of six daughters, four are respectably married, while two remain single.

Paul was born on the Island of Cutterhunkker, one of the Elizabeth Islands near New Bedford, in the year 1759. When he was about fourteen years of age, his father died, leaving a considerable property in land, but which, being at that time unproductive, afforded but little provision for his numerous family; and thus the care of supporting his mother and sisters devolved upon his brothers and himself.

At this time Paul conceived that commerce furnished to industry more ample rewards than agriculture; he therefore entered at the age of sixteen as a common hand on board of a vessel destined to the bay of Mexico, on a whaling voyage. His second voyage was to the West Indies; but on his third he was captured by a British ship, during the American war, about the year 1776. After three months' detention as a prisoner at New York, he was permitted to return home to Westport, where, owing to the unfortunate continuance of hostilities, he spent about two years in his agricultural pursuits. During this interval, Paul and his brother John Cuffee were called on, by the collector of the district in which they resided, for the payment of a personal tax. It appeared to them, that, by the laws of the constitution of Massachusetts, taxation and the whole rights of citizenship were united. But as people of colour had never been considered as entitled to the privilege of voting at elections, nor of being elected to places of trust and honour, they refused payment of the demand. The collector resorted to the force of the laws, and, after many delays and vexations, Paul and his brother deemed it most prudent to silence the suit by payment of the demand; but they resolved, if it were possible, to obtain the rights which they believed to be connected with taxation.

They presented a respectful petition to the state legislature. From some individuals, it met with a warm and almost indignant opposition. A considerable majority was, however, favourable to their object:—they perceived the propriety and justice of the petition, and, with an honourable magnanimity, in defiance of the prejudice of the times, they passed a law, rendering all free persons of colour liable to taxation, according to the ratio established for white men, and granting them all the privileges belonging to other citizens. This was a day equally honourable to the petitioners and the legislature: a day which ought to be gratefully remembered by every person of colour within the boundaries of Massachusetts; and the names of John and Paul Cuffee should always be united with its recollection.

At this time, being about twenty years of age, he thought himself sufficiently skilled to enter into business on his own account. He laid before his brother David a plan for carrying on a commercial inter-

course with the states of Connecticut. His brother was pleased with the prospect: they built an open boat, and proceeded to sea. Here, for the first time, his brother found himself exposed to the perils of the ocean, and the hazard of a predatory warfare, which was carried on by the Refugees. They had not traversed many leagues before his brother's fears began to multiply and magnify its dangers; his courage sunk, and he resolved to return. This was a great disappointment to a young man of Paul's adventurous spirit, but he was obliged to submit to the determination. Paul returned to his farm, and laboured diligently in his fields; but his mind was frequently revolving new schemes of commercial enterprise. He again collected the materials for another effort, and made the attempt. He went to sea, and lost all the little treasure which by the sweat of his brow he had gathered. Paul, however, seems to have possessed a large share of active courage; he therefore resolutely determined to persevere in the road which he had marked out for himself. The necessity of aiding his mother and her family was a constant and strong incitement to renew his efforts. His funds were not sufficient to purchase a boat, but, in order to obviate this difficulty, he set himself earnestly to work, and with his own hands formed and completed a boat, from keel to gun-wale. This vessel was without a deck, but he had been on a whaling voyage, and was therefore well skilled in its management. Having launched his boat into the ocean, and when steering for one of the Elizabeth Islands, to consult with his brother on his future plans, he was discovered by the Refugee pirates, who chased and seized both him and his vessel. Robbed of every thing, he returned home penny less, but without sinking under this discouragement. Thus circumstanced, he applied to his brother David, who, though in some degree deterred by the want of success which had hitherto attended Paul's attempts, yet acquiesced in his proposal to build another boat, if he would furnish the materials. This being accomplished, the respectability of Paul Cuffee's character at this time procured him sufficient credit to enable him to purchase a cargo. He proceeded towards Nantucket, and on the voyage was again chased by the Refugees pirates, but escaped them by night coming on; he, however, struck upon a rock on one of the Elizabeth Islands, and so far injured his boat as to render it necessary for him to return to Westport to refit; which being accomplished, he again set out for Nantucket, where he arrived in safety, but did not dispose of his cargo to advantage. He afterwards undertook a similar voyage, with better success; but as he was returning home he again fell into the hands of the pirates, and was deprived of his all; except his boat, which they permitted him to take, not, however, without his having received much personal injury and ill treatment from them.

Under such numerous and untoward discomfitures, the courage of most persons would have failed, but Paul's dispositions were not of that yielding nature. He possessed an inflexible spirit of perseverance and great firmness of mind; and he believed that, while he maintained integrity of heart and conduct, he might humbly hope for the protection of Providence. Under these impressions he prepared for another voyage: in his open boat, with a small cargo, he again directed his course towards the island of Nantucket. The weather was favourable, and he arrived safely at the destined port, and disposed of his little cargo to advantage. The profits of this voyage strengthening the confidence of his friends, enabled him still farther to enlarge his plans.

At the time of his father's decease Paul had not received the benefit of education, and scarcely knew the letters of the alphabet; but this disadvantage he obviated by his assi-

duity; and at the period of his marriage, could not only read and write, but was so well skilled in figures, that he was able to resolve all the common rules of arithmetical calculation. He then applied himself to the study of navigation, in which, by the assistance of a friend, he made a rapid progress, and found himself able to engage in nautical and commercial undertakings of greater extent.

Being now master of a small covered boat, of about twelve tons burthen, he hired a person to assist him as a seaman, and made many advantageous voyages to different parts of the state of Connecticut; and when about twenty-five years old he married a native of the country, a descendant of the tribe to which his mother belonged. For some time after his marriage he attended chiefly to his agricultural concerns, but, from an increase of family, he at length deemed it necessary to pursue his commercial plans more extensively than he had before done. He arranged his affairs for a new expedition, and hired a small house, on Westport river, to which he removed his family. A boat of eighteen tons was now procured, in which he sailed to the banks of St. George in quest of cod-fish, and returned home with a valuable cargo. This important adventure was the foundation of an extensive and profitable fishing establishment from Westport river, which continued for a considerable time, and was the source of an honest and comfortable living to many of the inhabitants of that district.

At this period Paul formed a connection with his brother-in-law, Michael Wainer, who had several sons well qualified for the sea service, four of whom have since laudably filled responsible situations as captains and first mates. A vessel of twenty-five tons was built; and in two voyages, to the Straits of Bellisle and Newfoundland, he met with such success as enabled him, in conjunction with another person, to build a vessel of forty-two tons burthen, in which he made several profitable voyages.

Paul had experienced the many disadvantages of his very limited education; and he resolved, as far as it was practicable, to relieve his children from similar embarrassments. The neighbourhood had neither a tutor nor school-house. Many of the citizens were desirous that a school should be established. About 1797, Paul proposed a meeting of the inhabitants for the purpose of making such arrangements as should accomplish the desired object. The collision of opinion respecting mode and place occasioned the meeting to separate without arriving at any conclusion. Several meetings of the same nature were held, but all were unsuccessful in their issue. Perceiving that all efforts to procure a union of sentiment were fruitless, Paul set himself to work in earnest, and had a suitable house built on his own ground, which he freely gave up to the use of the public; and the school was opened to all who pleased to send their children.

About this time, Paul proceeded on a whaling voyage to the Straits of Bellisle, where he found four other vessels completely equipped with boats and harpoons, for catching whales. Paul discovered that he had not made proper preparations for the business, having only ten hands on board, and two boats, one of which was old and almost useless. When the masters of the other vessels found his situation, they withdrew from the customary practice of such voyages, and refused to mate with his crew. In this emergency Paul resolved to prosecute his undertaking alone, till at length the other masters thought it most prudent to accede to the usual practice; as they apprehended, his crew, by their ignorance, might alarm and drive the whales from their reach, and thus defeat their voyages. During the season, they took seven whales. The circum-

stances which had taken place roused the ambition of Paul and his crew. They were diligent and enterprising, and had the honour of killing six of the seven whales; two of those fell by Paul's own hands. He returned home in due season, heavily freighted with oil and bone; and arrived in the autumn of 1793, being then about his thirty-fourth year. He went to Philadelphia to dispose of his cargo. His pecuniary circumstances were by this time in a flourishing train. When in Philadelphia he purchased iron necessary for bolts and other work suitable for a schooner of sixty or seventy tons; and soon after his return to Westport the keel for a new vessel was laid. In 1795 his schooner of sixty-nine tons burthen was launched, and called "the Ranger." Paul possessed two small fishing boats; but his money was exhausted, and the cargo for his new vessel would require a considerable sum beyond his present stock.

He now sold his two boats, and was enabled to place on board his schooner a cargo valued at two thousand dollars; with this he sailed to Norfolk, on the Chesapeak Bay, and there learned that a very plentiful crop of Indian corn had been gathered that year on the eastern shore of Maryland, and that he could procure a schooner-load for a low price at Vienna, on the Nanticoke river. Thither he sailed, but on his arrival the people were filled with astonishment and alarm. A vessel owned and commanded by a black man, and manned with a crew of the same complexion, was unprecedented and surprising.

The white inhabitants were struck with apprehensions of the injurious effects which such circumstances would have on the minds of their slaves, suspecting that he wished secretly to kindle the spirit of rebellion, and excite a destructive revolt among them. Under these notions, several persons associated themselves for the purpose of preventing Paul from entering his vessel or remaining among them. On examination, his papers proved to be correct, and the custom-house officers could not legally refuse the entry of his vessel. Paul combined prudence with resolution, and on this occasion conducted himself with candour, modesty, and firmness; his crew behaved, not only inoffensively, but with a conciliating propriety. In a few days the inimical association vanished, and the inhabitants treated him and his crew with respect, and even kindness. Many of the principal people visited his vessel, and, in consequence of the pressing invitation of one of them, Paul dined with his family in the town.

In three weeks Paul sold his cargo and received into his schooner 3000 bushels of Indian corn. With this he returned to Westport, where that article was in great demand; his cargo sold rapidly, and yielded him a profit of 1000 dollars. He re-loaded his vessel, sailed for Norfolk, sold his cargo and took in another, which, on his return, proved as profitable as his first voyage. The home market was now amply supplied with corn, and it became necessary to seek a different employment for his vessel. He sailed to Passamaquoddy in search of a cargo. When he arrived at the river, James Brian, a merchant of Wilmington (Delaware State), made him a liberal offer for his vessel to carry a load of gypsum. Paul thought the proposed price for the freight would equal the profits of any other business, and embraced his terms. He took on board the proposed cargo, and proceeded to Wilmington (Delaware.) Since that period, some of the vessels in which Paul is concerned have annually made one or two voyages to the same port.

During the year 1797, after his return home, Paul purchased the house in which his family resided, and the adjoining farm. For the farm and its improvements he paid 3,500 dollars, and placed it under

the management of his brother, who is a farmer.

By judicious plans, and diligence in their execution, Paul has gradually increased his property; and by his integrity and consistency of conduct has gained the esteem and regard of his fellow-citizens. In the year 1800 he was concerned in one half of the expenses of building and equipping a brig of 162 tons burthen, which portion he still holds.—One fourth belongs to his brother, and the other fourth is owned by persons not related to his family. This vessel is now commanded by Thomas Wainer, Paul Cuffee's nephew, whose talents and character are perfectly adequate to such a situation.

The ship Alpha, of 268 tons, carpenter's measure, of which Paul owns three fourths, was built in 1806. Of this vessel he was the commander; the rest of the crew consisting of seven men of colour. The ship has performed a voyage under his command from Wilmington to Savannah, from thence to Gottenburgh, and thence to Philadelphia.

After Paul's return, in 1806, the brig Traveller, of 109 tons burthen, was built at Westport, of one half of which he is the owner. After this period, Paul, being extensively engaged in his mercantile and agricultural pursuits, resided at Westport.

For several years previous to this, Paul had turned his attention to the colony of Sierra Leone, and was induced to believe, from his communications from Europe and other sources, that he might be able to contribute to its welfare, and to that of his fellow-men. Under these impressions he sailed for Sierra Leone in the commencement of 1811, in the brig Traveller; his nephew, Thomas Wainer, being the captain. He arrived there after a two months' passage, and resided there about the same length of time. The African Institution, apprised of his benevolent designs, applied for and obtained a license, which being forwarded to Paul Cuffee, induced him to come to this country, with a cargo of African produce. For the more effectul promotion of his primary intention, he left his nephew, Thomas Wainer, in the colony, and brought with him to England Aaron Richards, a native of Sierra Leone, with a view of instructing him in the art of navigation. From the exertions of one individual, however ardently engaged, we ought not to form too high expectations; but from the little information we have obtained of his endeavours amongst the colonists at Sierra Leone, and the open reception which he met with amongst them, there are grounds of hope that he may have done good there.

He arrived here a few weeks since in the brig Traveller (consigned to W. and R. Rathbone), navigated by eight men of colour and an apprentice boy; and it is but justice to the crew to observe, that during their stay they have been remarkable for their good conduct and proper behaviour, and that the greatest cordiality appears to prevail among them.

Since Paul Cuffee's arrival he has been twice in London, the second time at the request of the Board of the African Institution, who were desirous of learning what were his impressions as to the best means of carrying their benevolent views respecting Africa into effect.

From the preceding memoir, the reader must have become acquainted with the prominent features of Paul Cuffee's character. A sound understanding, united with energy and perseverance, seems to have rendered him capable of surmounting difficulties which would have discouraged an ordinary mind.

Born under peculiar disadvantages, deprived of the benefit of early education, and the prime of his life spent in toil and vicissitudes, he has had to struggle with peculiar difficulties. Yet under the pressure of these difficulties, he seems to have been characterised by dispositions of mind which entitle him to the highest respect.

His person is tall and athletic; his deportment conciliating, yet serious. One of the most striking traits in his character is a wakeful solicitude to maintain strict accuracy in all his communications, and to give a fair impression to others of the matter on which he converses. He appears to live under the influence of vital Christianity; and though a member of the society of Quakers, he has no difficulty in joining in the worship of other Christians, who love their common Lord in sincerity. On religious subjects he expresses himself with freedom and force, and he seems to have formed just views of the elevation of Christian principles, and the purity of Christian practice. Added to this, the whole of his deportment manifests a modesty and humility which are particularly pleasing, and which adorn his other valuable qualities.

PAROCHIAL REGISTERS.

The following "Cursory and brief Remarks on the Bill for better regulating Parish Registers" (by the Bishop of Gloucester), have been printed and circulated.

"Clause the 5th, is objectionable on two accounts. For it will subject ministers, who may happen to live at a considerable distance from a magistrate, to trouble and expense. And by requiring an affidavit, it implies such doub of the minister's fidelity and veracity, as ought not to be entertained.

"By clause 9th and four following, so much responsibility, and so much employment, are thrown on ministers of the Establishment, that, in populous parishes, no time will be left for the clergy to prosecute the higher pursuits of their profession.

"Sectarist ministers should be the depositaries of sectarist certificates.

"Clause 14th, assumes for the civil power the exercise of an authority which belongs to the ecclesiastical, viz. authority to suspend ministers.

"The punishment of suspension is much too serious, and much too severe, for the neglect specified.

"Clause 21st, is very exceptionable. There is not a town in this kingdom, where, on various occasions, certificates of age are not necessarily required from the lower orders of the people. Now, if for such certificates they must apply to the office in London, and must, moreover, pay stamp-duties, they will incur not only much trouble, but also the expense, first of agency, and then of duties. This will be a just ground of public complaint, because it will most materially affect and injure the common ranks thoughout the whole nation.

"Frequently, too, inconveniences will arise with regard to the settlement of paupers, where certificates of marriage must be produced.

"Clause 22d, proposes an inhibition, which will be extremely unfair, and in many cases injurious to the clergy of the Establishment. In populous parishes, the ministers incur much trouble by making accurate entries of baptisms, marriages, and burials. For that trouble they are now in some measure compensated by the fees to which they are entitled, when they give copies of registers on application from various persons. The clause under consideration leaves with the parochial ministers all the responsibility and all the trouble of making the entries, but takes from them, and gives to the officers resident in London, and who in the first instance will have none of that responsibility and trouble, the fees which should be the compensation to the parochial ministers. If fees for extracts from registers be taken away from ministers officiating in large towns, a very considerable diminution of their income will in many places be occasioned. Nor are they the only persons who will be injured by this clause: registrars of bishops at present derive some emolument from giving copies of entries; but by this clause such emolument will be

transferred from them to officers in London.

"Indeed, the delivery of duplicate registers to the bishops, as required by Canon lxx. and mentioned in clause 7th of this bill, will be nugatory if copies from them are not to be received in evidence.

"Clause 27th, contains a requisition burthensome and odious.—Burthensome, as it will occupy too much of the minister's time in making inquiry among persons of his own communion, and among Dissenters also. Odious, as it will turn the minister into an informer, and expose him to the hatred of his parishioners.

"The punishment to be inflicted on those who have not goods and chattles adequate in worth to the five pound penalty, is much too severe on the party refusing; and in its operation will be heavy on the poor rates, which must support the family of the party imprisoned.

"Clause 30th, will deprive many parishes of curious and valuable records, entered in their registers, connected with the history and concerns of such parishes. The measure, therefore, will occasion much disgust.

"It is confessedly a matter of great moment, that entries in registers should be made with accuracy; and that, when made, they should be guarded from possibility of alteration. It is also of equal importance that such entries should not be lost, both in their original registers, and in duplicate copies.

"Perhaps accuracy, identity, fidelity, preservation, might be attained by this plan:—

"Let the mode of entry, as to particularising the time of birth, baptism, &c. be uniform throughout the nation, and in books printed by public authority.

"Let the duplicate registers be annually sent to the registrars of the bishops, signed in every page by the ministers and churchwardens, as Canon lxx. directs.

"Let the registrars of the bishops, in consideration of a certain sum to be paid them from the parish-rates for every entry made by them on account of each parish respectively, be required to copy the returns into folio books; and at the end of every year to make affidavit that their copies are true, before two magistrates who should sign such books.

"This plan is, indeed, more immediately calculated for the use of the Establishment; but, by an obvious change of names, characters, and circumstances, it might be adapted to the use of those who are not of the Establishment."

To the Editor of the Christian Observer.

I SHOULD have taken no notice of the communication of B. A. in your number for September (as the subject is not of prime importance), but for the sake of rectifying a mistake or two, in the Extracts from Sir John Nicholls.—As this respectable gentleman has committed mistakes on other subjects, I suppose some of the clergy will not be inclined to deem him infallible in pronouncing what is valid and legal baptism.

Sir J. N. says, "Bishops Fleetwood, *Hooker*, Watson, Burnet, Warburton, are decidedly of opinion that lay baptism is legal according to the law of the church."—Here is, first, a mistake in making *Hooker* a bishop. How any one can *decide* that lay baptism is legal according to the law of the church, when that law (viz. a rubric established by Act of Parliament) so decidedly requires even private baptism to be performed by a *lawful minister*, is a most wonderful and unaccountable paradox, in my judgment.

Sir J. N. says, "King James's children were baptized by Presbyterian ministers," &c. But in Archbishop Spotswood's History of the Church of Scotland, I read the following sentence: "The service did

then begin; and upon the end thereof the English ambassador arose, and presented the prince (viz. Henry) to the BISHOP, who was appointed to administer the sacrament. This was Mr. David Cunningham, *bishop of Aberdeen.*"—I find no particular account of the baptism of King James's other children: but from the above it appears how groundless is Sir J. N.'s positive assertion, which has likewise been as positively made by others. The fact is, that episcopacy was never abolished in the Church of Scotland, except during the usurpation, till the period of the Revolution.

I cannot bring myself to believe that "*all private baptism* was by a layman, antecedent to the time of King James." Midwives were commissioned to baptize privately *in cases of necessity*, viz. when a clergyman could not be procured. This practice was a relic of Popery, and grounded on the popish doctrine of the absolute necessity of baptism to salvation; and it was abolished in consequence of the Hampton-Court conference; since which time a lawful minister has been positively required, and all lay baptism rendered illegal.

I believe the convocation which agreed upon the canons in 1603, never dreamt that in process of time it would be usual for lay mechanics to administer baptism, not merely in private, but in the most public manner; much less did they dream of the absurdity of alleging their canons to sanction such baptism.

It is very probable that few clergymen, besides Mr. Wicks, would ever have thought of refusing to bury those children that have been baptized by regular dissenting ministers, who have received ordination in their own way. The grand objection seems to lie against children baptized by unordained methodist preachers; who can be considered only as laymen, and were so considered by their own patriarch, Mr. J. Wesley, who denounced them, as imitating Korah, Dathan, and Abiram, when they first began to aspire after the honour of administering either of the sacraments. There are clergymen, I believe, who will still refuse to bury, at least, the children that have been baptized by these. But I am not one of this number; for it hath been my invariable rule, whenever a child has been brought for interment, never to inquire, and to order the sexton not to inquire, who baptized it. A considerable number of my present communicants are (and it hath been the same in time past) pious persons who have left the Dissenters, amongst whom they were baptized and educated: it would be superlatively absurd to refuse Christian burial to these. For several years I buried all the Dissenters, adults and children, who died in the neighbourhood, they having no burial ground at their own place. Thus I proceed on the principle of *conciliation*, which Sir J. N. says, is that of the Established Church. But, notwithstanding this conciliation, both Dissenters and Methodists have now got burial-grounds of their own. I proceed also upon this further principle, viz. that if I should afterwards learn that I had inadvertently buried a child which had received no baptism whatever, it would give me no disturbance, nor make my conscience at all uneasy.

A COUNTRY CLERGYMAN.

To the Editor of the Christian Observer.

PERMIT me, through the medium of your miscellany, to make a few inquiries relative to Christian Biography, as connected with the work on that subject by the late Erasmus Middleton, B. D. now intended to be republished in this country.

The last volume of the copy, in the possession of a clergyman in this city, was published at the close of the year 1785. It is contemplated, by the American Editor, to continue the work down to the close of the present year. His determination

is strictly to adhere to the plan of the author. Like him, the editor will not so much inquire whether the subjects of his biographical sketch were Calvinists or Arminians, churchmen or dissenters; but whether they have "preached Christ crucified," as the only Redeemer for fallen man. This being ascertained, the shades of difference in other respects will not be regarded.

The present inquiry relates principally to biographical materials from Great Britain. At such a distance, these are always with difficulty obtained. Such as have distinguished themselves by their writings, and whose lives have been prefixed to their works, we can easily procure. Yet it is probable, that even of these much more remains to be said, which, if called for, would no doubt be forthcoming. There are many, however, of whom the printed materials, so far as they have reached this country, are very scanty; and many others, of whom we have seen simply the records of their deaths, but whose public labours will be had in everlasting remembrance.

Will any of your correspondents be pleased to point out the sources whence materials may be obtained? And if they would furnish any new lives on the plan proposed, the editor and the public would be lastingly obliged.

Such gentlemen as feel a wish to promote the objects above noticed, will be pleased to leave any materials with the Rev. Adam Clarke, LL.D., at the Surrey Institution; with Apsley Pellatt, Esq. St. Paul's Churchyard; or Joseph Butterworth, Esq. Fleet Street, London; either of whom will duly forward them. *Reference* to materials, you will oblige the Editor of the *Biographica Evangelica*, by permitting to appear in the Christian Observer. This work having been republished here, and its circulation through the United States being very extensive, makes it the best vehicle for such communications.

The religious public will no doubt be pleased to learn, that many lives of American divines will be given, very few of which have ever as yet been published.

I remain, very respectfully,
Sir, your obedient servant,
J. E.

New York, 4th October, 1811.

To the Editor of the Christian Observer.

When a publication so respectable as the Christian Observer, holds out an insinuation against the fairness or honesty of a religious society, on account of any of its peculiar principles, it will not, I presume, be thought an improper degree of anxiety for the character of that society, if any of its members should feel disposed to explain their conduct, with a view to remove that impression which such an insinuation is calculated to produce on the public mind. These observations will be readily supposed to allude to the remarks of the Editor of the Christian Observer (No. for Sept. p. 600), on that part of the Yearly Epistle of the Quakers which contains an account of their sufferings, as they think they justly call them, for the non-payment of ecclesiastical demands. It is not, however, my design to enter at large into this subject; but to confine myself principally to the arguments on which the charge of unfairness is founded; and in doing this I shall principally make use of former writers on the subject.

The argument drawn from the supposed contract betwixt the seller and purchaser of land, has been often advanced, and often answered. So long ago as the year 1654, was published a pamphlet, entitled "The great Case of Tithes truly stated," &c., by Anthony Pearson, who had been a justice of peace in Westmorland; in which he replies to this objection in the following manner.

"I have already proved that all land is tithe-free, and the charge of tithe is upon the stock and personal

estates, and not upon the land. And the strength of this objection lies in comparing those that pay tithes with those that are free. They that buy lands tithe-free are eased of this oppression, and are in no hazard; and though all others ought to be so, yet being a question whether they can ease themselves of the burthen, they buy under a hazard, and as subject to such a charge; but if they can cast off the yoke, they get what is but their own; and seeing we have denied the Pope's authority and supremacy, we may, so soon as we can, wholly cast off the burthens which he laid on us. Thus, he that buys lands in years of trouble and heavy taxes, may perhaps buy much cheaper than when none or little is paid: shall he be always required to pay taxes, when others are discharged? Or shall he that bought cheap bargains on the borders betwixt England and Scotland, when those parts were infested with moss-troopers, always maintain, or pay tribute to, thieves and robbers. We bought land when the Pope's yoke was upon our necks; and if we cast it from us, we may by as good reason be eased of our tithes as they of their taxes. But if I bought cheaper, what is that to the state, or to a priest? If by equity I be bound to pay any more, it is most just that he have it, of whom I bought my land, and not another."

Another writer on the subject of tithes, Joseph Phipps of Norwich, states our arguments in the following words.

"Tithes are not imposed in the manner of a civil tax. They are founded on religious considerations. The intent of imposing them is to support religious ministers in the pursuit of religious duties. Being not required for a civil but a religious purpose, the payment of them is to be treated as a matter of a religious concern.

"As the foundation upon which tithes are exacted is not of a civil nature, neither can they be a just debt upon those who are of a distinct society, in point of religion, from that of the demanders. The Quakers, in particular, have no connection with the legally established clergy but in a natural or a civil relation. They are not of the same religious society with them; therefore these are no ministers to them, and by consequence can have no equitable demand upon them as such.

"To those who plead the gift of tithes from former possessors of land, or that allege the length of time the successive claimants have been in possession of these impositions, I answer, 1st. No ancestor of mine had a right to give away from me the fruits of my labour and expense, which never could be his, for purposes I cannot in conscience comply with. My misled predecessor never could be entitled to dispose of my conscience or property for me, before I existed, in support of the prevailing errors of his age. 2dly. No length of time or term of possession, can abolish the eternal law of equity, nor render that right which stands on a wrong foundation. Right and wrong are not convertible terms; nor is it in the power of time to reverse or reconcile their contrary natures, which must always necessarily remain in their true distinctions."

From the foregoing quotations it will be seen that we are so far from considering the charge of unfairness, or want of honesty, applicable to us, that we should be at a loss, "if we did not know the power of prejudice," to reconcile the conduct of the clergy with those rules of conduct which regulate our relations with each other: but here we are willing to let charity step in, and to believe that an error in judgment, and not a want of principle, is the cause of that conduct which appears to us so utterly inconsistent with the character of a Gospel minister. The unfortunate allusion to the baker and butcher (unfortunate to the cause for which it is pursued) will,

if properly pursued, set the subject in a clear point of view. The baker does not charge for bread, nor the butcher for meat, those who do not frequent their shops or buy of them; but the clergyman, with an assumption of right peculiar to himself, does not fail to charge those, who not only do not attend his preaching from negligence, but even those who conscientiously dissent from him. Suppose a baker, even the king's baker, with all the countenance of royal favour, should charge a clergyman for bread which he never ordered or received from him, and the quality of which he perhaps disliked; and when the demand was resisted, was told that the baker's shop was open, and he might come and purchase bread if he chose: what opinion would the clergyman entertain of such a man's conduct; and would not the exacting of such a demand, even if countenanced by law, be deemed a suffering case? This, the Quakers consider, is just the case betwixt them and the parson; and therefore, if the charge of dishonesty apply to either party, they conceive no disinterested person will fix it on them. And when it is considered that the Quakers do not pay their own ministers for preaching, surely no reasonable person can blame them for not being willing to support those, with whom, for various reasons, they cannot unite in religious worship.

"True Gospel ministry is a free gift, and ought to be exercised as it was by the apostles of Jesus Christ; who, though they occasionally received that provision, which their Lord and Master had ordained for them; yet, when not employed in their Gospel labours, were willing to work with their hands, and to provide for themselves "things honest in the sight of all men." How desirable is it that all who assume the character of Gospel ministers, should be able to address their hearers in the disinterested words of the great Apostle of the Gentiles: "I have coveted no man's silver gold, or apparel; yea, ye yourselves know that these hands have ministered to my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said that it was more blessed to give than to receive."

H. T.

We have taken the first opportunity of inserting the above communication, not from any impression of the fairness of the reasoning, for we think it most palpably unfair, but from respect to the writer, and a wish to evince our impartiality. We need not discuss the question of a minister's right to a fair subsistence: it is settled by higher authority than ours. Waving, then, the question of right, we would still say (even after all that is contained in the above paper, and which to us appears wholly irrelevant to the case in hand), that a person who purchases land, *knowing* it to be charged with an annual sum applicable, by law, to the payment of a minister's stipend, and afterwards resists the payment, stands on precisely the same moral ground with him who, having purchased an estate subject to a mortgage or rent-charge of any other description, and knowing it to be so subject, should afterwards refuse to pay the stipulated annual sum. Nay, if we suppose, for the sake of argument, that the mortgage had in the first instance been fraudulently obtained from a former possessor, yet the subsequent purchaser could not fairly avail himself of that plea to vacate the obligation he had contracted, even if the mortgage were still in the hands of the original mortgagee; and still less if it had passed from his hands to those of another, who had given for it a valuable and adequate consideration. *We* can see no difference in the two cases, in respect to the moral obligation which attaches to the purchaser.

WE are truly happy to give prominence to the following article of Religious Intelligence.

To the Editor of the Christian Observer.

The expediency of circulating among the poor the Homilies of our Church, having been suggested in the Number for October last, of your valuable miscellany, you will, I presume, be as happy to hear as I am to inform you, that a society, entitled, *The Bristol Church of England Tract Society*, has been recently instituted in this city, the object and plans of which the enclosed paper will fully explain.

A circular letter to the following effect has been sent to the clergy and many of the laity of this city and its vicinity, for the purpose of inviting support to the society in question, signed by

Your humble servant,

JOHN BULL.

Portland Square, Bristol,
10th Dec. 1811.

"Sir,—I take the liberty of enclosing for your perusal, the resolutions of a meeting convened for the purpose of considering the propriety of diffusing among the poor the Homilies of the Church of England, and Extracts from the Writings of her Reformers.

"It appeared to this meeting that there prevails among that numerous class of the community, a lamentable ignorance of the history, doctrines, and excellence of the prescribed worship of the Established Church, as well as of the lives of her Reformers, who suffered in her cause such bitter persecution.

"To dissipate their ignorance in this respect, and thus secure their attachment to the communion of the church, no means seem so likely to be efficacious as the distribution of selections from the book of Homilies, and other works of the Reformers, with extracts from the writings of distinguished prelates, and tracts illustrative of her primitive history and constitution.

"'The names of Wicliff and Tindal, Latimer and Ridley, ought not to be less popular in England, than those of Blake, and Marlborough, and our own great Nelson. They are the heroes of our religion, and we owe as much of our intellectual pre-eminence, as much of our peculiar happiness, to the constitution of our church as of our government.'

"The pursuit of such an object can involve no controversial points, no party questions, among the friends of the Establishment. In this they may all unite; and its beneficial influence in promoting an attachment to her constitution, and diffusing a spirit of piety among her members, is incalculable.

"Your encouragement and support of a society formed for the above salutary purposes, are therefore earnestly requested.

"Signed in behalf of the general meeting,

"Rev. JOHN BULL, M. A.
"Chairman."

"At a numerous meeting of Clergy and Laity, held at Mr. Richardson's, Bookseller, Clare Street, on Monday the 18th of November, 1811,

"Rev. John Bull, M. A. in the Chair.

"It was resolved,

"1. That a society be instituted in Bristol, to be entitled 'The Bristol Church of England Tract Society.'

"2. That the object of this society be to circulate in a cheap form, among the poor members of the Church of England, her Homilies, the lives of her reformers and martyrs, extracts from their writings, and from the publications of her bishops: with such short pieces illustrative of the primitive history, constitution, and discipline of the Church, as the committee may approve.

"3. That the clergy and laity who have given their support to this society by their presence be requested to attend as a committee to manage its concerns; and that any five of them shall constitute a quorum

for carrying its object into execution —but that the committee be open to any subscribers who may attend.

"4. That the committee shall lay their proceedings annually before a meeting of the subscribers.

"5. That the plans of this society be supported by subscriptions and donations; that every subscriber of 10s. 6d. be considered a member of this society; and that every subscriber and contributor be entitled to half the amount of his subscription or donation in tracts at the society's prices; and that it be at the discretion of the committee, in proportion to their funds, to make a donation of the society's tracts for the purpose of distribution.

"6. That a circular letter be drawn up by the committee for the purpose of inviting support to the society."

N. B. Subscriptions and donations are received by J. S. Harford, jun. Esq. treasurer; the Rev. I. T. Sangar, secretary; at the banking-house of Messrs. Harford, Davis, and Co.; and at Mr. Richardson's, bookseller, Clare Street.

We trust that this society will receive that support which it so well merits, and that its example will be extensively imitated.

RELIGIOUS INTELLIGENCE.

ABSTRACT OF THE REPORT OF THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY, MAY 9, 1811.

Otaheite.

In the Report of the last year, the Directors informed the society that the greater part of the missionaries had thought it necessary to retire from Otaheite, in consequence of a war which had broken out between Pomarre and a considerable party of his subjects; that four of the single brethren had, however, continued at Otaheite, and that all the rest had been conveyed to Huaheine, a neighbouring island, where they were received and treated with kindness.

This was in Nov. 1808. Those who remained with the king were soon obliged to remove to Eimeo; and on the defeat of Pomarre, in an action with the insurgents, the houses of the missionaries were burnt, their gardens and plantations demolished, their cattle seized, and all the society's property, which had not been removed by the missionaries, was carried away.

The missionaries thus express their feelings on the occasion—"We unanimously agreed, that the state of the island is such that there is no prospect of safety or usefulness. Should even the disaffected chiefs prove our friends, we dread the thought of living under a government where nothing is to be expected but constant quarrels and confusion." The consideration of these things, together with the little success that had hitherto attended the labours of many years at Otaheite, fully determined their minds as to removing.

The missionaries interested themselves greatly to promote an accommodation between Pomarre and the powerful chiefs who opposed him; but there appears to have existed such a deeply rooted animosity between them that all attempts at conciliation proved abortive.

The reception which the missionaries met with at Huaheine was of such a friendly nature, as to encourage them to resume their missionary labours. Messrs. Henry and Davies made a tour of the island, and preached at every convenient opportunity.

After they had resided about four months at this island, three of the four missionaries that were at Eimeo arrived. They reported that the state of affairs at Otaheite was as bad as ever; that Pomarre had been defeated in several attempts to subdue the insurgents; that the whole island was in their possession, and that Pomarre, with Mr. Nott, the only remaining missionary, had removed to Eimeo. The missionaries at the same time received a letter from Pomarre, requesting them to return to Otaheite, when the war should be over. But there being, in their opinion, no prospect of such an event, on a consideration of all the circumstances which had occurred, it was agreed that the missionaries should embrace the first opportunity of removing to Port Jackson.

In October, 1809, two vessels arrived at Huaheine, and the missionaries having agreed

for a passage to Port Jackson, they sailed from Huaheine, excepting Mr. Hayward and Mr. Nott, who resolved to remain for the present at that island.

The voyage of the missionaries was tedious and dangerous. At the Fejee islands Mr. Warner left them, and obtained a free passage to India, in an American vessel; and the remaining missionaries arrived at Sydney Cove, in New South Wales, on the 17th February, 1810.

The missionaries were kindly received at Port Jackson. Governor Macquarrie promised them the privilege of settlers, and recommended that some of them should undertake the instruction of youth. Soon after this the Rev. Mr. Marsden arrived in the colony, from England, and renewed those active and benevolent exertions, on behalf of the missionaries and the society, to which he had been accustomed. By his means the married brethren particularly, were agreeably accommodated, and the single men were put into a way of supporting themselves in useful and respectable situations.

The Directors indulge a hope, that the removal of the missionaries to New South Wales, will be productive of much moral and religious benefit to that colony, especially as it respects the instruction of youth; and that by their instrumentality, many of the rising generation may be trained up in the good ways of God.

Notwithstanding the unsuccessful issue of the mission to Otaheite, the Directors do not consider their efforts as entirely lost. The seed of divine truth has been copiously sown, especially among the younger part of the inhabitants; and other happy and honoured instruments may hereafter reap a joyful harvest. Of the progress in civilization, made by various individuals among the natives, the society has had an opportunity of judging from the letter addressed to them by the chief at present deposed, and this ought not to be considered as a solitary instance. The desire of knowledge which has been excited, cannot lie dormant; their thirst for improvement will naturally attach them to the persons of those who produced it, and will prepare the way either for their return, or for the arrival of others.

Mr. Marsden is of opinion that the Otaheitan mission may be renewed with a probability of ultimate success, if a vessel of 150 or 200 tons were sent out from England, with a suitable investment for Port Jackson and the islands of the South Sea; and which, by trading among them, and procuring their produce, would soon cover the whole expense of the equipment, and provide for the support of the mission, while it would secure the means of intercourse with the missionaries. The greater part of the missionaries now at Port Jackson have signified, by letters to the Directors, their readiness to resume the mission, if this plan can be adopted either by the society or by individuals, and a suitable opportunity should be presented by the restoration of tranquillity at Otaheite.

South Africa.

The Directors report, that the work of God among the Hottentots, at the different missionary stations, continues to be carried on, and to increase in a very encouraging manner. Dr. Vanderkemp states, that the public services of religion at Bethelsdorp are well attended, and that the power of Divine Grace has been displayed in several instances. The number of persons generally resident there, and considered as belonging to the institution, amounted to 979, including men, women, and children. The increase during the year 1809, was 269, of whom forty-two had been born at Bethelsdorp during that period.

The progress of civilization has been considerable. The knitting-school is continued, and prospers beyond expectation. Several useful articles are produced, which are acceptable to the military in the neighbourhood, and by the profits of which, about thirty of the children have derived their daily subsistence. Matts and baskets are also made in considerable quantities, and readily sold at Fort Frederick and other parts of the country. The manufacture of salt has likewise met with much encouragement, and the salt is fetched from Bethelsdorp by the farmers, or carried to different places around, where it is bartered for wheat and other necessaries. Soap-boiling, sawing, and wood-cutting for waggons, are also carried on with diligence, and become a source of support; the people also obtain no small advantage by their journeys to Cape Town with the farmers. The good effect of Christian instruction, in thus rendering the most indolent and idle of mankind industrious and useful members of civil society, and raising them so much above the abject state in which the missionaries found them, is peculiarly pleasing, and affords much encouragement to proceed with vigour in attempts to evangelize even the most uncivilized of the human race.

The favourable harvest of 1808, has operated as a powerful stimulus to agricultural

diligence. Some fountains have been discovered in the neighbourhood, sufficient for domestic purposes. These circumstances have tended to render Bethelsdorp more satisfactory as a stated settlement.

The Directors mention the safe arrival of the missionaries Wimmer and Pacalt at Bethelsdorp, where they were most gladly received. Soon after their arrival, an arrangement was made, with reference to the intended mission to Madagascar. Messrs. Pacalt, Ulbricht, and Verhoogd, determined to accompany Dr. Vanderkemp thither; while Messrs. Read, Wimmer, and Smit consented to remain at Bethelsdorp.

The missionaries made some excursions into the interior of the colony. Dr. Vanderkemp visited Stuurman's Krall, &c. and preached many sermons to the people. Mr. Read took a journey into the country of the Caffres, accompanied by the native preacher Cupido, and six others; they were generally received in a very hospitable manner, and the Caffres expressed a strong desire for instruction.

2. Among the *Namaquas*, till lately little known to Europeans, the two brethern Christian and Abraham Albrecht, have laboured with success for several years. The latter was removed by death in the month of July, 1810. The society have lost in him a faithful and useful labourer. His afflicted widow continues among the Namaquas, where she had been usefully employed in the instruction of the natives in the arts of knitting and sewing.

Mr. Christian Albrecht, finding that a place called *the Warm Bath* was best situated to become his stated residence, determined to abide there, intending, when the number of the missionaries should be increased, to make, from that centre, preaching excursions to the surrounding tribes.

The brethren had the pleasure of baptizing nine of the Namaquas, and afterwards of administering the ordinance of the Lord's Supper to them, and to others who had been baptized before. Thus a foundation has been laid in this remote wilderness of a Christian church.

There is a prospect of being ably greatly to extend the Namaqua mission, if a sufficient number of labourers can be procured. A chief, named Kagap, accompanied by his sons and others, expressed a wish that the missionaries would go with them to instruct their people; they also assured them that another nation, called *Field-shoe-wearers*, and another, residing at *Koraghill*, wished to hear the Gospel.

Mr. Albrecht states, that upwards of 1200 persons, including men, women, and children, are under missionary instruction, of whom about 300 reside at Warm Bath; the rest live at the distance of from half a day to three days' journey; about 200 attend the service every Lord's-day.

The missionaries have made a trial to grow cotton, and they find it answers very well, produces a fine sort; and promises to be of great advantage to the settlement.

The Directors are about to add six missionaries to those already employed in Africa, which, they trust, will greatly strengthen and extend the work in that country.

3. The station at *Orange River* appears still to prosper. The attendance of the people at the place of worship was regular, and so numerous, that although it will hold 360 persons, exclusive of children, it was insufficient for their accommodation, especially on the Lord's-day, when many were obliged to sit without.

Mr. Janz the missionary, had in a short time baptized nine adults and seventeen children.

The situation of Mr. Janz was rendered peculiarly trying, by the painful apprehensions entertained, at one time, of a hostile attack from the Caffres in their neighbourhood. In consequence of the imminent danger, Mr. Anderson, who was at the Cape, presented a respectful memorial to the Governor of the colony, Lord Caledon, requesting protection and other privileges. His Lordship was pleased to return a very favourable answer to the application, and furnished them with implements of husbandry and medicines.

Mr. Anderson expresses a very strong desire to extend to the Briquas, a numerous people not very distant from the Great River, the blessings of the Gospel. He begs that two missionaries may be sent out for this purpose. "Our station," he says, "is more than 300 miles distant from the utmost bounds of the colony, (that is, from Zak River) and we are separated from all intercourse; but the Briquas are only five days' journey from us. I intend on my return to begin learning the Briqua language."

The missionaries mention with much thankfulness a present of Dutch Bibles and Testaments from the British and Foreign Bible Society. They were truly welcome, and many more are still wanted.

Upon the whole, the African missions appear to the Directors to increase in their magnitude and importance. The support and enlargement of these missions have become a source of very considerable expense;

but the Directors are persuaded, that the generosity of British Christians will enable them to increase the number of labourers, as far as prudence may warrant.

Asia.

1. The Directors have not been called to report a more painful event than the death of Mr. Des Granges, at *Vizagapatam*. After a residence of five years in India, he had, with much labour, acquired the language of the country, in which he had begun to preach, and into which he had translated the Gospels of Matthew, Mark, and Luke.* To comply with the request of the remaining missionary, Mr. Gordon, and to strengthen this promising station at Vizagapatam, the Directors have sent to India, Messrs. Spratt, May, and Thompson.

2. *Bellary* is a new station, which is occupied by Mr. Hands, who was originally intended for Seringapatam, but by the advice of friends in India, has settled at Bellary. Here he is blessed with the enjoyment of good health; and from the respectful treatment which he receives from the civil and military authorities there, he is favoured with opportunities for the regular performance of divine service among the Europeans every Lord's-day. He is diligently employed in learning the language of the country, which is spoken from the borders of the Mahratta to the bottom of the Mysore. The language approaches nearer to the Telinga than any other. The Brahmins are comparatively few in that quarter, and seem to have less influence there than in many other places. Some of them have visited him in a very friendly manner. There are a good many country-born, or half-cast people resident there, some of whom attend his ministry, and he has reason to hope that his labours have been blessed among them. Some gentlemen are very desirous of establishing a school for the instruction of the poor children. Mr. Hands earnestly requests that more missionaries may be sent out to his assistance, and with this request it will be the happiness of the Directors to be enabled to comply.

3. During the last year, Mr. Loveless has continued to send from *Madras* accounts of his returning health. He is unwearied in his exertions to promote the cause of Christ in that important station, at the Orphan Asylum, and in his new chapel in the Black Town, which is now finished, and supported by the liberality of his constant hearers.

4. The entrance of Messrs. Pritchett and Brain, into the *Burman* empire, was scarcely announced, before intelligence was received of the death of Mr. Brain. They had been received at Rangoon with fraternal affection by Messrs. Chater and Carey, the Baptist missionaries, and lodged under the same roof. A great part of the city had been burnt down, but by the good providence of God, their habitation, which was at a small distance, had been preserved. "The country," says Mr. Pritchett, "about Rangoon is very pleasant, abounding with woods and groves, but the whole is in a wild state. The only effects to be perceived of human industry are the numberless praas, or temples, and images of Gaudma, which meet the eye in every direction." The laws of the country are described as very sanguinary. A man had been executed in a terrible manner only for using a gilt chatra (a kind of parasol,) which is considered as a treasonable action in the common people. Two other men were executed with him for having accepted a bribe to screen him from punishment.

Mr. Pritchett will, it is hoped, in due time, proceed to Ava, the capital of the country, where, by acquiring the knowledge of the language, in the speediest and most advantageous manner, he will be better qualified to effect the great object of his mission, by translating the sacred Scriptures, and preaching the unsearchable riches of Christ to the perishing heathen.

5. The last accounts from Mr. Ringeltaube were dated from *Oodagherry* in *Travancore*, where he is *now* gone to reside. Owing to a complication of distressing events, in consequence of the war in Travancore, he had been detained a considerable time inactive. He, however, continued to carry on divine service at Palamcottah in both languages, and to apply himself to the study of the Tamul. Peace having been at length restored, he had resumed his itinerant labours. He specifies six places as his principal stations, where he is assisted by native catechists. His journal contains an account of his having baptized between two and three hundred, and that there were many more candidates for baptism. At some of these stations he had built and opened places of worship, and in others ground and timber had been purchased for the purpose.

At Auticada, he writes, that on the 7th October, after preaching to a considerable number under a mango tree, he baptized an

* See for particulars Christian Observer for April, p. 262.

old man from Covirilly of ninety-seven years of age, whom he called the Patriarch Jacob, who, leaning on two of his sons, shed tears of joy for their conversion as well as his own, as they were baptized at the same time with himself. But a more interesting figure, if possible, in this groupe, was a schoolmaster crippled in both legs by a fall from a tree, who had been brought ten miles upon men's shoulders to hear the word. 'Since,' said he, 'I lost the use of my legs, I have nothing but heaven in view.' After preaching on the latter part of the second chapter of the first Epistle of Peter, adds our brother, "I took occasion to exhort the people to be obedient to their masters, and particularly to the magistrates, and to wave all views of temporal advantage by professing Christianity, and not to imagine they would be exempt from the cross, or discharged from the obligation of their relative duties."

6. In the last annual Report, the Directors noticed the lively interest which the deplorable condition of the native Cingalese had excited in the breasts of some benevolent persons filling situations of great respectability in the island. By the arrival in this country of the Hon. Sir Alexander Johnston, chief justice of Ceylon, they have been favoured with an opportunity of conferring with him on this important subject. Impressed with a generous concern for the amelioration of the condition of the natives, Sir Alexander Johnston was earnestly desirous of obtaining Christian teachers to superintend the schools which had formerly been established, and was of opinion that if our missionaries were directed to leave the coast towns, which are inhabited chiefly by Europeans, and to reside more in the interior among the natives, the fostering hand of government would not be withheld, but would, in all probability, co-operate in forwarding the benevolent views of the society for the instruction of those whom Providence has placed under their care. As this gentleman was on the eve of returning to Ceylon, the Directors have written to their three missionaries, Messrs. Palm, Erhardt, and Read to this effect, and that they should embrace the opportunity which now offers of prosecuting the work of their mission, by going to such parts of the interior as the Governor in Council may be pleased to appoint; so that by a residence among the people, they may be able more speedily to acquire the language, that by the instruction, particularly of the children, in the pure principles of the doctrine of Christ, a foundation might be laid for raising Christian churches among the native Cingalese.

7. By the journal of Mr. Morrison, the missionary to *China*, it appears that he continues to apply himself with assiduity and success at Canton, and occasionally at Macao, to the study of the language of China. From the grammar and dictionary which he has with immense labour composed, the most valuable assistance will be derived by any missionaries who may hereafter be sent to that empire, as well as by others of our countrymen, who may be induced to study the language. By Mr. Morrison's superior facility in writing the character, and conversing with the natives, he has already been enabled to render important services to the public, of which a suitable sense appears to be entertained, and which are likely to be advantageous towards the support of this expensive mission.

West Indies, &c.

Evangelized as a portion of America is, multitudes of its inhabitants remain in the grossest darkness. Endeavours to enlighten the Indians in North America, appear to be the appropriate province of our Anglo-American brethren, who, in the United States, have associated themselves in missionary societies for that purpose. It is to the poor Africans in a state of slavery, that this society has for several years past directed their principal attention, and, blessed be God, not without success.

1. Since the death of Mr. Post, who had been the honoured instrument of introducing the Gospel into *Demarara*, several other valuable friends have been raised up to promote the same good work. It appears that the white inhabitants are, in general, favourable to the object of the mission, especially those residing on the eastern coast, who are the best acquainted with it, having had an opportunity of hearing for themselves, and whose negroes have also attended. Some of these are proprietors, and others respectable managers. One gentleman, of considerable influence, and of very respectable character, who has several estates under his care, is very friendly. There are others, who at first opposed the mission, but, on seeing the good effects produced by the Gospel in the conduct of their own slaves, or on those of the neighbouring estates, have applied to Mr. Wray, desiring him to instruct their negroes, saying, that his ministry had proved a great blessing to the people, and to all concerned; and that they would soon have no need of drivers, for the slaves would be obedient without them.

Mr. Wray continues his labours "in season and out of season," even beyond his strength. The intervals of three public services on the Lord's-day, have often been filled up with the necessary and laborious work of catechizing, and evenings of other days are employed in similar services. On this subject he says, "I feel at present very weak and unwell; catechising the negroes who cannot read is very laborious; it requires patience, strength, and a great deal of time to teach five or six hundred persons: but I hope God will strengthen me to persevere in the work." And he mentions it as his decided opinion, that catechizing is the principal method that is likely to be useful to them — without which, they cannot understand what is delivered in a sermon.

Through the medium of a friend at Stabrook, who promises to be a great blessing to the missionary cause at Demarara, he had been introduced to Mahaica, a village on the coast, twenty-five miles from town, in the vicinity of several estates, from which great numbers of people appear willing to attend the preaching. The gentlemen residing here, expressed a great desire to have a missionary to instruct them; are very anxious to build a place of worship, and have already subscribed 1000*l.* towards it.

In one of his communications he remarks— "Several of the negroes have learned to read, and from reading, as well as from memory, some of them are become good catechists, and begin to assist me. One of them told me, that 113 had come to him to be instructed; and I am sometimes astonished to find how correctly they learn the catechism from one another. About 200 attend public worship regularly, several of whom, having learned the tunes, can conduct the singing without the assistance of white people; and many begin to pray with great fluency, and it is remarkable, that they pray much in Scripture language."

2. Mr. Adam still continues his missionary labours at *Trinidad*, with increasing prospects of usefulness among the slaves. Some delay has taken place in the erection of the chapel at Port of Spain mentioned in the last Report: the subscriptions however have increased to 750*l.* exclusive of 100*l.* voted by the Directors; and a committee of gentlemen has been appointed to carry the design into effect. In the mean time, divine worship is regularly carried on in a room hired for the purpose, where from 150 to 200 persons attend, some of whom are slaves. In the course of the year he has repeatedly visited several estates on the coast. A gentleman of considerable influence appears particularly favourable to the design of the mission; he has invited him to his own estate to preach to his slaves, and appears to be anxious that they as well as others should enjoy the means of salvation: he has also obtained permission from the governor for Mr. Adam to act as he might think best for spreading the Gospel in the remoter parts of the island. Several of the proprietors having expressed a wish to have their people instructed, he has access to eight estates, containing about two thousand five hundred negroes. This encouraging prospect has induced him to request that another missionary may be sent to his assistance. As many of the slaves, it appears, understand only French or Spanish, he has begun to apply himself to attain these languages. He has commenced a lecture once a fortnight to children, which promises considerable usefulness, as seventy or eighty of them constantly attend. He has likewise begun the instruction of the negroes, for which purpose they meet twice a week*.

3. Mr. Elliot still continues to labour in *Tobago*, not only at Scarborough, the principal town, but in various parts of the island, among both the whites and the negroes. In a letter lately received, he states, that appearances of success are more favourable than they were some time since.

North America.

Mr. Pidgeon spent the greatest part of the last year at Prince Edward Island, where, it appears, his labours have been acceptable. He speaks of this situation as being well calculated for missionary exertions. The people are numerous, and glad to hear.

An application has been made to the Directors by a number of persons, chiefly British, who settled about the year 1784, in the district of Johnstown, in Upper Canada, near Lake Ontario, and whose principal residence bears the name of Elizabeth Town; they have been enabled to surmount the difficulties which settlers in a wilderness generally encounter, but continue destitute of any stated religious ordinances. They have made an application for assistance to this society.

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* Since the above Report was made, the missions both in Demarara and Trinidad have been suspended by the persecuting edicts of the governors of these places. The Government at home, however, have, much to their credit, interfered, and the missionaries are once more at liberty to proceed with their valuable labours.

The Directors have accordingly selected a missionary, who is about to sail for Canada.

The Jews.

The second part of the Essays addressed to the Jews, written at the request of the Directors, by the Rev. Greville Ewing, has been published, copies of which have been distributed; and the Society enjoys the satisfaction of having produced, in that work, an admirable mean of introducing the Jewish people to a clear and compendious acquaintance with the Christian dispensation, whenever their attention shall be seriously awakened to that momentous subject*.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Committee of the British and Foreign Bible Society, finding it requisite to establish some general principles for supplying Auxiliary Societies with Bibles and Testaments, and being desirous of holding out to such societies the greatest possible encouragement to ascertain the want of the Holy Scriptures in their respective districts, and to supply it according to their discretion, have adopted certain regulations, which it may be useful generally to state.

Auxiliary Societies shall be entitled to receive, gratuitously, if they require such a supply, Bibles and Testaments estimated at prime cost, to the amount of half the sum remitted by them to the parent institution, within the year.

The members of Auxiliary Societies whose subscriptions amount to one guinea or upwards, annually, or to ten guineas or upwards at one time, may purchase Bibles and Testaments *from the Depository of the Auxiliary Society*, within the year, at the reduced prices, agreeably to the rules of the British and Foreign Bible Society, in proportion to the share of its aggregate funds remitted to the parent institution.

In order to facilitate such supplies, Bibles and Testaments shall be forwarded, as required, to the different depositories; the same to be accounted for half-yearly.

The Committees of Auxiliary Societies shall have the further privilege of purchasing to any amount, at prime cost.

It will appear from the above regulations, that subscribers throughout the empire are placed on the same footing, whether they contribute directly to the parent institution, or to any of the auxiliary societies.

Auxiliary societies will now, therefore, find it to their advantage so to modify their constitution, as to transmit the whole of their funds, after deducting their incidental expenses, to the parent society; as in that case, they will be entitled, by the above regulations, to receive, gratuitously, Bibles and Testaments, estimated at prime cost, to the amount of one half of the sum so transmitted; and will, moreover, be enabled to supply their subscribers according to the full rate of privilege enjoyed by such as contribute to the parent society. The parent institution thus entrusts much of its interests to the prudence and liberality of the auxiliary societies. But as one common feeling animates the whole body, the Committee leave it to the discretion and generosity of the auxiliary societies, to determine to what extent they shall avail themselves of the above regulations in the supply of their local wants. And, they only recommend that economy in gratuitous distributions which shall restrain itself to the supply of real wants; and they request such auxiliary societies as may retain any portion of their funds, to transmit, at the close of every year, their *unapplied balance* to the parent institution, in furtherance of the general, and, more especially, the Foreign objects of the society.

To populous districts it is recommended to form Auxiliary Societies; which may extend themselves by Branch Societies, embracing the less populous districts of their neighbourhoods. The objects of the society may be further promoted by *Bible Associations*, formed by such persons as cannot well afford to become members either of the parent institution, or its auxiliary societies.

The regulations proposed for these different institutions resemble, in their main features, the laws of the parent institution. An additional rule of great importance and efficacy is the following:

"That the Committee divide this town [or this neighbourhood] into districts, and appoint two or more of their members for each district, who may associate with themselves any active subscriber, for the purpose of soliciting subscriptions and donations from the inhabitants thereof."

Another important regulation is—"That, for the purpose of giving full effect to the benevolent design of the British and Foreign Bible Society, in their liberal grant of the Scriptures for distribution among the poor, the Committee shall make it their business

* Ministers and other friends of the society, who have an opportunity of employing the Essays for the benefit of the Jews, may be furnished with copies, gratis, on applying to the Secretary, or to any of the Directors.

to inquire, by means of sub-committees associated with any active subscribers, what families or individuals residing within their several districts are in want of Bibles or Testaments, and unable to procure them; and that it shall be the duty of the Committee to furnish them therewith at reduced prices, or gratis, according to their circumstances."

The most effectual method of promoting branch societies is stated to be, to delegate a few of the committee of the auxiliary society to visit and excite the inhabitants of the neighbouring towns or districts. A similar plan may be adopted in the case of Bible associations*.

These various regulations are accompanied by an address to the following effect.

The foregoing hints are submitted to all zealous friends of the British and Foreign Bible Society throughout the empire. By the adoption of such plans as are therein sketched, *three very important objects* may be attained, which it is earnestly recommended to the friends of the institution ever to keep in view.

1. The increase of the society's funds.—By far the most efficacious method of accomplishing this object, as has been repeatedly found by experience, is the personal application recommended in the preceding plans to the inhabitants of the place and neighbourhood where the society may be formed.

2. An accurate knowledge of the state of the poorer classes, with regard to their possession or want of the Scriptures.—The sub-committees, formed for the purpose of making these inquiries, by entering the habitations of the poor on this benevolent errand, will have abundant opportunities, both of communicating and receiving benefit. These inquiries should be directed to ascertain—first, whether they possess copies of the Scriptures, and in what condition; secondly, if not, and yet desirous of possessing them, whether they have the means, in whole or in part, at once or by degrees, of purchasing copies; thirdly, if any, and how many, of the family can read. Without inquiries of this nature, the deficiency of the Scriptures, as has been proved, will be but little known, and consequently but scantily supplied; and one of the principal objects of the various societies in a considerable degree frustrated.

3. The most prudent and efficient manner of supplying the want of Bibles, among the poorer classes, will be suggested.—The plan of selling the Scriptures to the poor has been tried; and has been found to possess several important advantages (where practicable) over gratuitous distribution. When purchased even at a low rate, they are generally held in higher estimation, and more carefully preserved, than when given. The expediency of extending this mode of supply as widely as possible, is forcibly urged by the consideration, that, if sold *at an average but of one half* of the cost price, and the money so received invested in the purchase of more books, and this repeated till the whole fund and stock be exhausted, the number of copies thus circulated will be nearly double that which could have been gratuitously circulated by the expenditure of the original sum. This average of one half may be obtained by carrying the price, according to the circumstances of the parties, from one fourth to three fourths of the cost price, or even from one eighth to seven eighths. If the parties cannot pay immediately, they may be allowed to discharge the small debt by weekly instalments; which will enable a very large proportion of the poor to purchase the Scriptures, and render it unnecessary to give them, excepting to a very few.

The effect which the adoption of this system will have in accelerating the supply at home, and in enabling the society to enlarge its exertions abroad, must be obvious to every considerate person.

SUFFOLK AUXILIARY BIBLE SOCIETY.

At a numerous and respectable meeting of gentry, clergy, and inhabitants of the county of Suffolk, convened under the patronage of the Right Rev. the Lord Bishop of Norwich, and held December 10th, 1811, at the Shire Hall, in Ipswich, for the purpose of considering the best mode of forming a Bible Society, in this county, auxiliary to the British and Foreign Bible Society, the Rev. Thomas Cobbold, A. M. in the Chair, as representative of the Lord Bishop of Norwich, it was unanimously resolved to form a society to be called "the Suffolk Auxiliary Bible Society," for the purpose of disseminating the Holy Scriptures within the county, and of co-operating with the British and Foreign Bible Society in promoting their distribution abroad.

The Right Rev. the Lord Bishop of Norwich was chosen president;—and the Duke of Grafton, lord lieutenant of the county; the Marquis Cornwallis; the Earl of Dysart; the Earl of Bristol; the Earl of Yarmouth; Lord Charles Fitzroy; Rev. Lord Henry Fitzroy; Lord Calthorpe; Lord Henniker; the Hon. J. Yunneck, Sir T. C

* The Edinburgh Bible Society acknowledges the receipt of more than *sixty pounds sterling* from various associations, in which the contribution is *one penny* a week.

Bunbury, Bart. M. P.; Sir W. Dolben, Bart.; Sir J. Affleck, Bart.; Sir R. Harland, Bart.; Sir W. Rowley, Bart.; Sir J. C. Hippesley, Bart. M. P.; Sir W. Middleton, Bart.; and B. G. Dillingham, Esq. vice-presidents.

At the opening of the meeting, the following letter was read from the Bishop of Norwich, addressed to Mr. Cobbold.

"It will be impossible for me to make my appearance in person, at the meeting to be holden at Ipswich, on the 10th of this month. May I request the favour of you to take the chair in my stead? I can with truth add, that I shall have a particular satisfaction in being represented by a clergyman, whose steady and judicious attachment to our excellent ecclesiastical establishment renders him a peculiarly proper person to promote the success of an institution, so inseparably connected with the best interests of this establishment. I am, dear Sir,

"Sincerely your's,

"H. NORWICH."

Mr. Cobbold, in opening the business, observed, that the cause which is now to be advocated before you, is, perhaps, the grandest and most momentous that ever challenged the attention of mankind in any age or country. The question is, whether by far the greater portion of mankind shall still remain in ignorance with respect to a future state, immersed in idolatry, wickedness, and barbarism, for want of a Divine Revelation to enlighten their understandings, and better their hearts; or whether we shall be instrumental, in the hands of Providence, in rescuing them from their deplorable and degraded state, by a free communication to them of the Holy Scriptures?

The Rev. Mr. Julian, in the course of his speech, remarked with much feeling, that this was an institution spotless in its origin, and pure in its design; and that it might shine forth, like the sun in its meridian splendour, diffusing light, and happiness, and joy, throughout the universe, it was the bounden and imperious duty of every Christian, of whatever sect or denomination, to yield it his cordial and firm support. It was an institution whose great and only object was that of glory to God, and salvation to sinners. It breathed the very spirit of the heavens—it breathed the very spirit which prevaded the angelic choir, when they proclaimed a Saviour born—it breathed glory to God in the highest, and, on earth, peace and good will to man! The only contest ought to be, who should most support—who should most endeavour to extend its influence. That would be a contest on which angels might look down with pleasure; a contest which would make heaven resound with hallelujahs, and the depths of hell to shake; a contest worthy of the followers of the great Redeemer.

We should gladly have followed all the speakers through the course of this day's discussion, and especially the three Secretaries of the parent society, who were present, and spoke, as usual, with great effect; but after the detailed account which we have given of a similiar meeting at Cambridge, this would be impossible. In the course of the proceedings, the following letter was read from Sir W. Dolben, formerly for many years Member of Parliament for the University of Oxford, and who was prevented by the infirmities of age (he is eighty-four) from attending the meeting in person.

"Gentlemen,—I earnestly request you to offer my unfeigned respects to the venerable and patriotic society now assembled at Ipswich for the glorious purpose of disseminating the words of Eternal Life, throughout the known world; for making their sound go forth into all lands, and their words unto the ends of the world.' It does indeed appear to me (looking at the generous co-operation of those who have thought proper to separate themselves from the Established Church, with those who remain in it,) to be the opening of that blessed epoch foretold in the Scriptures, when we shall be 'one fold, under one Shepherd, Jesus Christ the righteous.'

"I feel myself highly honoured by being thought worthy of a place among the vice-presidents; but as my age and infirmities will not admit of my personal attendance, I would wish to decline it in favour of one who may be zealous and active in the discharge of its duties; and have no doubt that my friend Sir James Affleck, (to whose Christian character I can bear most honourable testimony), will cheerfully accept and faithfully fulfil them. Should you, however, feel desirous of retaining my name for this glorious office, you are at liberty so to do; but in this case you must, I fear, be satisfied with my earnest wishes for the prosperity of your institution, rather than with any active services I can render towards it.

"I have requested my friend Mr. Clarkson, who stands forward in this, as in all other good works, to deliver to you these my acknowledgments; and with the most fervent prayers for the completion of this glorious undertaking, I remain,

"Gentlemen,

"Your most honoured and grateful servant,

"Bury, Dec. 9th, 1811. W. DOLBEN."

In the report of the proceedings of this meeting which was inserted in the Suffolk Chronicle, certain offensive expressions were attributed to Mr. Owen, of which the enemies of the institution gladly availed themselves; and a publication has appeared the sole object of which is, to convert those expressions into a means of injuring the society. We are happy, however, to be able to state, that the whole originated in a misconception of the reporter, and that Mr. Owen did not use the words ascribed to him, nor any words to the same effect. This we state, not only on the authority of Mr. Owen himself, who has publicly disavowed them, but on the authority of several most respectable persons who were present at the time.

Books were opened to receive names for subscriptions, and sums nearly amounting to 1200*l.* were put down.

SOCIETY FOR THE SUPPORT OF GAELIC SCHOOLS IN THE HIGHLANDS AND ISLANDS OF SCOTLAND.

In our number for March last, we gave a full account of the institution of this excellent society; and to that account we beg to direct the attention of our readers.* Its first annual meeting was held at Edinburgh on the 29th of November, when a report of its proceedings for the few months during which it had existed was read. Of this report we shall give as full an abstract as our limits will admit.

The Highlands and Western Islands of Scotland comprehend not less than one hundred and sixty-two parishes. The islands form thirty-one of these, and there are about one hundred and thirty-one on the main land, where the Gaelic language is either preached or generally spoken. The total population of these is at present estimated at nearly four hundred thousand, of which between ninety and one hundred thousand inhabit the islands alone. Notwithstanding the various sources of depopulation, it now appears, that the inhabitants of these parts are, in fact, annually on the increase; nay, in the course of the last sixty years, (that is, since 1750,) the population of almost every Highland parish, and every island, has been doubled.

It is well known, that the least cultivated parts of a country are always most thinly peopled; but the disproportion between the extent of country and the number of inhabitants, is, in this instance, so great that the generality of persons will be able to form but a very faint conception of it. The Hebrides alone, for example, contain above two millions of square acres; and over this surface the population before mentioned is dispersed. Some favoured islands, such as Isla, Tyrie, &c. contain about ten acres to an individual; but the proportion in others is from fifty to one hundred and fifty, and some extensive tracts on the main land contain at the rate of above two hundred acres to each individual inhabitant (being between three and four to a square mile!) Several of the parishes are more extensive than some counties in the Lowlands. Some of them resemble rather a province, requiring the labours of a body of men, than a district for the inspection of a single person. Thus the parishes of Lesmore and Appin, of Kilmanivaig, of Kilmalie, and of Kilmorac, are, each of them, about sixty miles long, by from sixteen to forty miles broad! The island of Mull, which is the third of the Hebrides in point of size, was divided, in the sixteenth century, into seven parishes; but since that period great alterations have taken place, and there are at the present day only three parishes in it, containing about nine thousand souls, scattered over a tract of at least four hundred and twenty square miles. The parish of Lochbroom, in which one of the society's circulating schools has commenced, comprehends a district of country, of the roughest and most difficult in Scotland, as extensive as the whole synod of Ross, which employs the labours of twenty-three ministers, besides schoolmasters and catechists!

Another peculiar feature of this country is its uncommonly numerous divisions, by salt and fresh water. Rapid rivers, extensive arms of the sea, and high mountains, intersect the main land, while the seas which surround the islands are unusually stormy, if not dangerous. The Western Isles belonging to Scotland, from the Mull of Cantyre to Cape

* The president of this society is the Earl of Moray; the vice-presidents, Sir James Miles Riddell, Baronet; Rev. David Johnston, D. D.; Charles Stuart, M. D.; Robert Scott Moncrieff, Esq. The treasurer, John Campbell, Esq. Tertius, W. S. The Secretaries, Mr. Christopher Anderson; Mr. Robert Paul. Mr. John Campbell, Gaelic Secretary.

Each subscriber of Half-a-Guinea annually, shall be a member of the society. A subscriber of Ten Guineas at one time, shall be a member for life. An annual subscriber of Three Guineas, or a benefactor of Twenty Guineas, shall be a governor.

We are persuaded that all *Highlanders*, in every part of the world, who read our work, will be forward to testify that attachment which glows in them with such peculiar warmth to their native country, by aiding this institution.

Wrath, amount to nearly two hundred. Of these not less than seventy-eight are regularly inhabited all the year round. During the summer months, the population is dispersed over a larger number. And here islands to the number of six, eight, and ten, are found clustered into one parish. Islands, too, of even considerable dimensions, are attached to a populous parish on the main land, or in a large island. Thus Collonsay and Orousay are annexed to the island of Jura; the island of Lesmore, to the parish of Appin; and the isles of Raasay and Ronay, containing more than one thousand inhabitants, are united to the vast parish of Portrie in Skye. At the same time, intercourse among the islanders is not only retarded by the intervention of seas, and frequent storms, but by another remarkable cause, the numerous fresh-water lakes with which the islands themselves abound. In the island of Coll, for instance, containing a population of only one thousand one hundred, there are about forty lakes of one description or another. In Isla, there are between eighty and ninety; and in North Uist alone, a late intelligent surveyor of the Hebrides counted one hundred and seventy, and then gave up the enumeration. In short, the lakes of the Western Isles have been moderately estimated at not less than fifteen hundred, while the arms of the sea, stretching in every direction, leave no place farther than seven miles from salt water.

These preliminary observations were necessary to prepare the mind for duly estimating the difficulties of conveying instruction in the present case. They almost demonstrate the propriety of teaching to read by means of circulating schools, and they will help us to pity the needy and deplorable situation of these our countrymen. Were they provided with the means of education, in any tolerable degree adequate to their necessities, and suited to their peculiar residence, their country would form no ground for commiseration. Taking the whole of Scotland upon an average, the Western Isles in particular, with respect to real value, will not suffer much by comparison with almost any equal proportion of it. The soil is productive when properly cultivated, and they are favoured with a climate which, though damp, is salubrious in no ordinary degree.

The returns which have been made by the clergymen of different parishes, fully confirm all that had been feared, by the society. This will appear, by the mention of a few parishes, their population, and the number incapable of reading in each.

On the Main Land.

Fearn, out of 1500, 1300 cannot read.
Gairloch, ... 2945, 2549 .....
Lochbroom, ... 4000, 3300 .....

In the Islands.

Kilmuir, Skye, .. 3056, 2718 .....
Stornoway, Lewes, 4000, 2800 .. ..
Nay in Harris, .. 3000, 2900 .....
North Uist ..... 4000, 3800 .....

Thus out of 22,501, 19,367 are incapable of reading either English or Gaelic, and many other parishes might be mentioned in a state equally destitute. Connected with this melancholy fact, it must be observed, that the proportion who are able to read, reside in or near the district where a school is taught; but in the remote glens, or subordinate islands of almost every parish, few or none can be found who know even the letters!

The district of the isles Uist and Barry, contains a population of above 6500 Protestants, and 4500 Catholics, or 11,000 persons, scattered over a country above eighty miles long, by from two to eighteen broad. In former times, this district was divided into six parishes; but now, in the whole of it, where there are but three parishes, there is only one parochial church! and this one church is situated in a corner of North Uist, at a distance of twelve miles from Saund, the most populous quarter of the parish! In North Uist, also, there is but one parochial school; and though a school, belonging to the Society for propagating Christian Knowledge, is taught in Benbecula (an island to the southward), yet here is a district of two hundred square miles, containing at least seven thousand inhabitants, intersected by a boisterous sea, and numerous fresh-water lakes, where no proper means of education are to be found, where no parochial school is taught! To conclude this part of our report; of the seventy-eight inhabited islands above stated, a number are at this day still totally unprovided with the means of instruction. They have no resident clergyman—no missionary on the royal bounty—no catechist—nor a school of any description whatever! The only advantage which many of them enjoy, is a sermon four times in the course of a year, and others are visited only once in six months!

From all these melancholy circumstances, the committee are confirmed in their opinion, as to the necessity and propriety of teaching the Gaelic language, by means of circulating schools; a mode of procedure which, eventually, may issue in the inhabitants teaching each other, or induce them to provide for their own necessities.

Some time ago, the committee resolved, that the society's funds were competent to maintain five circulating schools, and three of these have been fully appointed, in very necessitous parts. One in the district of Uii, parish of Stornoway, isle of Lewes, where there is no means whatever of instruction in reading, though this and the adjoining district contain a population of 1500 souls, among whom only 34 persons are able to read English or Gaelic! Another Gaelic school has commenced at Badantarbet, in Lochbroom, the most necessitous of seven districts, into which that parish is divided; and a third has been fixed at Melivaig, in the parish of Gairloch. A fourth circulating school it is proposed to begin in the isle of Skye; and the fifth, it is desirable, should commence in Harris, Uist, or Mull *.

* For an account of the nature of these circulating schools, see our number for March. We add the following extract, from the present Report, on the subject.

Before the circulating Welsh schools commenced, English charity schools had been tried in Wales; but all that the children could do in three, four, or five years (though few could stay so long), amounted, in general, to no more than their being able to read, very imperfectly, some easy parts of the Bible, without knowing the Welsh of it.—Welsh Bibles had also been circulated among them. Upon one occasion, in North Wales, when the circulating school began, the teacher was surprised when the children brought excellent *new* Bibles with them. These had been received from some charitable persons by their grandfathers! They were, however, unable to use them; nor did the Bibles see the light, till these, their grandchildren, were happily taught to read them. At these circulating schools, so anxious were the people to learn their own ancient language, that persons of all ages attended, from six years of age to above seventy. In several places, indeed, the older people formed about two-thirds of the number in attendance. Persons above sixty attended every day, and often lamented, nay, even wept, that they had not learnt forty or fifty years sooner. Not unfrequently, the children actually taught their parents; and sometimes the parents and children of one family resorted to the same circulating school, during its short continuance in a district; while various individuals, who, from great age, were obliged to wear spectacles, seized the opportunity, and learnt to read the Scriptures in Welsh at that advanced period of life! The number of persons taught by this cheap and expeditious method was also very remarkable. It appears, that in the course of twenty-four years only, viz. from 1737 to 1760 inclusive, there were instructed in reading the Welsh Bible, no less than one hundred and fifty thousand two hundred and twelve persons!

In addition to the appointment of circulating schools, to be supported wholly by the society, the committee are anxious to attempt some other methods of promoting the great object in view; and they propose various expedients for that purpose, which we cannot now notice.

The committee have not been unmindful of the Gaelic population resident in Edinburgh; and in a few days *, it is expected that a Gaelic school will commence in this city; and the committee entertain a hope, that it will be followed by similar schools in the other large towns, where many of the Gaelic inhabitants stand in equal need of attention.

The Appendix to the Report contains much highly interesting information. Our limits, however, oblige us to be very sparing of extracts. The following is taken from the letter of the Rev. A. Downie, minister of Lochalsh, Rossshire.

"It appears to me, from a general and local acquaintance with almost every parish within the bounds of this extensive synod, that the proportion of inhabitants in each, capable of reading the English language, is very small indeed: and even of the small proportion who do read that language in elementary books, few understand it sufficiently well to receive religious instruction in it with much benefit. That knowledge of English which can enable people to profit from any religious instruction communicated in it, is in this district almost exclusively confined to the families of the smaller resident proprietors of land, and of the principal tacksmen, who have generally been educated at better seminaries than our country schools, but who are thinly planted in this extensive

* Since the annual meeting, this school has been opened; and, in consequence of a single intimation, a very considerable number of persons appeared, who were desirous of being taught to read their native language. Above thirty adult persons have already entered as scholars, who were totally ignorant of the letters; and some individuals have appeared, who, though they can read English, have no understanding of it in conversation, and are, at the same time, quite unable to read their vernacular tongue.

range of country. While the Gaelic continues to be generally spoken in the Highlands, it must always be the language best adapted for conveying religious instruction to the people. In Lowland parishes, where English alone is spoken and preached, it may be fairly presumed, that some of the auditors, though they speak no other tongue, do not understand the whole of the language they hear delivered from the pulpit; but it is one of the peculiarities of the Gaelic, that the illiterate speak it with as much propriety as those who have received the advantage of education; and that, as far as regards language merely, the most common herdsman will understand the best orator.

"In this district of Highlands, with the exception of the resident gentlemen, we find very few indeed of the old inhabitants, who can read either English or Gaelic."

Extract of a letter from the Rev. James Macqueen, Island of North Uist.

"The population of this parish is about four thousand souls, of whom scarce two hundred can read the Scriptures in the English language. The most of these two hundred are able to read them in the Gaelic."

Extract of a letter from the Rev. Hugh Ross, Fearn, Rosshire.

"The gross population of this parish is about fifteen hundred persons; and in general I have reason to think that about an eighth part of the inhabitants can read the English language, and are capable of receiving religious instruction in it, if conveyed in plain expressions. There are but very few, perhaps not above twenty heads of families, who can read the Gaelic Bible. The method most commonly followed in family worship, is for the person who presides to translate the English Scriptures into the Gaelic of the country, as he may be able. About seven parts out of eight of the population of this parish are unable to read either English or Gaelic!"

Extract of a letter from the Rev. James Russel, Gairloch, Rosshire.

"The number of persons capable of reading English, in the parish of Gairloch, is three hundred and twenty-four. The number of persons capable of reading Gaelic alone, is seventy-two. The number of persons unable to read either English or Gaelic, is 2549. Although there are three hundred and twenty-four persons capable of reading English in this parish, yet as many of them never hear a word of English but at school, or in the church, and do not fully understand what they do read, perhaps not above one half of the above number are capable of receiving religious instruction, in any tolerable degree, in the English language. Such is the deplorable state of the great body of the people of this parish. The parish of Gairloch is about thirty-six miles long, and about twenty-six broad, and is divided, by natural boundaries, into ten districts, each of which is so extensive, that the scholars of any two of them cannot attend the same schoolmaster! Hence it unavoidably follows, that the bulk of the children of this parish cannot enjoy the benefit of school, as their parents are too poor either to send them from home to school, or to keep a schoolmaster among themselves."

Extract of a Letter from the Rev. Alex. M'Leod, Harris, next to Lewes.

"Of all the parishes that I know on the islands or west coast of Scotland, not *one* in *thirty* can read or understand the English language, and consequently are not capable of receiving religious instruction in it. In the parish of Harris, there is a population of *three thousand souls*, and among them there are not *two hundred* persons that can read English! Upon hearing this, it will be a natural query, What are your parochial and society schools doing, when those that can read are so few? To this I reply, that the population is so detached by islands, and so scattered over the face of an extensive parish, that very few can send their children to the school."

Extract of a letter from the Rev. Rod. Morison, Kintail, Rosshire.

"In 1803, the population of the parish was *one thousand* souls, including children. At present, I find *one hundred and ninety-two* capable to peruse and read the Holy Scriptures. Of these one hundred and ninety-two persons, one hundred and thirty-three read English and Gaelic, and fifty-nine English alone, with only two men who read the Gaelic Psalm-book, not by the power of letters, but by observation of them, and dint of memory! Small, however, as this number appears, yet we are not rashly to conclude, that they are totally destitute of useful and saving knowledge: on the contrary, the greatest part of them are taught the shorter catechism in Gaelic, and, by the strength of memory, and other endowments, retain the most remarkable passages in sacred writ; and it is but justice to remark, that a great many of this inferior class manifest a zeal and af-

fection to the ordinances of religion, more than those who have arrived at superior advantages. It is this particular tribe who will be found inspired with the love of reading Gaelic."

The amount of donations for 1811, is only 412*l.* 1*s.* 6*d.*—of annual subscriptions, 100*l.* 16*s.* 6*d.*—of the congregational collections, 42*l.* 10*s.*

Subscriptions and donations to any amount are received, in London, by the Rev. Alex. Waugh; Joseph Reyner, Esq. No 50, Mark Lane; Robert Steven, Esq. Thames Street; or Mr. Joseph Tarn, Spa Fields.

ECCLESIASTICAL PREFERMENTS.

Rev. Wm. Wilson, M. A. of Queen's college, Oxford, Master of the Grammar School at St. Bees, Cumberland, *vice* Rev. John Barnes, deceased.

Rev. John Brereton, LL. B. Head Master of Bedford School.

Rev. — Moore, M. A. Baxley and Framingham-Earl consolidated RR. Norfolk.

Rev. E. Frank, Shelton with Hardwick R. Norfolk.

Rev. Wm. Manning, M. A. Diss R. Norfolk.

Rev. Philip Smith, LL.B. Worthing R. Salop.

Rev. Charles Reynell, LL.B. Steeple Morden V. Cambridgeshire.

Rev. Edward Wilson, M. A. Dulham R. Suffolk.

Rev. Francis Howes, M. A. Buckenham with Hassingham R. Norfolk, *vice* Wilson, resigned.

Rev. Elias Webb, St. Nicholas V. Warwick, *vice* Miller, deceased.

Rev. Benjamin George Heath, M. A. Chattisham V. *vice* Pulton, deceased.

Rev. John Richards, M. A. Wedmore V. Somerset.

Rev. Samuel Downes, B. A. late second master of the King's School, Durham, Chaplain to the Forces in Portugal.

Rev. John Stewart, M. A. second master of the Charter-house School, Little Wigborough R. Essex.

Rev. W. C. Cruttenden, M. A. Christ Church perpetual Curacy, Macclesfield.

Rev. John Talbot, Church-Eaton R. Staffordshire.

Rev. Mr. Denys, Chaplain to St. George's Hospital, Southwark.

Rev. James Webber, Chaplain to the Archbishop of York, Sutton V. near Bishopsthorpe, Yorkshire.

Rev. John Vander-Meulen, LL.B. to a Minor Canon's stall in St. Paul's Cathedral, *vice* Champneys, deceased.

Rev. J. Stockdale, M. A. Kingerby V. Lincolnshire.

Rev. James Currey, Thurning R. Norfolk, *vice* Rev. P. Sandiford, resigned.

Rev. S. Hudson, Hutton R. Cumberland, *vice* Lewthwaite, deceased.

Rev. Marwood Tucker, Harpford with Fen Ottery V. Devon, *vice* Luce, deceased.

Rev. Joseph Cotteril, Ampton R. Suffolk.

Rev. E. Marsham, M. A. Sculthorpe R. and Wramplingham R. both co. Norfolk.

Rev. Henry North, B. A. Ringstead St. Peter R. with St. Andrew annexed.

Rev. J. Clare, M. A. Wednesfield V. Staffordshire.

Rev. Thomas Coney, B. C. L. rector of Batcombe, Somerset, Chedzey R. in the same county.

Rev. James Scott, Weston super Mare R. Somerset, *vice* Beadon, resigned.

Rev. James Brown, B. D. Minting V. Lincolnshire.

Rev. Horace Parker, Chaplain to the Forces in Spain and Portugal.

Rev. Gilbert Heathcote, M. A. Andover V. Hants, and Rev. William Evans, B. D. Bishop Sutton cum Ropley R. Hants, both *vice* Howley, resigned.

Rev. T. L. Strong, Titsey R. Surrey, *vice* Moreton, resigned.

Rev. R. Pickering, B. D. Winterbourne Abbas with Steepleton R. Dorset, *vice* Bown deceased.

Rev. W. Ward, B. D. to the prebendal stall of Wilsford and Woodford, in the cathedral church of Sarum, *vice* Brereton, deceased.

Rev. H. C. Orde, Wheathamstead R. Herts, *vice* his brother, deceased.

Rev. John Ahier, curate of St. Helier's, Trinity R. Isle of Jersey, *vice* La Cloche, dec.

Rev. Arthur Onslow, D. D. dean of Worcester, Lindridge R. *vice* Evans, archdeacon of that diocese, resigned.

Rev. James Meakin, prebendary of Worcester, Wolverley V. *vice* Onslow, resigned.

Rev. Algernon Peyton, B. A. Doddington R. Isle of Ely.

Rev. J. T. A. Reed, Walford with Ruardean V. near Ross, Herefordshire.

Rev. Brian Broughton, M. A. Long Ditton R. Surrey.

Rev. William Page Richards, LL.B. Abbotstoke R. Dorset.

Rev. T. Barnaby, B. D. Edwin Loach R. Worcestershire, with Tedstone Waire Chap. Herefordshire.

Rev. C. A. Wheelwright, Little Bytham R. with Castle Bytham annexed, Lincolnshire.

Rev. J. Carter, librarian of the Bristol Library, a Minor Canon of Bristol cathedral.

Rev. George John Davies, of Bletchley Academy, Bucks, Master of the Grammar-school in Hull, *vice* Scott, resigned.

Rev. John Goldesbrough, D. D. Slymbridge R. Gloucestershire.

Rev. G. F. Tavel, M. A. Kellington V. Yorkshire, *vice* Paddey, deceased.

Rev. Peter Eade, B. A. Cotton R. Suffolk.

Rev. Edward Meyrick, jun. Ramsbury V. Wilts, *vice* Meyrick, sen. resigned.

Rev. Arthur Meyrick, Urchfont V. Wilts.

Rev. W. Wordsworth, M. A. St Peter R. Sandwich.

Rev. J. Greville, M. A. Duston V. near Northampton.

Rev. Laurence Canniford, St. Helen's V. Abingdon, *vice* Lempriere, deceased.

Rev. E. Moises, M. A. Hart cum Hartlepool V. Cumberland, *vice* Ridley, resigned.

Rev. George Stone, M. A. Garboldisham R. Norfolk.

Rev. Charles Jervis, M. A. Kenchester R. Herefordshire.

Rev. A. S. Wade, St. Nicholas V. Warwick, *vice* Millan, deceased.

Rev. R. Baker, Filsham R. Berks.

Rev. F. Marston, Stokesay V. Salop.

Rev. G. J. Hamilton, minister of Harbottle, admitted to the church and parish of Ashkirk, in the presbytery of Selkirk.

Rev. C. A. Wheelwright collated to the Prebend of Carlton cum Dalby, in the diocese of Lincoln.

Rev. John Davie, B. D. Master of Sidney Sussex College, Cambridge, *vice* Pearson, deceased.

Rev. John Ballard, B. C. L. Cropedie V. near Banbury.

Rev. David Davies, Tannington R. with the Chapel of Broudish, Suffolk.

Rev. Charles Swan, M. A. rector of Redlington, Rutland, Edmonthorpe R. co. Leicester, *vice* Surtees, resigned.

Rev. Wyndham Knatchbull (son of Sir E. K. Bart.) Westbere R. vice Whitfield, deceased.

Rev. Tho. Thorpe, M. A. Burton Overy R. co. Leicester, *vice* Holditch, resigned.

Rev. Thomas Appesley, Stoke Lacy R. Herefordshire.

Right Rev. W. L. Mansel, D. D. bishop of Bristol, Barwick in Elmet R. Yorkshire.

Rev. Wm Wood (chaplain to the bishop of London), Fulham R. Middlesex.

Rev. Thomas Hosking, B. D. Rempstone R. Notts, vice Pearson, deceased.

Rev. Thomas Melhuish, jun. Clawton perpetual Curacy, Devon.

Rev. John Clark, Duxford St. John V. Cambridgeshire.

Rev. Mr. Graham, of Glaston, Belton R. Rutland.

Rev. William Monkhouse, Morland V. Westmoreland, *vice* Jackson, deceased.

Rev. R. Whitehead, Ormside R. *vice* Monkhouse, resigned.

Rev. R. Atkinson, Musgrave R. Westmoreland, vice Whitehead, resigned.

Rev. J. L. Harding, LL. B. Loxhore R. Devon.

Rev. Joseph-Francis Fearon, M.A. F.A.S. collated to the Prebend of Ferring, in the cathedral of Chichester.

Rev. Wm. Page Richards, Head master of Blundell's school, Tiverton, Stoke-Abbott R. Dorset.

Rev. Wm. Hicks, M. A. rector of Little Braxted, Essex, Whittington R. co. Glouc. vice Wasey, deceased.

Rev. Thomas Tracy Coxwell, M. A. Great Marlow V. Bucks, *vice* Hicks, resigned.

Rev. John Bartam, M. A. Pontelaud V. Northumberland.

Rev. R. M. Miller, B. A., resident Chaplain at Lisbon.

Rev. Wm. Carwithen, St. Mary Steps R.

Rev. Henry Crowe, M. A. Billingford R. Norfolk.

Hon. and Rev. Charles Strangways, Kilmington R. *vice* Digby, resigned.

Rev. Wm. F. Drake, B. A. to be a Minor Canon of Norwich cathedral; to St. Stephen's V. Norwich; and to the perpetual Curacy of St. John, Timberhill.

Rev. W. Bolland, M. A. Swineshead V. co. Lincoln, vice Dodd, resigned, now rector of North Runcton, Norfolk.

Rev. George Hall, D. D. provost of Trinity College, to the see of Dromore in Ireland, vice Percy, deceased; and Rev. Dr. Jackson to the same see, vice Hall, deceased.

Rev. Charles-John Smyth, M. A. Catton V. Norfolk.

Rev. Charles Freeman Millard, B. A. St. Giles's perpetual Curacy, Norwich.

Rev. Peter Hansel, B. A. Worsted V. Norfolk.

Rev. Wm. Procter, Longhoughton V. near Alnwick, vice Stockdale, deceased.

Rev. John Butt, sen. late head master of Uppingham School, Leake V. near Boston.

Rev. John Russell, M. A. late student of Christ Church, Oxford, Head Master of Charter-house School, *vice* Rain, deceased.

Rev. Thomas Brown, D. D. master of Christ's College, Vice-chancellor of Cambridge University, for the ensuing year.

Rev. Thomas Elrington, D. D. Provost of Trinity College, Dublin, vice Hall, resigned.

Rev. John Evans, Master of the Grammer-school at Woodstock.

Rev. Charles Davy, Master of the old endowed Grammar-school, Guilsborough.

Rev. Robert-Philip Goodenough, M. A. Prebendary of Carlisle, vice Hudson, dec.

Rev. Wm. Goodenough, M. A. Warkworth V. Northumberland, vice Hudson, deceased.

Rev. J. Butt, jun. St. Michael R. Stamford.

Rev. Charles Dayman, Chaplain to the Forces in Portugal.

Rev. William Mounsey, B. A. Arundel V. Sussex.

DISPENSATION.

Rev. J. Hird, D. D. to hold Ellingham V. with Monxton R.

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